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Popular Edition.

AYEEN AKBERY

OR

AKBER'S REGULATIONS.

FOR THE

GOVERNMENT OF HINDUSTAN

BY

ABUL FAZL ALLAMI.

TRANSLATED BY

FRANCIS GLADWIN,

ONE OF THE MEMBERS OF THE ASIATIC SOCIETY OF BENGAL
AT THE TIME OF ITS FOUNDATION.

EDITED BY

JAGADIS MUKHOPADHYAYA, B. A.

WITH OCCASIONAL NOTES AND AN EXHAUSTIVE INDEX.

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To
The Hon'ble Warren Hastings, Esq.,
GOVERNOR-GENERAL,

Esq. Esq. Esq.

THIS WORK

(Translated under his patronage)

IS MOST HUMBLY DEDICATED

BY

HIS MOST OBLIGED

AND

DEVOTED HUMBLE SERVANT

THE TRANSLATOR.

Calcutta, Sept. 1st, 1783.

TRANSLATOR'S PREFACE.

THE Emperor Jilaleddeen Mahommed Akber, to whose regulations for the government of Hindoostan and patronage of the author, the world is indebted for the following Work, was the sixth in descent from Timur, known in Europe by the name of Tamerlane. He was born at Amerkote (*Amarkot*) in A. D. 1542; was proclaimed Emperor in 1556, being then thirteen solar years and four months old; and he died at Agra in 1605, aged sixty-three years and one day, having reigned forty-nine years eight months and one day. His body lies interred in a magnificent mausoleum in the cemetery of Secundra, near that city.

He was universally esteemed a great and a good prince; and was very successful, having in his reign made several conquests, and reduced to obedience almost all Hindoostan, which had revolted under his father and predecessor, Hemaion (*Hamayun*).

It is needless for me here to enter into a detail of the excellencies of Akber's government, as his political talents, and unremitting attention to the happiness of his subjects, will best appear from the regulations he established in every department of the empire. Nor should it be considered as a weak part of his character, that he wished to be regarded as one who was under the influence of divine inspiration, since it is not unreasonable to suppose that his motives for endeavouring to inculcate this notion were purely political.

His history has been written with great elegance and precision by his Vizier Abul Fazl, down to the forty-seventh year of the reign; at which period that great man was murdered by some banditti, on his return from the Deccan,

whither he had been deputed by the Emperor upon some weighty business.* Abul Fazl's history was published under the title of *AKBERNAMEH*, to which the *AYEEN AKBERY* is a kind of supplement, although in itself a complete work.

Mahommed Shereef Motamed Khan, the author of the *EKBALNAMEH JEHANGERY*, who wrote only fifteen years after the death of Akber, gives in his perface the following character of Abul Fazl's history: "To the learned it is well known that Alamy Sheikh Abul Fazl, by the command of the Emperor Jilaleddeen Mahommed Akber, wrote the history of that monarch, from the commencement of his reign till the time of his own death, and which he entitled *AKBERNAMEH*. It is composed of three volumes. The first volume consists of a summary account of the Emperor's ancestors. The second volume comprises the occurrences of Akber's reign, from his accession to the throne down to the forty-seventh year. And this volume is divided into two parts: the first part contains the first thirty years, and the second part begins with the thirty-first year, and concludes with the forty-seventh, the time of the author's death. The third volume is the Emperor's institutes (or the *AYEEN AKBERY*). The whole of the first volume, and the first part of the second volume, are written in modern language: but, in

* The army for the subjugation of the Deccan was first entrusted to the prince Danial, who, however, was re-called from Sultanapur, and the command was given to Mirza, the son of Byram. When the latter was lying ill at Mindu, the prince Murad received orders to march into the Deccan. They joined their armies together, and acted conjointly. But their former animosities were soon much inflamed. Akber, therefore, re-called Mirza and sent to the prince Abul Fazl and Eusoph, the governor-general of Cashmere., A. H. 1006.* Abul Fazl and Eusoph soon reduced Narwar and other fortresses in Berar. Ferishta says, "Akber having in the course of the year 1011 A. H. re-called the great historian, Abul Fazl, from the Deccan, that learned man was unfortunately attacked near Narwar by a body of banditti of Orcha Rajpoots, who cut him off with a part of his retinue, merely to rob him of his wealth, and not at the instigation of prince Danial, as has been, maliciously and falsely, reported by some writers."—*Ed.*

Though every branch of Indian literature will be a valuable acquisition to the stock of European knowledge, this work will be found peculiarly so, as it comprehends the original constitution of the Mogul Empire, described under the immediate inspection of its founder; and will serve to assist the judgment of the Court of Directors on many points of importance, to the first interests of the Company. It will shew where the measures of their administration approach to the first principles, which, perhaps, will be found superior to any that have been built on their ruins, and certainly most easy, as the most familiar to the minds of the people, and when any deviation from them may be likely to counteract, or to assimilate with them.

The Governor-General thinks it proper to add, that having seen and approved a specimen of the Translation above a twelvemonth ago, he advised Mr. Gladwin to prosecute it; and he, therefore, thinks it incumbent on him to afford this assistance to the publication, and the more especially as he has since seen the Translation in its progress, and much approves of it.

Of the success with which it has been executed, the Members of the Board will be able to judge for themselves from a few sheets which have been already printed, a which he has obtained from Mr. Gladwin for their inspection.

A true copy of the MS.

(Signed) J. P. AL

The Board assented to the Governor's commendation; but a strict line of conduct had been adopted, with which this expense was deemed incompatible, the Translator's subscription of the Company's name

TRANSLATOR'S PREFACE.

His great generosity, however, of the Governor-General
prompted to indemnify him for this disappointment.

The President and Members of the Board of Trade,
through their Secretary, were pleased to signify to the
Translator their approbation of his work, and took the
trouble to circulate the proposals, with recommendations
to all the officers in their department.

Here are subjoined copies of their Secretary's noti-
fication of the Board's resolution, and the circular
letter written to the Commercial Chiefs and Residents.

TO MR. FRANCIS GLADWIN

Sir,
"By order of the President and Members of the Board of Trade,
I have the pleasure to acknowledge the receipt of your letter of the
last instant, inclosing proposals for publishing an English Translation
of the *AYEEN AKBERY*.

"The sense they entertain of the general utility of the Work, engages
them to afford it every encouragement in their power, and upon these
grounds, they have circulated copies of the proposals to the several
stations and offices in their department, with their recommendation to the
gentlemen in the Company's service employed in them.

"In their public capacity they do not think it consistent to subscribe
any number of copies of the publication on the part of the Company.
They have resolved, however, to recommend it to the Hon'ble the Court
of Directors, to authorise them to take fifty upon this footing, for the
use of the servants in their department, in addition to the copies already
ordered for by the Hon'ble the Governor-General and Council. In
token in testimony of their sense, as individuals, of the merit
of the Work, I have the pleasure to notify to you their subscription
quantity for eleven copies.

I am,

Sir,

Your most obedient servant

(Sd) R. KENNAWAY,

Secretary.

The Circular Letter from the Board of Trade to the
Commercial Chiefs and Residents.

SIR,

Mr. Francis Gladwin having sent us the accompanying proposals for publishing an English Translation of the AYEEN AKBERY,—the sense we entertain of the general utility of the Work to every one employed in the Company's service, induces us to recommend them to your support, and to request you will afford them your recommendation to the Gentlemen of your station.

Commercial-House, }
8th July 1783. }

We are

&c., &c.

THE
AUTHOR'S PREFACE.

IN THE NAME OF THE MOST MERCIFUL GOD !

O Lord ! all thy mysteries are impenetrable.

Unknown are thy beginning and thy end !

In thee both beginning and end are lost.

The name of both is lost in the mansions of thy eternity.

It is sufficient that I offer up my thanksgiving, and meditate in astonishment !

My ecstasy is sufficient knowledge of thee !

He is the most commendable who strives to perform meritorious actions, rather than how to utter fine speeches ; and who, by delineating a few of the wondrous works of the Creator of the world, acquires immortal felicity.

Abul Fazl Mobarek returns thanksgiving to the Almighty, by singing the praises of royalty ; and, for the instruction of those who search after knowledge and wisdom, he records a few of the institutes of the Lord of the world* ; thus transmitting unto all ages a model of wisdom. Since the sum of his intentions is to set the laws of royalty, it is necessary that he speaks of its exalted dignity, and describes the condition of those who are assistants in this great office.

He with cheerfulness take the road of obedience, by the king's justice ; whilst others, through the punishment, abstain from violence, and out of the choice of the path of rectitude.

him King who surpasses his fellows, and
dom, is acquainted with the temperament

of the world, and regulates his actions by the state thereof: Out of the abundance of his patience he doth not depart from his station at the sight of any impropriety; neither is he discouraged at an inconsiderate rebellion. By his liberality the hearts of the high and of the low obtain their desires: so that the needy never wait in painful expectation. He is perfectly resigned to the will of God; being confident of the equity of the divine dispensations. He is not dejected in adversity; and in prosperity he doth not neglect to return thanks unto God. He putteth the reins of desire into the hands of reason, and will not lose himself in seeking after what is improper. He keepeth his anger under the subjection of wisdom, to the end that blind rage may not get the upper hand, nor inconsiderateness carry aught beyond its limits. He seateth himself on the eminence of humanity, that those who have swerved from their duty may have a way left to return without being exposed to ignominy: and in his behaviour there is such condescension, that the petitioner seems to be the judge, and himself the suitor for justice. He considers the happiness of his people as the best means of pleasing the creator; but he never seeks to please the people in contradiction to reason. He is ever searching after those who speak truth, and he is not displeased with words that are bitter in appearance but sweet in effect. He considers the nature of the speech, and the rank of the speaker. He is not contented in that solely himself doth not commit violence, but he sees that no injustice is committed within his realm. He is continually attentive to the health of the body politic, and applies remedies to the several diseases thereof.

And, in the same manner that the just temper of the animal constitution is produced by a fit mixture of the elements, so also doth the political constitution of the body become well tempered by a proper distribution of the force of his cord, a multitude of people become a part of the people of the world may be divided into the work. Warriors, in the political body, have

whose flames, guided by reason, destroy the straw and rubbish of rebellion and strife. The artificers and merchants hold the place of air, as from their labours and travels the blessings of God become universal, and the breeze of contentment gives vigour and freshness to the tree of life. The learned, such as the philosopher, the physician, the arithmetician, the geometrician, and the astronomer are like water, refreshing the world with the streams of art and science. Husbandmen and labourers resemble earth, and by their exertions the capital stock of life is completed : consequently a king is a person, who having put each of these in their proper place, strives to make the world flourish, and regulates the degree of trust by the degree of ability, when certainly confusion will hide its head in non-existence ; for this mixture will produce a due temperament.

And as the grand political body is temperately adjusted by four kinds of men, so likewise is the royal palace. The army, regardless of themselves make no account of their lives in the field of battle ; and these fortunate men are in the king's court, in the place of fire, being the enlighteners of the hearts of his friends, and the destroyers of his enemies. At the head of this number is the Yakeel, who has acquired wisdom in the fourth degree of perfection. He is the emperor's lieutenant in matters ; and by his management and penetration the affairs of the nation are set in order : promotion, degradation, appointment and dismissal, depend on his good pleasure ; therefore he must possess great science, wisdom, nobility of mind, honesty, liberality, insummate patience - he must entirely divest himself of prejudice, and behave with equal complacency to strangers, friends and enemies. He is frequent, intelligent in business, a speaker of words, capable of giving advice, faithful, vigilant, and should be well versed in the arts, and be privy to the secrets of the state, where may be no obstruction. He should not be distracted by the multiplicity of

his affairs, but should consider it as his duty to promote the wishes of others. All his actions should be founded on the basis of integrity, and a due regard to the different ranks of men. Desirous of attaching to himself the hearts of all persons, he treats even his inferiors with respect. He takes care not to commit impropriety in conversation, and guards himself from bad actions; and although he is not the immediate superintendent of the finances, yet, as the heads of all the offices make their reports to him, it is necessary that he be himself acquainted with the particular duty of each. The Meer Mahl, the keeper of the seal, the Meer Bukhshy, the Youbeghy, the Kourbeghy, the Meer Tuzek, the Meer Behr, the Meer Ber, the Meer Munzil, the Khansalar, the Moonshy, the Kooskbeghy, and the Akhtahbeghy * are included in this division.

The assistants of victory, the collectors of the revenues, and those who are entrusted with the management of the receipts and disbursements of government resemble wind: either a heart-rejoicing breeze, or a hot pestilential blast. The head of this division is the Vizier, whose office is equivalent to that of Dewan. He is manager of the finances, grand treasurer and accomptant. He must be a person of distinguished worth, skilful in arithmetic, free from avarice, circumspect and abstinent, active in business, and possessed of a pleasing and clear style of writing; a speaker of truth, of strict honesty, with an agreeable manner; and he should avoid precipitancy in business. He is also the recorder and keeper of the archives. He explains many intricate points of business that happen to the Mustofy, and whatever is beyond his ability is referred to the Vakeel. The Mustofy, the writers of the waste-book, and of the journal, the Meer Saman, the superintendent of the offices, and the Dewan of the offices; together with the Mushreff of the treasury, the Wakehnavees and the Aumil of the Khalasah are under his orders, and act by the force of his wisdom. Some princes reckon the Vizaret a part of the

* All these offices are explained in the course of the work.

Vakeel, and sometimes, from not being able to find a person qualified for the office of Vakeel, they make choice of some one who has a taste of his qualities, whom they appoint ^{Mushreff} Dewan, and he is higher in rank than the Dewan, and lower than the Vakeel.

His companions of the prince, whose advice he follows in affairs of moment, resemble water. When they are of mild temperament they wash off the dust of affliction from the hearts of the distressed, and diffuse freshness and delight. But if they depart from moderation, they inundate the world with a deluge of calamity, so that numbers are overwhelmed by the billowy waves of misfortune. At the head of these is the philosopher, who by the depth of his wisdom and the soundness of his morals, strives to infuse virtue into mankind. And the Sudder, and the Meer Adel, the Cazy, the physician, the astrologer, the poet, and the soothsayer are of the number of those servants who adorn the portico of the kingdom, and are necessary for the service of the presence.

The menial servants, who perform the duties about the royal person, are in the place of earth. If they are free from impurities and alloy, they are the elixir of the body; otherwise they are its destruction. The lackey, the Kewirchy, the Sherbetdar, the Abdar, the Tushekchy, the Kerkerah, and such like, are included in this number, and as the monarch adjusts the political body by the arrangement of ranks, so is his court properly regulated by a judicious mixture of these.

The sages of ancient times have delineated the four parts of monarchy after the following manner: First, the intendant of the finances, who is the protector and guardian, and all the subjects of the state, increases the revenue, by causing the kingdom to flourish to the satisfaction of all. Second, the commander-in-chief of the army, who is the defender, and who is free from corruption and avarice, and who is on the eminence of circumspection, does his utmost to come at the truth, and to bring it to light.

and decides with strict impartialty. Fourth, an intelligencer, who will transmit the news of the world without addition or diminution, being possessed of integrity and penetration.

It is moreover incumbent on a king to make himself acquainted with the five kinds of men of whom the world is composed : First, the most commendable person is he who makes choice of the properest time for every business, and whose goodness benefits others. Such an one is the fittest person for a king to consult in the arrangements of government. Second, one who possesses the same abilities as the person above described, but who does not communicate benefit to others. Although it may be proper to show him kindness and respect, yet he doth not merit any degree of confidence. Third, a simple person, who doth neither good nor harm. Although he be not worthy of greatness, yet he deserves to live at his ease. Fourth, the inconsiderate man, who injures himself without hurting others. Him the king should disappoint in his expectations, and bring into the road of virtue by good advice, and severe reprehension. Fifth, he whose nature is vicious, and whose base conduct injures others. If advice and reprehension, do not amend him, he should be confined separate from mankind ; and provided this treatment doth not awaken him to a sense of his error, let him be banished the city ; and if even this doth not reform him, they shall deprive him of sight and cut off his limbs ; but they may not take away his life. The sages, considering the human form as the work of God, have not given permission for its destruction.

He is a just king who, having followed the light of knowledge and penetration, hath made himself acquainted with the ranks of men, and regulates business accordingly : and from hence it is that the sages of ancient times have said : "Those are the most illustrious princes who mount the steed of wisdom." They admit not into their service any low people ; but always make choice

of those whom they know to be worthy of the station. They do not judge every one fit to be admitted to their presence every day; and those who are so especially favoured as to have daily admittance, are not, therefore, deemed worthy of a near station; neither is every one who is fit for a near station, to be admitted into their privacy; nor are all those who are admitted into privacy, allowed to be seated in the august assembly; and of those who are so fortunate as to be permitted to sit in the august assembly, every one is not to be treated with familiarity; nor are all familiar companions to have a place in the cabinet council of state affairs.

Praise be unto God! the exalted monarch of our own time is so endowed with these laudable dispositions, that it is not exaggeration to say he surpasses all the sages of antiquity: from the light of wisdom he discovers the ranks of men; and by the rectitude of his conduct he adds splendour to his understanding by the performance of laudable actions. Who is it that is able to measure the extent of his virtues? They are not only beyond expression, but even exceed conception. It is better that I make not the attempt, but point out only a few intelligible wonders, by setting forth his regulations for the household, for the ordering of the army, and the prosperity of the kingdom; upon which three things depend the glory of a monarch; hereby preparing a rich gift for the intelligent who seek after knowledge. Those who are versed in ancient history, wonder how kings of former times governed without such a wise rule of conduct.

This sublime volume is arranged under the three above-mentioned heads, with a few grateful acknowledgments of favours received.

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AYEEN AKBERY

VOL. I.

PART I.

CONTAINING

REGULATIONS FOR THE DIFFERENT OFFICES
OF GOVERNMENT.

AYEEN AKBERY.

The Household.

HE is of the noblest character, who subdues his passions, and behaves with propriety to all ranks of men. He who possesses not these qualifications ought not to engage in strife, but observe a peaceable conduct.

True greatness gives attention to the minutiae of business, as well as to capital affairs; he who hath not capacity to comprehend the whole, ought to make choice of one or two intelligent, diligent, and virtuous men, and be guided by their advice.

The wise esteem not him a king, who confines his attention to great affairs, because sycophants abound, who strive to place things in a false light, in order to prejudice the virtuous and thereby promote their own particular interests. The good prince, refuses not his attention to the most trivial points; and by the grace of God, he is able to attend both to his temporal and eternal concerns like the king of our time, who contrary to the maxims of former monarchs, (they having thought it derogatory to their greatness) makes himself conversant with the particular duties of the several offices, and establishes proper regulations for every department.

The success of this vast undertaking depends upon two things: First, wisdom and foresight to discover what is proper to be done. Second, committing the execution thereof to men of integrity.

Notwithstanding many servants of the household receive their salaries of the list of the army, there was paid moreover on this account in the 39th year of the present reign, the sum of 30 *crore*, 91 *laks*, 86 thousand, and 95 *dams*. (c)

(c) or Rupees 77,29,652-15 *dams*.

Both for the expenses of the State, and for the receipt of the revenues, there are upwards of one hundred offices, each resembling a city, or rather a little kingdom ; and by the unremitting attention of his majesty, they are all conducted with regularity, and the revenues are increasing daily ; a few particulars whereof shall here be given for the use of posterity who may search after truth.

Royal Treasuries.

It is universally agreed, that the noblest employments are the reformation of the manners of the people ; the advancement of agriculture ; the regulation of the offices ; and the discipline of the army. And these desirable ends are not to be attained without studying to please the people ; joined with good management of the finances, and an exact economy in the expenses of the State. But when all these are kept in view, every class of people enjoys prosperity.

When his majesty first began to give a little attention to these weighty concerns, *Atamel Khan*, an eunuch of the royal palace, was dignified with befitting titles, and entrusted with his inmost secrets ; whereby a few of the royal intentions were gradually introduced into practice.

The royal domains, and the *Jagheer* lands were separated, and a collector appointed over every *crore* of *damis*, to each of whom a treasurer was appointed. And it was commanded, that they should not insist upon the husbandman paying coin of full weight ; but that in whatever specie the collections were made, an account thereof should be taken in writing, and be sealed up with the money ; and this laudable regulation relieved the subjects from a variety of oppressions. When this mode was established, there was appointed a grand treasurer with a *darogha* and clerks.

The following custom was also introduced. When the provincial treasuries had accumulated the sum of a *lakh*, of *damis*, they sent the money to court, which, together with their accounts, were delivered to the grand treasurer.

There was also appointed treasurers, and officers under them, for the *peshkush*, for reversions, for offerings and for

the monies used in veighing the royal person, and for charitable donations. And to those who had charge of the money for disbursements, was delivered, from the grand treasurer, whatever was requisite for their expenses.

In *Iran* and *Turan* there is only one treasurer, which necessarily creates great difficulty in making investigations ; but here the wealth is so excessive, and the business so multiform and extensive, that there are twelve treasuries : nine for the different kinds of specie, and three for the jewels, the plate and inlaid work, besides which, there are distinct treasuries for every office, whose number is near one hundred. And there are kept, daily, monthly, quarterly, and yearly accounts of the receipts and disbursements. Also, by the command of his majesty, a person of known integrity keeps ready in the *Bargah-aum* (*d*) some gold and silver for the necessitous, that their wants may be relieved without delay. Moreover there are always ready in the palace a *crore* of *dams*, every thousand of which are kept in bags, which they call *sahsah*, and these when heaped together are called a *gunge*.

Besides all these, there is a sum of money intrusted to some of the nobility, part of which is always carried in a purse which they call *behlah* ; and from hence it arises that this is usually called *currh behlah*, or the expenses of the purse. This last is likewise one of his majesty's righteous institutions. Would to God he might live a thousand years for the happiness of his people !

Jewel Office.

To avoid prolixity, I shall give only a few particulars of this department.

His majesty appointed to this office a treasurer, a *Tepukehy*, a *Darogha*, and several skilful jewellers. And they classed the jewels in the following manner :

RUBIES.

1st class,	2nd class,	3rd class,	4th class,
not less than 1000 mohurs.	from 999 to 500 mohurs.	from 499 to 300 mohurs.	from 299 to 200 mohurs.

(*d*). The Public hall of the palace.

RUBIES—(continued.)

5th class, from 199 to 100 mohurs.	6th class, from 99 to 60 mohurs.	7th class, from 59 to 40 mohurs.	8th class, from 39 to 30 mohurs.
9th class, from 29 to 10 mohurs.	10th class, from $9\frac{3}{4}$ to 5 mohurs.	11th class, from $4\frac{3}{4}$ to 1 mohur.	12th class, from $\frac{3}{4}$ of a mohur to 4 Rs.

And they made no account of any that were smaller.
Diamonds, Emeralds, Topazes, and Sapphires, were classed
as follows :—

1st class, 30 mohurs and upwards.	2nd class, $29\frac{3}{4}$ mohurs. to 15 mohurs.	3rd class, $14\frac{3}{4}$ mohurs to 12 mohurs.	4th class, $11\frac{3}{4}$ mohurs to 10 mohurs.
5th class, $9\frac{3}{4}$ mohurs to 7 mohurs.	6th class, $6\frac{3}{4}$ mohurs to 5 mohurs.	7th class, $4\frac{3}{4}$ mohurs to 3 mohurs.	8th class, $2\frac{3}{4}$ mohurs to 2 mohurs.
9th class, $1\frac{3}{4}$ mohur to 1 mohur.	10th class, $8\frac{3}{4}$ rupees to 5 rupees.	11th class, $4\frac{3}{4}$ rupees to 2 rupees.	12th class, $1\frac{3}{4}$ rupee to $\frac{1}{4}$ of a rupee.

Pearls were strung in scores, and here follows the
value of each Pearl :

1st class, 30 mohurs & upwards.	2nd class, $29\frac{3}{4}$ mohurs to 15 mohurs.	3rd class, $14\frac{3}{4}$ mohurs to 12 mohurs.	4th class, $11\frac{3}{4}$ mohurs to 10 mohurs.
5th class, $9\frac{3}{4}$ mohurs to 7 mohurs.	6th class, $6\frac{3}{4}$ mohurs to 5 mohurs.	7th class, $4\frac{3}{4}$ mohurs to 3 mohurs.	8th class, $2\frac{3}{4}$ mohurs to 2 mohurs.
9th class, $1\frac{3}{4}$ mohur to 1 mohur.	10th class, less than a mohur down to 5 rs.	11th class, less than 5 rs. to 2 rupees.	12th class, less than 2 rs. to $\frac{1}{4}$ rupee.
13th class, less than $\frac{1}{4}$ of a re. to 30 dams.	14th class, less than 50 dams down to 20 dams.	15th class, less than 20 dams to 10 dams.	16th class, less than 10 dams to half a dam.

The above are strung upon a number of strings, according to the class, so that those of the last class are upon 16 strings. And at the end of each bunch a seal is affixed, that they may not be unforted or stolen.

The following are the charges for boring pearls :

For boring a pearl of the

1st class.	1	<i>Chern.</i>	9th Class.	$\frac{1}{16}$	<i>Dam.</i>
2nd do.	1	<i>Ashet.</i>	10th do.	$\frac{1}{16}$	do.
3rd do.	1	<i>Dessah.</i>	11th do.	$\frac{1}{16}$	do.
4th do.	3	<i>Dams.</i>	12th do.	$\frac{1}{16}$	do.
5th do.	1	<i>Suky.</i>	13th do.	$\frac{1}{16}$	do.
6th do.	1	<i>Dam.</i>	14th do.	$\frac{1}{16}$	do.
7th do.	$\frac{3}{4}$	do.	15th do.	$\frac{1}{16}$	do.
8th do.	$\frac{3}{4}$	do.	16th do.	$\frac{1}{16}$	do.

The value of the above jewels is so well known, that it is needless to mention it here. But those which have since come into his majesty's possession are of the following rates :

	WEIGHT.			Value of
	<i>Tanks.</i>		<i>Ruttees.</i>	each.
Rubies	11	...	20	Rs. 100,000
Diamonds	$5\frac{1}{2}$	...	4	" 100,000
Emeralds	$17\frac{3}{4}$	...	3	" 52,000
Sapphires	4	...	$7\frac{3}{4}$	" 50,000
Pearls	5	...	...	" 50,000

The Mint.

Providence has bestowed on men gold, silver, and copper, for the equitable adjustment of their transactions with each other. And princes in order to give currency to those metals have established mints, the success of which depends on the skill and integrity of the officers.

The officers of the mint are,

1st. The *Darogha* who must be a man of authority, knowledge, and integrity to comprehend the whole and keep every individual to the faithful discharge of his duty.

2nd. A *Seraf* who is perfectly acquainted with the art of assaying metals, and who will execute the business

of his office with honesty. In this glorious reign there are a number of skilful *Serafs* and by the attention of his majesty, gold and silver are refined to the highest degree of purity.

In *Persia* they do not know above ten degrees of fineness, which they call *dehees*. In *Hindustan* they have 12 degrees, which they call *barah banny*. Formerly the old *hun*, which is a gold coin current in the *Deccan* they reckoned at 10 *bannies*; but his majesty has now fixed it at $8\frac{3}{4}$. And the gold round *dinar* of *Khosru Allaiy* which they received for 12 *bannies*, now turns out only $10\frac{1}{2}$.

Those who are experienced in the business have written histories of this matter, and in their fables consider this gold as the effect of alchemy, for say they, gold ore does not come up to this fineness. They know not that when gold is put into fusion, small particles separate from it and mix with the ashes, and that although the ignorant make no account of this, yet the skilful recover the metal therefrom. Although gold ore be made malleable, is calcined and even reduced to ashes, yet by a certain operation it is brought back to its original state, with a little loss.

Bunwary or the Touch needles.

In this country the *Serafs* know the degree of fineness from the color and brightness of the metal; but for the satisfaction of others this grand rule has been introduced. The *bunwary* is composed of a number of bars of copper or such like metal, on the point of every one of which is fixed a small piece of gold, and the degree of purity written thereon.

When they want to assay the newly imported gold they draw on the touch-stone a line of that, and a line of the *bunwary*, and by comparing them together, they discover the degree it is of. There are also other methods of assaying gold.

They mix one *mashah* of pure silver with the same quantity of pure copper, and melt them together with fixed *mashahs* of gold of $10\frac{1}{2}$ *bannies*. Then one *masha* of

this composition is divided into 16 parts, every one of which will be half a *rutty*. Whenever $7\frac{1}{2}$ *rutties* of this gold are mixed with one part of the composition, the touch thereof will be $10\frac{1}{4}$ *bannies*. And if 7 *rutties* of gold are mixed with two parts of the composition, it becomes 10 *bannies* &c. as is set forth in the following table :

10½ <i>banny</i> .		10 <i>banny</i> .		9¾ <i>banny</i> .		9½ <i>banny</i> .	
Gold. <i>Rutty</i> .	Comp. <i>R.</i>	Gold. <i>R.</i>	Comp. <i>R.</i>	Gold. <i>R.</i>	Comp. <i>R.</i>	Gold. <i>R.</i>	Comp. <i>R.</i>
7½	0½	7	1	6½	1½	6	2
9¼ <i>banny</i> .		9 <i>banny</i> .		8¾ <i>banny</i> .		8½ <i>banny</i> .	
Gold. <i>R.</i>	Comp. <i>R.</i>	Gold. <i>R.</i>	Comp. <i>R.</i>	Gold. <i>R.</i>	Comp. <i>R.</i>	Gold. <i>R.</i>	Comp. <i>R.</i>
5½	2½	5	3	4½	3½	4	4
8¼ <i>banny</i> .		8 <i>banny</i> .		7¾ <i>banny</i> .		7½ <i>banny</i> .	
Gold. <i>R.</i>	Comp. <i>R.</i>	Gold. <i>R.</i>	Comp. <i>R.</i>	Gold. <i>R.</i>	Comp. <i>R.</i>	Gold. <i>R.</i>	Comp. <i>R.</i>
3½	4½	3	5	2½	5½	2	6
7¼ <i>banny</i> .		7 <i>banny</i> .		6¾ <i>banny</i> .		6½ <i>banny</i> .	
Gold. <i>R.</i>	Comp. <i>R.</i>	Gold. <i>R.</i>	Comp. <i>R.</i>	Gold. <i>R.</i>	Comp. <i>R.</i>	Gold. <i>R.</i>	Comp. <i>R.</i>
1½	6½	1	7	7½	0½	0	8

Summarily every half *rutty* of the composition lessens the *banny* $\frac{1}{4}$. And if it be required to lessen the touch of the $6\frac{1}{2}$ *bannies*, which is entirely of the above composition they mix together half a *rutty* of copper and silver with $7\frac{1}{2}$ *rutties* of this composition ; and this will leave 6 *bannies*. And if a baser mixture than this is wanted, add another half *rutty* of copper and silver; and take away half a *rutty* from these 6 *bannies*. But in the *Bunwary* they do not assay lower than 6 *bannies*.

3rd. An *Aumeen* who is perfectly disinterested, to prevent any one from acting with dishonesty.

4th. A *Mushreff* to write the waste book, in which are entered the receipts and disbursements, and from whence the journal is formed.

5th. The *merchant* whose business it is to buy gold, silver and copper to be coined, by which he gains a profit for himself and benefits the revenues of the State. And this trade will flourish when the rulers are just, and not avaricious.

6th. The *Treasurer* who watches over the stock of profit, and is upright in his dealings.

The salaries of the *Darogha*, *Ameem*, *Mushreff*, and *Treasurer* differ from each other; the *Serai* is paid by fees, and the *Merchant* gains his own profit.

7th. The *Weightman* who weighs the coin. If he weighs 100 *jilaly* gold *mohurs*, he takes a fee of $1\frac{1}{2}$ *dams*; for 1000 Rupees in silver, 6 *dams* 19 *cheetels*; and for 1000 *dams* of copper he takes 11 *cheetels*; and after this rate according to the quantity.

8th. *The Melted of the metal before it is refined.* He makes trenches of different sizes in a bed of clay, which he moistens with oil, and pours into them the melted gold and silver to cast them into ingots. For copper, instead of anointing with oil, he sprinkles the moulds with ashes.

His fees are, for the weight of 100 such gold *mohurs*, 2 *dams* 15 *cheetels*; for 1000 Rupees weight of silver, 5 *dams* $13\frac{1}{2}$ *cheetels*; and for 100 *dams* of copper, 4 *dams* $21\frac{1}{2}$ *cheetels*.

9th. The *Plate-maker*. The adulterated gold he makes into plates of six or seven *mashaks* weight, and of six fingers in length and breadth. These he carries to the *Assay-master*, who measures them in a mould made of copper, and then makes a stamp upon them. His fees for each of such 100 gold *Mohurs* is $42\frac{3}{4}$ *Dams*.

The Method of refining Gold.

When the above-mentioned plates have been stamped, the owner of gold, for the weight of every 100 gold *mohurs*, must furnish 4 seers of saltpetre, and the like quantity of new brickdust, which are to be used in the following manner:

The plates, after having been washed in water, are stratified with the above mixture, and the whole is covered with field cowdung, which in the Hindustani language is called *ouplah*. Then they set fire to it and let it burn gently, till the cow-dung is reduced to ashes, when they leave it to cool. Then these ashes being removed from the sides, are preserved. In Persian this is called *Khak Khelass*; and in Hindustani, *Selony*: and, by a process which will be hereafter related, they recover silver from it.

The plates then remain upon the ashes that are underneath them, and twice again are covered with cowdung, in the manner before directed; and these ashes are also preserved. When, after this manner, three fires have been applied, they call it *Seetihy*.

After that, the plates are again washed in clean water and stratified with the aforesaid mixture; which operations must be repeated till six stratifications, and eighteen fires, have been applied.

Then the Assay-master breaks one of the plates, and if there comes out a flat dead sound, it is a sign of its being sufficiently pure; otherwise it must again be stratified with the mixture, and undergo three more fires.

Then, from each of the plates is taken one *mushah*, of which aggregate a plate is made, and tried on the touch-stone. If it is not sufficiently pure, it is stratified once or twice more; but the desired effect is generally obtained by four stratifications.

The following is also a Method of Assaying.

They take two *tolahs* of the above gold, and the like quantity of pure gold, and make eight plates of each of equal weight.

Then, having stratified the whole with the above-mentioned ingredients, and set fire to them in the manner above directed they wash them clean; and if, upon weighing them with an exact balance, both kinds are found to be equal in weight, it is a proof of pureness.

10th. *The Melter of the refined metal.* He melts the refined plates of gold, and casts them into round ingots. His fee for 100 Gold *mohurs* is 3 *dams*.

11th. The *Zerrab*, cuts from round ingots, pieces of gold, silver, and copper, of the size of the coin. His fees are, for 100 gold *mohurs*, 21 *dams* $1\frac{1}{4}$ *cheetels*; for 100 silver rupees, 53 *dams* $8\frac{3}{4}$ *cheetels*; and for 1000 rupees weight of four anna silver pieces, 28 *dams* more. For 1000 *dams* in copper, he takes 20 *dams* fee; and for $\frac{1}{2}$ or $\frac{1}{4}$ *dams*, 25 *dams*; and for eights, which are called *dumery*, 69 *Dams* for 100 *Dams* weight. It is surprising that in *Iran* and *Turan* they cannot cut these round pieces without an anvil, made on purpose; and in *Hindustan*, the workman without any such machine, performs this business with such exactness, that there is not the difference of a single hair.

12th. The *Seal-engraver*. He engraves the dies of coins on steel, and such-like metals. At this day, Mollana Aly Ahmed of Delhi, who has not his equal in any country, cuts different kinds of letters in steel, in such a manner as equals the writing of the most skilful masters. He holds the rank of an *Yoozbajhy*, and two of his men are in the mint, each of whom has a monthly salary of 300 *dams*.

13th. The *Sickchy*, places the round piece of metal between two dies, and by the strength of the hammerer, both sides are stamped at one stroke. His fees are, for 100 gold *mohurs*, 1 *dam* 10 *cheetels*; for 100 silver rupees 5 *dams* $9\frac{1}{2}$ *cheetels*; and for 1000 silver rupees weight of small pieces, 1 *dam* and 3 *cheetels* more; for 1000 *dams* of copper, 3 *dams*; for 2000 half *dams*, or 4000 quarters, 3 *dams* $18\frac{3}{4}$ *cheetels*; and for 8000 eights, 10 $\frac{1}{2}$ *dams*. And the *Sickchy*, out of his fees, gives one-sixth to the hammerer, for whom there is no further allowance.

14th. The *Subbak* makes the refined silver into ingots and for every 1000 rupees weight, he takes 54 *dams*.

Silver is alloyed with lead, tin, and copper.

In *Iran* and *Turan*; the highest degree of fineness thereof is also called ten *dehee*. The *Serafs* of *Hindustan* call the highest degree 20 *biswahs*, and, according to the alloy, it descends in degree, but it cannot be made less than five, and none is used baser than ten. The skilful can discover from the color, with what the super-

ficial part is alloyed, and, by the file and punch, is learnt the quality of the inside. They also try it by heating it in the fire, when, upon throwing it into water, blackness denotes lead, redness, copper; a whitish-cinder color, tin; and according as it is more or less white, the greater or less is the proportion of silver.

The Method of refining Silver.

They dig a hole, and having sprinkled in it a small quantity of the ashes of field cow-dung, they fill it with the ashes of *Babool* wood; then they moisten it, and work it up into the shape of a dish, or coppel. Into this they put the adulterated silver, together with an equal quantity of lead, after the following manner: First, they put with the silver a fourth part of the lead and, surrounding the coppel with coals, blow the fire till the metals are melted, this operation they repeat as often as is necessary: but, in most instances, four times are required. The proofs of the metal being pure, are, the brightness thereof, and its beginning to harden on the sides. When it is hardened in the middle they sprinkle it with water, when, if a flame issues from it, it is arrived at the desired degree of fineness. And if they melt this mass again, there will be lost half a *rutty* in every *tolah* or 6 *mashahs* and 2 *rutties* in 100 *tolahs*. The coppel becomes a kind of litharge, which, in the Hindustani language, they call *Kehrel*, and in Persian, *Kenneh*; the use of which will be hereafter explained.

Out of the 100 *tolahs* of such refined silver 5 *mashahs* and 5 *rutties* are taken for the *Khalsa*, after which the Assay-master marks the mass with a stamp, that it may not be altered or exchanged.

Formerly, silver was also assayed by the *Bunwary*; now it is calculated after the following manner. If, by refining 100 *tolahs* of the silver called *Shahy*, which is current in *Erak* and *Khorasan*; and the *Lary* and *Miskally*, which are current in *Turan*, there are lost 3 *tolahs* and one *rutty*; and from the *Narcheel* *Frangy* and *Roomy*, and *Mahmoodee* and *Mozuffery* of *Guzerat* and

Mulrah, 13 *tolahs* and $6\frac{1}{2}$ *mashahs* are lost, they become of the royal standard.

15th. The *Koorshaab*, having heated the refined silver, hammers till it has lost all smell of the lead. His fee for the weight of 1000 rupees is 4 *dam*s $2\frac{1}{2}$ *cheetels*.

16th. The *Chasineegeer*, assays the refined gold and silver, after this manner.

Having made two *tolahs* of the refined gold into eight plates, he, in the same manner as has been before described, stratifies them with saltpetre and brick-dust, and surrounds them with cow-dung, to which he sets fire. After that, having washed the plates, he melts them; and if they have not lost anything by the above operation, the gold is arrived at the greatest degree of purity. Then the Assay-master draws a line of it on the touch-stone, to satisfy himself and others. For assaying this quantity, he takes for fee, one *dam* and ten *cheetels*.

For silver, he takes one *tolah*, with a like quantity of lead, which he puts together into a bone crucible, and keeps it on the fire till the lead is all burnt. Then having sprinkled the silver with water, he hammers it till it has lost all smell of the lead; and having again melted it in a new crucible, he weighs it, and if it has lost half a *rutty*, it is sufficiently pure; otherwise he melts it again till it comes to that degree. And for assaying that quantity, his fee is 3 *dam*s $4\frac{1}{2}$ *cheetels*.

17th. The *Nearreeah*. The *Khak Khelass*, or *Selony*, being collected together, he washes two seers of it, and whatever gold there may be amongst it, from its weight, settles to the bottom. This washed earth, in the Hindustani language, is called *Kookerah*, and it also contains some gold; for the recovery of which directions shall hereafter be given.

To every *seer* of the above-mentioned adulterated sediment, they add six *mashahs* of quick-silver, which being rubbed together, the quick-silver attracts the gold of it; and this *amalgam* being put into a glass retort, they place it on a fire, and separate the gold from the quick-silver.

The *Neeareeah*, for refining this quantity of earth, takes for his fee 20 *damas* and 2 *cheetels*.

The Process of Kookerah.

They mix with it an equal quantity of *Poonher*; then having prepared a paste of *Ressy* and cow-dung, they break the first composition into pieces, and mixing it with the paste, work it up into balls of two *seers* weight, which they dry on a cloth.

The Process of Poonher.

They make a hole in the earth sufficiently large to contain a maund of lead, with six fingers of the ashes of *Bubool* wood laid over it. Then they cover it with charcoal, and melt the lead. After that, having removed the coals, they place over the hole a curved plate of clay, and closing up the bellows-hole, they cover the vent with bricks, which they remove frequently, to learn the state of the lead. When the ashes have soaked up all the lead, there will be four *mashahs* of silver mixed with them. These ashes they cool in water; and the name of this composition is *Poonher*. Out of a *maund* of lead, two *seers* are burnt, and it is increased by four *seers* of ashes; so that the weight of the whole mass will be one *maund* and two *seers*.

Ressy is a kind of aqua-fortis, made from soap-ashes and saltpetre earth.

Having explained the process of *Poonher*, I return to finish the process of *Kookerah*.

They make an earthen vessel with a narrow neck, and large belly, half a cubit in height, perforated at the bottom, and containing an oven.

Then, having filled the vessel with coals within four fingers of the top, they place it over a pit dug in the earth, and blow the fire with a bellows.

After that, the afore-mentioned balls being broken into pieces, they fill the vessel with them, and melt them. The gold, silver, copper, and lead, falling through the hole in the bottom of the vessel, will collect in the pit. Whatever remains in the vessel, they wash it, and

separate the lead from it ; and they likewise preserve the ashes, from whence also a profit will be derived.

Then, having taken out of the pit whatever there be of metal, they melt it like *Poonher*. The lead will mix with the ashes, from which 30 *seers* will be recovered, and 10 *seers* will be burnt. The gold, silver, and copper with a small quantity of lead, will remain together in a mass ; and this they call *Bookrowty*.

The Process of Bookrowty.

For 100 *tolahs* of it, they make half a *seer* of the ashes of *Babool* wood into a coppel, into which they put the *Bookrowty*, with the addition of one *tolah* of copper, and 25 *tolahs* of lead ; and surrounding the coppel with live coals, they cover it with bricks. When the metals are melted, they remove the coals and bricks, and make a fire of *Babool* wood, till the coppel having united with the lead, leaves the gold and silver together. The coppel will be a kind of litharge, called *Kehrel*, from which lead and copper are obtained, as will be hereafter explained.

The Method of separating Gold from Silver.

This mixture they melt six times, thrice with copper and thrice with Hepar sulphur, called in Hindustani language, *Checheeu*.

For each *tolah* of that mixture, are required one *mashah* of copper, and two *mashahs* and two *rutties* of Hepar sulphur.

First, they melt it with the copper, and then with the Hepar sulphur.

If the mixture be of 100 *tolahs* weight, they first melt it with 50 *mashahs* of copper, and then twice again, with 25 *mashahs* each time : And the operation with the Hepar sulphur, is repeated in the same manner.

The following is the manner of melting it : The mixture of gold and silver being made into small grains, they mix with it 50 *mashahs* of copper, and melt them together in a crucible. They have near at hand a vessel full of cold water, on the surface of which is laid a bundle of straw, upon which they pour the

melted metal, and stir it with stick, to hinder it from forming into a mass. Then having again melted those grains, with the remaining copper, in a crucible, they set it to cool in the shade. And, for every *tolah* of this mixture, two *maskahs* and two *rutties* of Hepar sulphur are used ; so that 100 *tolahs* require 6 *chattacks* (e).

When it has been thrice melted in this manner, there appears on the surface a whitish kind of ashes, which is the silver. This is taken off and kept separate ; and its process shall hereafter be related.

When the mixture of gold and silver has been thus melted six times with the copper and the Hepar sulphur, it is called, in the dialect of Punjab, *Kyel* ; and in the city of Delhi, *Pinjer*. If in the above mixture there was a large proportion of gold, it will turn out $6\frac{1}{2}$ *banny* ; but it often happens that this *Pinjer* turns out only 4 or 5 *bannies*.

In order to refine this gold, one of the following methods must be used : Either they mix 50 *tolahs* of this with 400 *tolahs* of pure gold, and refine it according to the *Selony* process ; or else they use the *Alony* process.

The Process of Alony.

Two parts of field cow-dung, and one part saltpetre earth, are used after this manner.

Having cast the aforesaid *pinjer* into ingots, they make it into plates, every one of which must not be less than $1\frac{1}{2}$ *tolah*, but a little broader than those directed in the *Selony* process. Then having anointed them with sesame oil, they spread them over with the mixture of cow-dung and saltpetre earth, and then give them a gentle fire. This operation they repeat three or four times, and, if they want the metal to be very pure, they repeat the process till it comes up to 9 *banny*. The ashes thereof are also collected, being a kind of *Kerhel*.

(e) A *Chattack* is the sixteenth part of a seer, forty of which make a maund, commonly reckoned equal to 76 lb. Avoirdupoise weight.

*The Method of extracting the Silver
from the Ashes.*

Whatever ashes and dross have been collected, both before and after the process of *Alony*, being mixed with an equal quantity of pure lead, they put them into a crucible, and keep it on the fire for three hours. When the metal is cold, they refine it according to the process described under the article *Subbak*, and the ashes thereof is also *Kehrel*. The *Selony* is also applied to other uses, known to those conversant in the business.

18th. The *Punwar*, having melted the *Kehrel*, separates the silver from the copper; and his fee for every *tolah* of silver, is one *dam* $12\frac{1}{2}$ *cheetels*. And he gladly gives 800 *dams* per month to the *Deewan*.

His business is this: Having broken the *Kehrel* into small grains, he adds to every *maund* thereof $1\frac{1}{2}$ *seer* of *Tincar*, and 3 *seers* of soap ashes, kneads them together. After which, having put a *seer* of this into the vessel described in the process of *Kookerah*, he melts it, when lead mixed with silver is collected in the pit, and afterwards refined by the process of *Subbak*. And the lead which separates from this, together with ashes, are *Poonher*.

19th. The *Pyker*, buys the *Selony* and *Kehrel* from the goldsmiths of the city, and carries them to the mint to be melted, and gains for himself the gold and silver thereof. For one *maund* of *Selony* he gives 17 *dams*, and for one *maund* of *Kehrel*, 14 *dams* to the *Khalsah*.

20th. The *Neeheweevalah*. He brings old silver coins, which are mixed with copper to be melted; and from 100 *tolahs* of silver, $3\frac{1}{2}$ rupees go to the *Deewan*. And when the silver is again coined into rupees, he pays another duty.

21st. The *Khaksba*. He carries away to his own house the sweepings of the mint, by the washing of which he gains a profit; and every month he gives $12\frac{1}{2}$ rupees to the State.

And, in like manner, all the officers of the mint, every month, out of every 100 *dams*, pay 3 *dams* to the State.

SOME ACCOUNT OF THE IMMORTAL COINS.

As through the attention of His Majesty, gold and silver were brought to the greatest degree of purity ; in like manner, the form of the coin was also improved : a few particulars of which shall here be given.

GOLD COINS.

Sehenseh سهنسه is a coin of a circular form, weighing 101 *Tulaks*, 9 *Mashaks* and 7 *Ruttees*, in value 100 *Laal Jilady Mohurs*. On the field of one side is engraved the name of His Majesty : and on the five arches in the border,

السلطان الاعظم الخاقان المعظم خلد الله تعالى ملكه و سلطانه فرب

دار الخلافة آگوه

"The great King—the glorious Emperor—may God perpetuate his kingdom and his reign—struck at the capital Agra."

On the field of the reverse, the Creed, and this verse of the Koran.

الله يرزق من يشاء بغير حساب

"God is bountiful unto whom he pleaseth without measure !" And on the border thereof.

ابوبكر، عمر، عثمان، علي

ABUBEKRE—OMAR—OSMAN—ALY.

THE above is what was first cut on the dies by *Mollana Muksood*, seal engraver : after which *Mollana Aly Ahmed* made the following additions :

(On one side.

افضل الدنيا وينفقه الرجل وينفعه علي

اصحابه في سبيل الله

"The best coin is that which is employed in supplying men with the necessities of life, and that benefits the companions in the road of God."—And on the reverse:

السلطان العلي الخليفة العالي خلد الله تعالى ملكه وسلطانه

زايد عدله واحسانه

"The Sublime Monarch!—the most exalted Khalif!—May God perpetuate his kingdom and his reign! and increase his justice and righteousness!"

AFTERWARDS all the above were laid aside, and two retrastiches of the "king of poets," *Sheikh Fizee*, were substituted in their stead.

On the border of one side is the retrastich

خورشيد كه هفت بحر از او گوهر يافت

"The sun from whom the seven seas obtain pearls.

سنگ سياه از پرتو آن جوهر يافت

"The black stone from his rays obtains a jewel.

كُن از نظر تَر بيت او زهر يافت

"The mine, from the correcting influence of his beams, obtains gold.

و آن زر شرف از سكه شاه اكبر يافت

And that gold is ennobled by the impression of Shah Akber."—And on the field :

الله اكبر جل جلاله.

"God is greatest—Mighty is His glory."

On the border of the reverse is the following Tetrastich.

این سکه ده پیرایه امید بود

"This coin, which is the garment of hope,

بانقش دوام و نده جاوید بود

"Carries an everlasting impression and immortal name,"

برپیمای سعادتش بین سکه بد هر

"Its fortunate front bears this, sufficient for ages,"

یک دره نظر کرده خور شید بود

"That the sun (*f*) has cast a glimpse upon it."

AND on the field is written the date of the month and year.

AND of the same name, form, and impression, is a coin weighing 91 *Tolaks*, 8 *Mashaks*, in value 100 round *Mohurs*.

Rehess رهس is the half of both the above; and it is also sometimes made of a square form. On one side it has the same impression as the *Sesensah*; and on the reverse this tetrastich of the "king of poets":

این نقد روان کنج شاهنشاهی

"This current coin, the royal treasury,"

با توکب اقبال کند همراهی

"Accompanies the star of good fortune."

(*f*) The king.

خورشید بد پرورش زان رو که بد هر

"It may be ennobled by the impression of *Akber Shah*."

یابد شرف از سکه اکبر شاه

Atemah آتمه the fourth of a *Sehensseh*, is of a square or circular form, bearing the same impression as that of the value of 100 *Mohurs*. And some of them have this tetrastich of the "king of poets":

این سکه که دست بخت را زیود باد

"Let this coin adorn the hand of the fortunate.

بدرآید که سپهر و هفت اختر باد

"Let it be the ornament of the nine heavens, and seven stars,

زین نقد یست نر از چون زر باد

"It is a golden coin: let its effects be propitious.

در دهر زان بنام شاه اکبر باد

"Let it be current for ages, through the name of *Shah Akber*."

And on the reverse the tetrastich before mentioned.

Binset بنست is of the same form as the *Atemah*, and the fifth of the *Sehensseh*: and there are also of this name the 8th, 10th, 20th, and 25th parts of a *Sehensseh*.

Jugul جگال is of a square form, and is the 50th part of a *Sehensseh*, being in value two *Laal Jilaly Mohurs*.

Geerd گيرد in value and weight is equal to two round *Mohurs* :—

On one side is,

الله أكبر

“God is greatest.”

And on the reverse :

يا معين

“O! Defender !”

Aftaby آفتابی of a round form, weighs 1 *Tolah* 2 *Mashahs* and $4\frac{3}{4}$ *Ruttees*, the value 12 Rupees.

On one side is,

الله أكبر جل جلاله

“God is greatest—mighty is His glory.”

And on the reverse, the month and year, and place where it was struck.

Hakee الهی is round, in weight 12 *Mashahs*, $13\frac{1}{4}$ *Ruttees*, with the same impression as the *Aftaby*, and is in value 12 Rupees.

Lal Jilaly لعل جلالی is of a square form, in weight and value the same as the *Hakee*.

On one side is,

الله أكبر

“God is greatest.”

And on the reverse :

جل جلالہ

“Mighty is His glory.”

Adel Goutkeh عدل گوتکہ is of a round form,
weighing 11 *Mashaks*, in value 9 Rupees.

On one side is,

اللہ اکبر

“God is greatest.”

And on the reverse,

یا معین

“O, Defender !”

Mohur مبر is of a round form, and in weight and value the same as the *Adel Goutkeh* ; but it bears a different impression.

Mehrabiy معرایی : its weight, value, and impression, are the same as the round *Mohur*.

Moieeny مینئی is sometimes made square, and sometimes of a round form, in weight and value the same as the *Laal Jilaly* ; impressed within :

یا معین

“O, Defender !”

Chairgosheli چہار گوشہ is of the same weight and impression as the *Aftaby*.

Geerd گیر is the half of the *Hahee*, and bears the same impression.

Dehn دهن is the half of the *Laal Jilaly*.

Saleemy سلیمی is the half of the *Adel Goutkeh*.

Rehy ربي is the fourth of the *Aftaby*.

Mun من is the fourth of the *Hahee* and of the *Jilaly*.

Nisfy Seleemy نسفي سليمي is the fifth of the *Adel Chootkeh*.

Punj پنج is the fifth of the *Hahee*.

Pandor پاندو is the fifth of the *Laal Jilaly* : marked on one side with a tulip, and on the other with a wild rose.

Samny ثمني also called *Ashtsideh* اشست سده is the eighth of the *Hahee*, stamped on one side with "God is greatest," and on the reverse, "Mighty is His glory."

Kala كال is the sixth of the *Hahee*, and is impressed on each side with a wild rose.

Zerrah ذره is the 32d part of the *Hahee*, bearing the same impression as the *Kala*.

It is the custom in the mints of the present, that for one month's continuance, they coin the gold *Laal Jilaly*, the *Dehu* and the *Mun*, but they do not strike any other gold coins without a fresh order every day.

SILVER COINS.

Rupceah روپيد is a silver coin of a round form, in weight $11\frac{1}{2}$ *Mashahs*. It was first introduced in the time of *Sheer Khau*, and under the present reign it has been revived, and made more pure.

On one side ۛۛۛ

الله اكبر جل جلاله

"God is greatest, mighty is His glory !"
And on the reverse is the date.

Although the market price is sometimes more or less than 40 *dams*, yet this value is always set upon it in comparative calculations.

Jilaleh جلالي is of a square form. It made its first appearance under this reign, and has the same impression and weight as the *Rupeeah*.

Durb دُرب is the half of a *Jilaleh*.

Chern چرن is the fourth of a *Jilaleh*.

Pandow پاندو is the fifth of a *Jilaleh*.

Ashet اشت is the eighth of a *Jilaleh*.

Desa دسا is the tenth of a *Jilaleh*.

Kala كا is the sixteenth of a *Jilaleh*.

Sooky سوكي is the twentieth of a *Jilaleh*.

And there are also such other small divisions of a Rupee, but of a round form.

COPPER COINS.

Dam دام is a copper coin, in weight 5 *Tanks*, or 1 *Tolah* 8 *Mashaks* and 7 *Ruttees*, in value the 40th part of a Rupee. Formerly this coin was called *Pysah* پيسد and also *Behdooly* بهلولي. Now it is issued under this name. On one side is stamped the place where it was struck; and on the reverse, the month and year. Accountants suppose the *Dam* to be divided into twenty-five parts, each of which they call a *Cheetel* چيتل and use them in calculations.

Adhelah اديله is half of a *Dam*.

Powlah پاله the fourth.

Dumree دمري the eighth.

In the beginning of this incomparable reign, gold was coined in many parts of the kingdom in the royal name ; now none are struck excepting at the four following places : First, the capital Agra : 2nd, Bengal : 3rd, Ahmedabad, in Guzerat : 4th, Cabul. Silver and copper, besides being coined at the four above-mentioned places, are also struck in ten other cities, *viz.* Illhabass, Agra, Owjain, Surat, Delhi, Patna, Cashmeer, Lahore, Multan, and Tandah, and in the following twenty-eight places, only copper, *viz.* Ajineer, Owedh, Attock, Allore, Badawur, Benares, Belkar, Behreh, Putten, Jowupoor, Jalandehr, Seharungpoor, Sarungpoor, Sembehl, Kennaje, Rehntore, Herdewar, Hissar, Feerozeh, Calpee, Gwalihar, Goruekpoor, Kelonwer, Lucknow, Mundow, Nugore, Sirhind, Seealkoote, and Serowuj.

A great deal of traffic is carried on in this flourishing country in *Mohurs*, as well as in Rupees and *Dams*.

The first time that the reins of government were in the hands of Rajah Todernull, his majesty gave currency to four kinds of *Mohurs* : 1st, the *Laal Jilaly*, weighing one *Tolah* $13\frac{1}{4}$ Ruttees, which was of the greatest degree of fineness, and in value 400 *Dams*. 2nd, the *Mohur*, which in the beginning of this reign they had made of the weight of 11 *Mashahs*, and it passed current under three degrees. When of full weight, its value was 360 *Dams* ; and if after a time there was worn away the weight of three grains of rice, they still accounted it of the first degree, and made no difference between them. What was deficient from four to six of such grains, they made of the second degree, and its value was 355 *Dams*. And if from six to nine grains were lost, it was then reckoned of the third degree, and its value was 350 *Dams*. And whatever was of shorter weight than the latter, was received as bullion.

Rupees were also current after three degrees : 1st, the square Rupee of pure silver, $12\frac{1}{2}$ *Mashahs* in weight, which they called *Jilaleh*, in value 40 *Dams*. And the old round Rupee of *Akber Shah*, which when of full weight, and until one Ruttee short weight, was valued at 39 *Dams*. That which was two Ruttees deficient was

rated at 38 *Dams*, and whatever was of shorter weight than this was received as bullion.

Again, on the 11th of the month of *Meher* and in the 29th year of the reign, *Azededdowlah Emcer Fattahullah Sheerazy*, coming at the head of affairs, the royal orders were issued, that on the *Mohurs* as far as 3 grains, and on the *Rupees*, as far as 6 grains short weight, no account should be taken, but that they should be reckoned of full weight; and that whatever were more deficient, the excess should be taken: And that after 9 grains deficiency, they should not be accounted of the same kind. According to this regulation, a *Mohur* that was one *Rutty* deficient, was worth 355 *Dams*, and something more; and the value of one *Rutty* of coined gold, they calculated at 4 *Dams*, and something less. According to the regulations of Todernull, for the deficiency of one *Rutty* they took five *Dams*; and for whatever was deficient as far as three grains and a half, they made no further account; but upon a deficiency of $1\frac{1}{2}$ *Rutty*, they took 10 *Dams* short weight; and even exacted this deficiency from those that were not come up to that limit. According to this latter regulation, by taking something less than 6 *Dams*, the value of the third degree becomes 353 *Dams*, and something more. Also the round *Rupee*, which, although there be no difference between it and the *Siladeh*, either in weight or fineness, they had estimated at one *Dam* less, was now fixed at 40 *Dams*, until one *Rutty* short of weight. And 2 *Ruttees* short of weight, which before they reckoned two *Dams*, is hereby made one *Dam*, and something more.

When *Azededdowlah* was sent to Kandeesh, Rajah Todernull made the price of Gold *Mohurs* to be estimated in *Rupees*; and the deficiency on the *Mohurs* and *Rupees*, from his obstinate disposition, he again fixed at the old rates.

When *Kulij Khan* came to the head of affairs, he confirmed what the Rajah had done, excepting that the short-weight *Mohurs*, upon which the Rajah exacted 5 *Dams*, he caused to be estimated in receipts and payments at 10 *Dams* deficiency; and as far as $1\frac{1}{4}$ *Rutty* 20 *Dams*,

and whatever were more deficient than $1\frac{1}{2}$ *Rutty*, to be reckoned as bullion.

The king's mind being at this time occupied by a multiplicity of affairs, he paid little attention to this business, till after having received some intimation of the matter, he, on the 26th of the month *Behmen*, and the 36th year of his reign, adopted another mode. He ordered that the *Mohur* of three grains, and the *Rupée* that was six grains deficient, should no longer be reckoned of full weight. And this regulation was the only effectual method that could have been taken for shortening the hands of mean mercenary wretches; because that, if the officers of the mint coined money of such deficiency in weight or the treasurers reduced the coins of full weight to this quantity of deficiency, there was no remedy. And also shameless thievish people clipped the coin; and *Mohurs* deficient three grains, they rendered to six grains deficiency; and those of six grains, they made nine grains deficient. Thus, by increasing the deficiency of the coin, they defrauded the State of a great deal of gold.

By the command of his Majesty, they made grains ofagate, which were ordered to be used in weighing. And during the same month and year many other efforts were exerted. It was also ordered, that the treasurers and the collectors of the revenues should not demand any particular species of coin from the *Rijots*; but that whatever was the deficiency in weight or standard, should be taken exactly, according to the present rate and no more.

Of Dirhems and Dinars.

Having given some account of the immortal coins, I shall here add a few particulars regarding these two pieces of money.

Dirhem, which they also call *Dirham*, is a silver coin. Originally it was of the shape of a date stone: in the *Khalifat* of *Omar*, it was changed into round form; and in the time of *Zobier*, it was impressed with the words *Allah* (God) and *Berket* (Blessing). *Mijaj* impressed with

the *Soorah Ekhluss*, (g) and some say that he stamped his own name on it. Others assert, that the first person who stamped an impression on *Dirhems* was Omar.* According to others, in the time of *Abdalmalek Merwan*, Greek *Dirhems*, and those of the *Khosroes*, and of *Himar* were in use, and at his command *Hijaj Yusef* struck *Dirhems*. Some say that *Hijaj* refined the base *Dirhems*, and stamped on them *Allah Ahed* (God is single) and *Allah Samed* (God is eternal) and these were called the abominated *Dirhems*, because the sacred name was thereby exposed to the touch of unclean persons. And afterwards, *Omar Ebn Hobeerah*, coined in Erak, *Dirhems* like those of *Hijaj*. Then *Khaled Ebn Abdallah Kashery*, who was governor of Erak, improved them. And after that *Yusef Omar* brought them to the highest degree of purity.

Again, it is said, that *Massaeb Ebn Zobier* was the first person who stamped *Dirhems*, and there are different accounts of their weights, some saying that they were of 20 *Keerats*, 12 *Keerats* and 10 *Keerats* weight, and that *Omar*, took a *Dirhem* of each kind and formed a coin of 14 *Keerats*, being the third part of the aggregate sum.

It is likewise said that in the time of *Omar* there were current, several kinds of *Dirhems* of 8 *Dangees* which they called *Beghaly*, after *Rass Beghal*, who was the assay-master, and who struck *Dirhems* by the command of *Omar*. Others say that they are called *Beghaly* from a town of that name: and that the *Dirhems* of 4 *Dangs*, called *Tebry*, those of 3 *Dangs*, called *Mughreby* and those of one *Dang*, named *Yemeny*, were formed into one coin.

Fa-el Khajendy says that in former times *Dirhems*, were of two kinds; 8 *Dangees*, and 6 *Dangees*.

2 <i>Hebbeh</i> .	} make one {	<i>Tessuj</i> .
2 <i>Tessuj</i> .		<i>Keerat</i> .
2 <i>Keerats</i> .		<i>Dang</i> .

(g) The 112th Chapter of the Koran.

Dinar.

Dinar is a gold coin weighing one *miskal*, which is equal to one and three sevenths of a *Dirhem*.

12 <i>Zerrahs</i>	} make one	<i>Kitmeer.</i>
6 <i>Kitmeers</i>		<i>Nekeer.</i>
6 <i>Nekeers</i>		<i>Feteel.</i>
6 <i>Feteels</i>		<i>Ful.</i>
12 <i>Fuls</i>		Mustard seed.
6 Mustard seeds		Barley corn.
2 Barley corns		<i>Hebbeh.</i>
2 <i>Hebbehs</i>		<i>Tessuj.</i>
4 <i>Tessuj</i>	}	<i>Dang.</i>
6 <i>Dangs</i>		<i>Miskal.</i>

And, according to this calculation a *Miskal* is 96 Barley corns.

Miskal, is a weight used in weighing gold; and it is also the name of a coin. From the ancient records of some monasteries it appears, that the Greek *Miskal* has been for a long time disused, and that it was two *Keerats* less in weight than this. Also the Greek *Dirhems* are different from the others, being $1\frac{1}{2}$ *dang* less in weight.

An account of the profit which merchants gain by bringing gold, silver and copper to the mint. •

The following is the value of a round gold *Mohur* in bullion.

Degree of fineness of the gold bullion.				Quantity thereof given for a round gold <i>Mohur</i> weigh- ing 11 <i>mashahs</i> .		
				<i>Tolaks</i>	<i>Mashahs</i>	<i>Ruttees</i> .
10 <i>Banny</i>	...	...	...	1	0	0
$9\frac{3}{4}$ <i>Banny</i>	...	...	...	1	0	2
$9\frac{1}{2}$ <i>Banny</i>	...	...	...	1	0	4
$9\frac{1}{4}$ <i>Banny</i>	...	...	...	1	0	6
9 <i>Banny</i>	...	...	...	1	1	0

• And after this rate upon each *Banny* alloy, they take one *mashah* more than the weight of the *Mohur*.

EXAMPLE.

The merchant buys for 100 *Laal Jilaly Mohurs*, a number of gold *Huns* weighing 130 *tolahs* 2 *mashahs* and 5 *bannies*, and of $8\frac{1}{2}$ *banny fineness*. Out of this quantity of gold 22 *tolahs*, 9 *mashahs* and $7\frac{1}{2}$ *ruttees*, are burnt in the fire and mixed with the *Khak Khelass*; and there will remain 107 *tolahs*, 4 *mashahs* $1\frac{1}{8}$ th *rutty* of pure gold, which is coined into 105 *Jilaly Mohurs*, and leaves a remainder of about $\frac{1}{2}$ a *tolah* of gold, the value of which is 4 Rupees. From the *Khak Khelass* are recovered 2 *tolahs*, 11 *mashahs* and 4 *ruttees* of gold; and 11 *tolahs* 11 *mashahs* and $4\frac{1}{2}$ *ruttees* of silver, the value of which gold and silver is 35 Rupees, 22 *Dams*. So that the aforesaid gold produces altogether 105 *Mohurs*, 39 Rupees, and 22 *Dams*; out of which sum are to be deducted the following charges:

	Rs.	Ds.	Chs.
For the workmen as before related	2	18	$12\frac{1}{2}$
For the articles used in refining the metal <i>viz</i> :			
	Rs.	Ds.	Chs.
<i>Onpelah</i>	0	26	$16\frac{1}{2}$
<i>Selony</i>	0	4	20
Water	0	1	10
Quicksilver...	0	11	5
			<hr/>
		1	4 $1\frac{1}{2}$
For the <i>Khak Khelass</i> , <i>viz</i> .			
Charcoal.....	0	21	$7\frac{1}{2}$
Lead.....	3	22	24
			<hr/>
		4	4 $6\frac{1}{2}$
			<hr/>
		7	26 $20\frac{1}{2}$
Duty to the State at 6 Rs. per cent	6	10	$12\frac{1}{2}$
			<hr/>
		13	37 8

But if the aforesaid gold is bought by the *Khansah* these charges are defrayed by the *Deewan*; and the Mer-

chant, in exchange for his gold, receives 100 *Laal Jilaly Mohurs*, and a profit of 12 Rupees, 27 *Dams* $3\frac{1}{2}$ *Cheetels* are received into the *Khalsah*.

It ought to be known, that although Merchants bring gold into Hindustan, yet in the southern mountainous parts of this empire, there are found a great quantity of this metal, and likewise in Tibet; moreover the sands of the Ganges, those of the Scind and several other Rivers of these kingdoms are mixed with gold, which may be obtained by the Selony process; however, the labour and expense greatly exceed the profit.

SILVER.

Nine hundred and sixty-nine *Tolabs*, nine *Mashahs* and four *Ruttees* of pure silver are purchased for nine hundred and fifty Rupees, reckoning one *Tolah* and two *Ruttees* for every Rupee.

Out of this quantity, 5 *Tolabs* $1\frac{1}{4}$ *Ruttees* are burnt in casting the ingots, and there are produced 1006 Rupees, with a remainder of 27 *Dams*, $12\frac{1}{2}$ *Cheetels*.

CHARGES.

	Rs.	Ds.	Chs.
Weighman ... 0 5 7 $\frac{1}{4}$			
Chashneyeer ... 0 3 1 $\frac{1}{2}$			
Melter ... 0 6 12 $\frac{1}{2}$			
Zerrah ... 2 1 0			
Sickchy ... 0 6 12 $\frac{1}{2}$			
	2	22	12
Articles used in refining, viz.			
Charcoal ... 0 10 0			
Water ... 0 0 15	0	10	15
Duties to the Dewan.....	50	13	0
	53	6	2

The merchant receives 950 Rupees in exchange for the silver, and 3 Rupees, 21 *Dams*, $10\frac{1}{2}$ *Cheetels* for his profit. If he refines the silver at his own house, his profit will be much greater.

Of the silver called *Lary Shqhy* and *Miskaly*, for one Rupee are bought 1 *Tolah* 4 *Ruttees*; so that the sum of 950 Rupees purchases 989 *Tolahs* and 9 *Mashahs* thereof. Out of which 14 *Tolahs*, 9 *Mashahs*, 1 *Ruttee* are burnt in the *Subbakee* process, being at the rate of $1\frac{1}{2}$ *Tolah* in 100 *Tolahs*. And in making the ingots, there will be lost in the fire 4 *Tolahs*, 10 *Mashahs*, and 3 *Ruttees*. There are coined 1012 Rupees, and from the *Khak Khel-ass* $3\frac{1}{2}$ Rupees more are recovered.

CHARGES.

	Rs.	Ds.	Chs.
Weighman ...	0	5	8
<i>Subbaky</i> ...	2	0	19
<i>Koorskool</i> ...	0	0	19
<i>Chashneyeer</i> ...	0	3	4
Melter ...	0	6	$12\frac{1}{2}$
<i>Zirrah</i> ...	2	1	0
<i>Sickchy</i> ...	0	6	$12\frac{1}{2}$
	4	28	0
Articles used in refining viz.			
Lead ...	5	11	0
Charcoal ...	0	10	0
Water ...	0	0	$12\frac{1}{2}$
	5	21	$12\frac{1}{2}$
Duties to the State.....	50	24	0
	60	33	$12\frac{1}{2}$

In exchange for the silver, the merchant receives 950 Rupees, and has 4 Rupees and 29 *Dams* for his profit.

COPPER.

A maund of copper is purchased for 1044 *Dams* at the rate of 26 *Dams* $2\frac{1}{2}$ *Cheetels* per seer.

Out of this quantity one seer is burnt, and there are coined 1170 *Dams*, reckoning 30 *Dams* for every seer.

The merchant has out of this sum a profit of 18

Dams 19 *Cheetels* ; 33 *Dams* *Cheetels* go to be workmen. And the charges for articles expended in the coinage are,

	R.	D.	Ch.			
Charcoal ...	0	13	8			
Water ...	0	1	0			
Clay ...	0	1	0	0	15	8
<hr/>						
Duties to the State.....				1	19	0
				<hr/>		
				1	13	8

Of the production of metals.

Metals are formed of vapour and exhalation, which is to be particularly learnt from books of philosophy.

Metals are seven in number, *viz.* gold, silver, *Rooh-tootea*, (b) copper, tin, iron, and lead.

And there are formed compositions of the above metals which are used by jewellers, braziers, and others.

Of this number is *Sefaid Ru*, which the natives of Hindustan call *Kauseh* : and it is a composition of four seers of copper, and one seer of tin melted together.

Rausee is made of four seers of copper, and $1\frac{1}{2}$ seer of lead ; and this is called in Hindustan *Bahagar*.

Berinj (brass), in Hindustani, *Pertal*, is of three kinds : One kind is malleable without being heated in the fire, and it is made of two seers of copper and one seer and a half of *Rooh-tootea* : The other kind is not malleable, and it is used in casting. This is composed of two seers of copper and one seer and a half of *Rooh-tootea*. *Seem Suckhteh*, is composed of silver, lead, and copper. It is of a deep colour, and very bright, and is used in silvering.

Huft joush. Where *Rooh-tootea* is not to be had, this is made of the other six metals. Some call this *Taleekoon* : and others take this to be a fictitious kind of copper.

U'sht Daht, is a composition of eight ingredients.

(b) A kind of native pewter.

viz. the six metals above mentioned, together with *Rooktootea* and *Kanseh*.

Canrelputter, which is composed of two seers of Sefaid Ru, and one seer of copper, is a very elegant and beautiful composition. It is an invention of his present Majesty.

Of the Specific Gravities of Metals.

All metals are compounded of vapour and exhalation, which are formed of the four elements: consequently, that mixture, wherein there is abundance of fire and air, will be comparatively lighter than those which abound with watery and earthy particles. So that cubes of equal sizes of each kind of metal will differ from one another in weight in the following degrees.

Gold	...	100	Iron	...	40
Quicksilver	...	71	Copper	...	45
Lead	...	59	Brass	...	45
Tin	...	38	Rowee	...	} 46
Silver	...	54	Sefaid Ru...		

And this is called the specific difference.

Some calculate with water after the following manner;

They fill a vessel with water, and put into it, separately, 100 Miskals of each kind of metal, and from the quantities of water thrown out upon the introduction of the metals, are found the specific differences between them. That metal which retains the largest quantity of water in the vessel is the heaviest; and on the contrary that which ejects the greatest quantity is the lightest.

Thus the ejected water of the before-mentioned silver will be $9\frac{3}{4}$ Miskals, and the gold will throw out $5\frac{1}{4}$ Miskals. And when the quantity of water ejected is subtracted from the weight of the metal in air, the remainder is the hydrostatic weight.

The scales of the air balance are both suspended in air: those of the hydrostatic one are on the surface of the water; when, whichever of the two bodies placed thereon is specifically heaviest, will quickly make the other kick the beam. And if one of the scales be placed

on the surface of the water, and the other in the air, the scale which is in the air will inevitably sink lowest; because the air being rarer, the water cannot support the scale.

If the water ejected be less than the weight of the body immersed, that body will sink in water; and if the water exceeds the body in weight, it will float on its surface; but if the water and the body are of equal weight, it will sink till its surface becomes even with that of the water.

For the further illustration hereof, Abu Rihan Al Birouni (i) has left us the three following Tables.

TABLE I.

The quantity of water ejected upon the introduction of 100 Miskals of the following metals &c.

	<i>Miskals.</i>	<i>Duranecks.</i>	<i>Tessajjes.</i>
Gold ...	5	1	2
Quicksilver ...	7	2	1
Lead ...	8	5	8
Silver ...	9	4	1
<i>Sefid Ru</i> ...	11	2	8
Copper ...	11	3	8
Brass ...	11	4	8
Iron ...	12	5	2
Tin ...	13	4	8
Sapphire ...	25	1	2
Amethyst ...	26	8	8

(i) Abu Rihan, surnamed "Al Khovarezmi al Birouni," was a native of the city of Biroun, situated in the province of Khovarezm, and not that in India, as some have written. He was an excellent astronomer, and travelled into India for the space of forty years. He was contemporary of the famous Abu Sina (vulgarly called Avicenna) with whom he had frequent contests, and in which he was generally too much for his adversary.

The most famous of his works, is a complete system of geography entitled "Cannua al Massaudi, which he dedicated to Sultan Massaud the Gaznivite. This work is often quoted by Abulfeda and Abulmoal. He afterwards published the Theory of the fixed stars, entitled, "Tashim fi tangim." A. H. 421, or A. D. 1029.

Vide D' Herbelot's *Bibliothèque Orientale*. Pages 31 and 32.

	<i>Miskals.</i>	<i>Duwaneks</i>	<i>Tessujes.</i>
Ruby ...	27	5	2
Emerald ...	36	2	8
Pearl ...	37	1	8
Lapis lazuli...	38	3	8
Cornelian ...	39	8	8
Amber ...	39	3	8
Chrystal ...	40	8	8

TABLE II.

The weight in water of the following metals &c. when they weigh 100 miskals in air.

Gold ...	95	4	2
Quicksilver ...	92	8	3
Lead ...	91	1	8
Silver ...	90	1	8
<i>Sefaid Ru</i> ...	88	4	8
Copper ...	88	3	8
Brass ...	88	2	8
Iron ...	87	8	2
Tin ...	86	2	8
Sapphire ...	74	4	2
Amethyst ...	74	8	8
Ruby ...	72	8	2
Emerald ...	68	4	8
Pearl ...	62	5	8
Lapis lazuli ...	61	3	8
Cornelian ...	61	8	8
Amber ...	60	3	8
Chrystal ...	60	8	8

TABLE III.

The weight of the following metals &c, in air when they equal in bulk 100 Miskals of gold.

	<i>Miskals</i>	<i>Duwaneks</i>	<i>Tessujes</i>
Gold	100	0	0
Quicksilver	71	1	1
Lead	59	2	2
Silver	54	8	8

	<i>Miskals.</i>	<i>Ducaneks.</i>	<i>Tessujes.</i>
<i>Sefaid Ra</i>	46	2	8
Copper	45	3	8
Brass	45	8	5
Iron	40	3	3
Tin	38	2	2
Sapphire	94	8	8
Amethyst	94	8	3
Ruby	90	2	3
Emerald	69	3	8
Pearl	67	5	2
Lapis lazuli	65	3	2
Cornelian	64	1	2
Amber	64	3	1
Chrystal	63	8	8

THE HAREM, OR SERAGLIO.

There is in general great inconvenience arising from a number of women ; but his Majesty, out of the abundance of his wisdom and prudence, has made it subservient to public advantage ; for by contracting marriage with the daughters of the princes of Hindustan and of the other countries, he secures himself against insurrections at home, and forms powerful alliances abroad.

The Harem is an enclosure of such an immense extent, as to contain a separate room for every one of the women, whose number exceeds five thousand. They are divided into companies, and a proper employment is assigned to each individual. Over each of these companies a woman is appointed *Darogha*. And one is selected for the command of the whole, in order that the affairs of the Harem may be conducted with the same regularity and good government as the other departments of the State.

Every one receives a salary equal to her merit. The pen cannot measure the extent of the emperor's largesses ; but here shall be given some account of the monthly stipend of each. The ladies of the first quality receive from one thousand six hundred and ten Rupees, down to one thousand twenty-eight Rupees. Some of the principal servants of the presence have from fifty-one down to

twenty Rupees ; and others are paid from two Rupees up to forty.

At the grand gate is stationed a Mushreff, to take accounts of the receipt and expenditures of the Harem in ready money and in goods.

Whenever any of this multitude of women want any thing, they apply to the treasurers of the Harem, who, according to their monthly stipend, sends a memorandum thereof to the Mushreff of the grand gate, who transmits it to the treasurer of the king's palace, who pays the money. In the payment of these demands no assignments are given, but only ready money.

An estimate of the annual expenses of the Harem being drawn out, the Mushreff writes a draft for the amount, which is countersigned by the Ministers of State, after which it is paid in a coin, that his Majesty has caused to be struck solely for this purpose. This money is paid by the grand treasurer to the paymaster general of the palace ; and, upon a written order being sent by the Mushreff of the gate, it is distributed amongst the inferior paymasters of the Harem, and by them paid to the different servants thereof. And this money is reckoned in their salaries equal with current coin.

The inside of the Harem is guarded by women, and about the gate of the royal apartments are placed the most confidential. Immediately on the outside of the gate, watch the eunuchs of the Harem, and at a proper distance are stationed the Rajpoots, beyond whom are the porters of the gates : and on the outside of the enclosure, the Omrahs, the Ahdeems, and other troops, mounted guards, according to their rank.

Whenever the Begums or the wives of the Omrahs or other women of character, want to pay their compliments, they first notify their desire to those who wait on the outside, and from thence their request is sent in writing to the officers of the palace, after which they are permitted to enter the Harem. And some women of rank obtain permission to remain there for the space of a month.

But besides all the precautions above described, his

Majesty depends on his own vigilance, as well as on that of his guards.

(Of the Equipage for Journeys.

It would be difficult to describe every particular of this establishment; but some thing shall be said of the equipage used for hunting, and for short journeys.

The Goolalbar, is an enclosure, the invention of his Majesty; the doors whereof are secured with locks and keys. At the eastern end thereof is erected a pavilion, containing fifty-four rooms, each twenty-four yards long and fourteen yards wide. In the middle is erected a Chowbeen Rowty (*k*), and to this adjoin other pavilions. And near to these, is a wooden house of two stories, where his Majesty performs divine worship: and from the upper story he also receives the compliments of the nobility in the morning. But women do not go there without leave.

Next are twenty-four Chowbeen Rowties, ten yards long and six yards wide, which are separated from one another by Kenauts. Here reside the favourite women. And there are other tents and pavilions set apart for particular women. And they are adorned with embroidery, brocade, and velvet. Adjoining to these is a pavilion of carpeting, sixty yards square, under which some tents are pitched. And this is the station of the Ourda-begecan (*l*) and other women.

In the front thereof, as far as the Dowlet Khanah Khass, is a plain 150 yards in length, and 100 yards broad, which they call Malitaby; and on both sides thereof are erected magnificent tents such as have been already described; and at the distance of every two yards is set up a pole, six yards long, one yard of which is in the ground, and the top is ornamented with a brass knob, and it is fastened with two tent-ropes, one on each side. The guards watch here, as has been described in the regulations for the Harem.

(*k*) Described amongst the camp equipage.

(*l*) They are Calmac women, who watch the first enclosure of the Harem.

In the midst of this plain is raised a platform over which is spread an awning called Nungeerah, which is supported by four poles. This is the place where his Majesty sits in the evening, and none but those who are particularly favoured are allowed to be present.

Near to the Goolalbar, is a circular enclosure of 360 yards, with twelve pavilions: in the midst whereof is a Chowbeen Rowty of ten yards square, raised from the ground, and forty other rooms. These are covered with twelve awnings of 12 yards each, and they are separated from others by Kenauts (*m*). This place is called the Oupcheky Khanah. And for each apartment there is a privy.

Adjoining to this, are erected Kenauts of carpeting, 150 yards square, and which, in the manner before described, are supported by poles, ornamented with brass knobs. In the centre thereof 100 Ferash raise four tents containing seventy-two rooms. And over these is spread a Calandery, resembling a tent, made of wax-cloth, or oil-cloth, to defend them from rain and the heat of the sun. And the outside is shaded by fifty awnings of twelve yards each. This is the Dowlet Khanah Khass, which is also secured with doors and locks. And here the nobility cannot enter till the Oupcheean have obtained their permission.

On the first day of every moon, both the inside and the outside of the Dowlet Khanah Khass, are ornamented with flowered carpeting. And on the outside, for the space of 350 yards, tent poles and ropes are set up at the distance of three yards from each other, about which the gwards are stationed; and at that time, this is the Dewan Khanah Ann, which is guarded on all sides.

At the distance of 12 yards from Dowlet Khanah, is an enclosure of sixty yards of rope, for the Nekar Khanah. And in the middle of the Area, the Akass-deah is lighted up.

The Ferash (*n*) pitch this encampment on a spot chosen by the Meer Munzil.

(*m*) Partitions made of linen, broad-cloth &c.

(*n*) Camp-color-men.

And such an equipage requires for its carriage 100 elephants, 500 camels, 400 carts, and 100 men. And they are escorted by 500 cavalry, including Munsabders, Aldeens, and others. And, there are also employed on this service 1000 Ferash natives of Iran, Turan, and Hindustan, 500 Pioneers, 100 water carriers, 50 carpenters, 50 tentmakers, 30 linkmen, 30 workers in leather and 150 sweepers. The monthly pay of the foot is from 240, to 130 Dams.

Regulations for the Encampment of the Army.

His Majesty never collects his armies together in one body, for besides, that many are employed on different services, he doth not carry all his troops along with him from the consideration, that such an immense multitude would breed a famine: and it would be impossible to find quarters even for the soldiers; and then what must become of the followers of the camp?

His Majesty has invented an admirable method of encamping his troops, which is the means of affording ease to the people.

In a space of ground 1530 yards long, are pitched the royal tents and pavilions, in the manner just now described. Then on the right and left sides, and behind, is an open space of 100 yards, which is never entered by any but the guards. After this, at the distance of 100 yards, in the quarter of the Kowr, are the tents of Meriem Mukany and Goolbuden Begum, and other princesses, together with those of Sultan Daniel. On the right side, Sultan Seleem is encamped; and, on the left, is the station of Sultan Morad. And at a small distance behind are the offices. Behind which, in every corner, is left a road thirty yards wide. The Omrah's are encamped without on all sides according to their rank.

The guard for Thursday, Friday, and Saturday, are encamped in the rear; those for Sunday, and Monday on the right; and those for Tuesday and Wednesday, on the left side of the royal tents.

Regulations for the Illuminations.

This is a spark of celestial fire.

At noon, when the sun enters the 14th degree of the sign Aries, they place in the sun's rays a kind of shining onyx, called in the Hindustani language, Soorej Kerant, and put to it a piece of cotton, which from heat of the stone catches fire. And this celestial fire is committed to the care of proper persons; and the lamp-lighters, link-men, and cooks make use thereof for their respective offices; and when the year expires, they catch new fire. The vessel this fire is preserved in, is called Agangar, or the fire pot. There is also a shining white stone called Chunderkerant, which, upon being exposed to the moon's beams, drips water.

Every afternoon, at one Ghurry before sun-set, his Majesty, if on horseback, alights; or if sleeping, he is awakened. And when the sun sets, the attendants light up twelve camphor candles in twelve candlesticks of gold and silver, and bring them into the presence; when a singer of sweet melody, taking up one of the candlesticks, sings a variety of delightful airs, and concludes with imploring blessings on his Majesty.

It is impossible to describe the beauty and various forms of these candlesticks: some of them weigh forty pounds and upwards, and are carved with a variety of figures. Some are single, others of two branches, and others of more.

They cast camphor candles three yards long and some larger, and they are ornamented with flowers.

The palace is moreover illuminated withinside and without with flambeaux fixed upon poles with iron prongs. The first, second and third nights of the moon, when there is but little moonlight, the prongs are lighted with eight flambeaux. From the fourth to the tenth they decrease one in number every night, so that on the tenth night, when the moon shines very bright, one flambeau is sufficient. And they continue in this state till the fifteenth, and increase one every day from the sixteenth to the nineteenth. On the twen-

tieth they continue the same, and on the twenty first and twenty-second increase one daily; the twentythird is the same as the twenty-second, and from the twenty-fourth to thirtieth night of the moon, eight prongs are lighted up. For each link are allowed one seer and a half of oil, and half a seer of rags, more or less according to the size. In some places they burn lamps with grease; but in the palace nothing is used but oil.

In order to render the royal camp conspicuous to those who come from far, his Majesty has caused to be erected, in the front of the Dowlet Khanah, a pole upwards of forty yards high, which is supported by sixteen ropes, and from the top of the pole is suspended a large lantern, which they call the Akassdeeah.

These offices are performed by many of the Munsubdars, Ahdeens, and other military men. The pay of a foot-soldier never exceeds two thousand four hundred, and is never less than 80 Dams.

THE ENSIGNS OF ROYALTY.

Which wise monarchs consider as marks of divine favour. Some of those which are used in our time shall here be described.

The *Aurung* (or throne) is made of several forms; some are inlaid with precious stones, and others are of gold, silver, &c.

The *Chutter* (or umbrella) is made of great value, being ornamented with precious stones, and those are never fewer than seven.

The *Sayiban* is of an oval form, a yard in length, and its handle like that of the Chutter, is covered with cloth of gold, and ornamented with precious stones. One of the attendants holds it to keep off the rays of the sun. It is also called Aftabgeer.

Konkebah (o) several of these are hung up in the front of the palace.

And these four Insignia of grandeur are used only by kings.

(o) Stars made of gold and other metals.

The *Alum*. When the king goes abroad, never less than five of these are carried along with the Kowr. They are wrapped up in scarlet cloth bags and are displayed on days of festivity, and in battle.

The *Chuttertowk* resembles the Alum, only that it is smaller, and is adorned with tails of the mountain cow.

The *Tementowk* is like the Chuttertowk only that this is longer.

And these two last mentioned, are the flags of the highest dignity. The Tementowk is solely appropriated to military officers of high rank.

The *Jondeh* is another kind of flag.

Every one of these kinds of flags must absolutely be along with the Kowr. And in battle great numbers of them are displayed.

The *Kowrek* (*p*) commonly called Demâmeh. Of these there are 18 pairs, more or less, and they make a very deep noise.

The *Nekarah* (*p*) twenty pair more or less.

The *Dehl* (*p*) four.

The *Kerna* (*q*) is made of gold, silver, brass and other metals : and they never blow fewer than four.

The *Serna* (*q*) of the Persian and the Indian kinds. Nine in number.

The *Nefeer* (*q*) is of the Persian, European and Indian forms ; and they blow some of each kind.

The *Sing* is of brass and in the form of a cow's horn. Of these are four.

The *Senj*. (*r*) They blow three pairs of these. Formerly they used to be blown at four Ghurries before night, and at the same distance from daybreak. Now the first blast is at midnight, and the other at sunrise.

One Ghurry before sunrise, the enlivening blast of the *Serna* awakens those who slumber ; and the *Kowrek* is beat a little. These are joined by the *Kerna*, the *Nefeer* and all the other musical instruments, excepting the

(*p*) Different kinds of drums.

(*q*) Different kinds of trumpets.

(*r*) Cench.

Nekarah. After a short pause, the Serna and the Nefecr play the musical modës, after which the Nekarah is beat and the people with one voice pray blessings on his Majesty.

His Majesty is conversant in music, and has composed upwards of 200 new modes, which are the delight of hearers. The most excellent are the Jilalshahy, the Mehameerkurget and the Nowrozy.

In this department are Munsuldars, Ahdeens and other troops. The monthly pay of a foot soldier never exceeds 340 Dams and is never less than 74 Dams.

(Of the Royal Seals.

In the beginning of the reign, Mollana Muksood, seal engraver cut on steel, in the Roka character, the name of his Majesty with those of his predecessors up to Timu; and after that, he cut another in the Nustaleek character, with his Majesty's name alone.—

For every thing relative to petitions another seal was made of a semi-circular form. On one side was,

داستی وجب وظلی خداست
کس ندیدم که کر شد از در است

“Rectitude is the means of pleasing God.

“I never saw any one lost in a straight road.”

After that Tumkeen Kabuly, made another seal.

Then Mollana Aly Ahmed Dehliwy, cut two seals, one small and the other large. The small one which is called Ouzek, is used for stamping of Firmans: and the large one, on which are also engraven the names of his Majesty's predecessors, is used for letters to foreign princes. And both these seals are in use at this day.

For other orders is used a square seal with this inscription :

الله اكبر جل جلاله

“ God is greatest, mighty is his glory ! ”

There is also a particular seal used for all orders relative to the Harem. And there is likewise a separate seal for stamping the conclusions of firmans.

Mollana Ibraheem has engraved on every one of the rubies of value :

لعل جلاله

“The magnificent ruby”

— —

Of the camp Equipage.

The *Bargah*, is of such a magnitude, as to be able to contain ten thousand persons ; and the erecting of it employs one thousand Ferash for a week, with the help of machines. One of these Bargahs, without any ornaments, costs upwards of ten thousand Rupees. They are sometimes finely ornamented with tin. From the price of a plain one, may be formed a comparative estimate of what would be the expense of making other kinds.

The *Chowbeen Rowty* is raised on ten pillars of unequal heights, and of which some part goes into the ground ; and beams are laid upon the upper part, and fastened above and below with cross pieces of wood ; and small cross beams are fixed on the top, and fastened with iron cramps. The roof and walls are made of reeds woven together. There are either one or two doors ; and a platform is raised at a convenient height from the ground. The inside is ornamented with velvet and brocade, and the outside is covered with scarlet broad-cloth bound round with silken tape.

The *Duashanah Munzil*, is raised upon eighteen pillars or six yards in height, which support a wooden platform; and on the level thereof, pillars of four yards length are made to fit into those below, and form an upper storey. The upper part is the place for divine worship, and the lower storey is for the women. In the upper storey his Majesty performs his religious duties, and worships the sun. After this ceremony, the women are admitted to pay their compliments, and when they retire, the nobility enter and make their obeisances. On journeys, the King generally holds his court in this house, which is also called the *Jehrokah*.

The *Zemeendoze*, is made of various forms, and is divided by curtains.

The *Ajayby*, is composed of nine awnings, each supported by four poles. Five of the awnings are square, and four of an elliptical form.

The *Mundel* is composed of five awnings, meeting together, and supported by four poles. Sometimes four of the awnings are let down to form curtains, and sometimes they lift up one of them.

The *Atkembelt*, consists of seventeen awnings, some joined together, and others separate; and they are supported by eight poles.

The *Khargah*, is made differently, some with one, and others with two doors.

The *Shahmyanah*, is of different sizes, but never less than twelve yards.

The *Calendery*, is in the form of a tent, and is made of wax-cloth, and such-like. It is spread over the top of the Bargah to defend it from rain, and the heat of the sun.

The *Sarahperdah*. Formerly these were made of coarse white linen cloth; but his Majesty has now caused them to be made of carpeting, and thereby greatly added to the magnificence of the encampment.

The *Gulalbar*, are wooden walls like those of the *Khargah*; they are strengthened with straps of leather, and folded together for the convenience of carriage. They are folded up in red-lined, and tied round with tape.

Galeem (s). His Majesty has given such encouragement to this manufacture, that the carpets of Persia and Tartary are thought no more of. Great numbers of carpet-weavers are settled here, and derive immense profit from their labour. The best carpets are made at Agra, Futtehpoor, and Lahore. In the royal work-shops, a carpet in length twenty yards and seven Tessujes, and six yards and a half Tessuj broad, is made for eighteen hundred and ten Rupees; which those skilled in the business value at two thousand seven hundred and fifteen Rupees.

Tukeeahnemed. These are brought from Europe, and abundance are made in this country. It would take up too much time to describe the beauty and variety of the Jajums, Sahtrinjes, Baluchies, and silken carpets, that are fabricated in this empire.

The Abdar Khanah (t).

His Majesty calls water cooled in saltpetre; the water of life, and has committed the care of it to proper persons. His Majesty, both at home and on journies, always drinks Ganges water. Some trusty persons are stationed on the banks of that river, who fill vessels with its water, and seal up the mouths thereof. When the court is at Agra or Futtehpoor, the water is brought from the town Saroon; now that his Majesty is at Panjab, they bring it from Hardwar. For the kitchen are used the waters of the Jumna, or Panjab, mixed with some of that of the Ganges. And on journies, and hunting parties, proper persons are appointed to make trial of the waters they may meet with.

Saltpetre, which in the composition of gunpowder, supplies heat, His Majesty has discovered to be also productive of cold.

Saltpetre is a saline earth. They fill with it a perforated vessel, and sprinkle it with water; and collecting together what drops through, they boil it until it chrysalizes.

(s) Woollen carpets.

(t) The place where water is cooled with saltpetre.

A quart of water is put into a gugglet of pewter, or silver, or any other clean metal, and the mouth stopped close. Then is thrown into a vessel two and a half seers of saltpetre, with five seers of water; and the gugglet of water is stirred about in that mixture for the space of a quarter of an hour, by which time the water will be sufficiently cool.

The price of saltpetre is from thirty seers to four maunds for the Rupee.

Now that the victorious standards are erected in Punjab, being the 30th year of the reign, they bring snow and ice by land and water, from the southern mountains bordering on the town of Puthan, 45 coss from Lahore. The people sell it at the rate of two or three seers for a Rupee, and find their account in bringing it.

The Kitchen.

His majesty even extends his attention to this department, and has made many wise regulations for it.

He eats but once in the course of twenty-four hours, and he always leaves off with an appetite: Neither is there any fixed time for this meal, but the servants have always things in such readiness, that in the space of an hour after the order is given, an hundred dishes are served up. What is required for the Harem, is going forward from morning till night.

Trusty people are appointed to this department, and his Majesty is not unwatchful of their conduct.

At the head of these servants is the Meer Bekawel, (or master-taster), who has under him many assistants, who taste every dish before it is brought to him. There is also an officer to take charge of the money, and of the kitchen utensils; together with a number of cooks. There is likewise a Mushreff, to keep the accounts. And cooks of every nation prepare all sorts of victuals.

There is always kept in readiness flesh, oil, greens, spices, sweetmeats, &c. And every day such a number of exquisite dishes are prepared, as are scarcely seen at the banquets of other monarchs.

On the beginning of every year, there is taken out of store whatever will be required for one year's consumption; and the different articles are distributed to the officers of each particular branch, and the mouths of the sacks and doors of the magazine are sealed with the seals of the Meer Bekawel and the Mushreff.

Every month, is drawn out an account of the daily expenditures, for which vouchers are produced under the seals of the two officers above mentioned, when they are entered in the account charges.

At the beginning of every quarter, the Dewan of the offices, and the Meer Bekawel, collect together whatever they think will be required for the kitchen; such as those kinds of rice called Sukdoss, from Bahrantch; Dowzerah, from Gwalior; Khenjen, from Rajowry; Nimlahzurd and oil from Hissar; and geese and other water-fowl from Cashmeer. The cooks fatten sheep, goats, and poultry. The slaughter-house is without the city, and from thence the meat is sent to the kitchen in sacks sealed by the cooks.

The water-carriers pour the water out of leather bags into earthen vessels; the mouths whereof being covered with linen cloth, are sealed up; and the water is left to settle before it is used.

The kitchen gardens are kept under a guard, that there may be a continual supply of fresh greens.

The Meer Bekawel, and the Mushreff, draw out an estimate of the daily expense of every kind of food, and make that their rule.

Ordinary people are not permitted to enter the kitchen, and no one is entertained as a servant who cannot give security for his good behaviour.

The victuals are served up in dishes of gold, silver, stone, and china.

During the time of dressing and taking up the victuals, an awning is spread over the top of the kitchen, and care taken that nothing falls therefrom.

The cooks tuck up the sleeves and the skirts of their garments, and hold their hands before their mouths and nostrils. Before the victuals are taken up, a cook and one

of the inferior Bekawels taste them, after which they are tasted by the Meer Bekawel, and then put into dishes.

The gold and silver dishes are tied up in red linen cloths, and those of copper and china in white linen ; and the Meer Bekawel puts his seal upon every dish, and writes on the cloth what it contains. Then the Mushreff Tubbuck Khaneh (or clerk of the pantry) makes out an inventory of all the dishes, and this is sent under a cover with the seal of the Meer Bekawel, that none of the dishes may be changed.

The dishes are carried by the inferior tasters, the cooks, and other servants of the kitchen ; and the mace-bearers both precede and follow, to prevent people from approaching them. And with the dishes of meat are sent plates of variety of sweetmeats and pickles, sealed up in the same manner.

The servants of the presence again taste the victuals, and then serve it up. When the table is ready, his Majesty seats himself, and the attendants place themselves round the table in a sitting posture. First the share of the Dervishes's is set apart, when his Majesty begins generally with milk or curls. After he has dined he says grace.

All this time the Meer Bekawel is waiting without for directions ; and they carry back the dishes in the same order that they were brought.

Besides what is served up, a quantity of victuals is kept half dressed, to be ready when called for.

The copper utensils for his Majesty's use are tinned twice in a month, and those of the princes and the Harem only once in that time. Whatever copper utensils are broken, are given to the braziers, who make new ones.

Of the Articles used in Cooking.

It is difficult to describe the various dishes ; but something shall be said on this subject.

Cookery is divided into three kinds : First, that without flesh, which is commonly called Sufyaneh. Second, flesh with rice and such like. Third, flesh with greens. And of each of these kinds I shall describe ten dishes.

The First Kind.

Zerdberinj. Ten seers of rice, five seers of sugar-candy, three and a half seers of Ghee, half a seer of Kishmishes ; of almonds and pistachios each half a seer ; a quarter of a seer of salt ; and eighth of a seer of ginger ; one and a half Dam of saffron, and two and a half Miskals of cinnamon. These will make four ordinary dishes. Some make this dish with fewer spices, and even without any. And there is also sometimes added flesh, with other seasonings.

Khuskeh. Ten seers of rice, seasoned with half a seer of salt. But it is made in different ways. This will make four dishes. A maund of Dowzerah paddy yields twenty-five seers of rice, sixteen seers of which will be very fine. A maund of Khenjin paddy yields twenty-two seers.

Khitelery. Five seers of rice, and the like quantity of split peas, five seers of Ghee, and one-third of a seer of salt, will make four dishes.

Sheerberinj. Ten seers of wheat ground, out of which a third will be lost in sifting, half that weight of Ghee, ten Miskals of pepper, four Miskals of cinnamon, three and a half Miskals of cloves, the same quantity of cardamums, and one-third of a seer of salt, will make four dishes. Some add milk and sugar.

Chickbee. Ten seers of wheat flour made into a paste and washed, till it is reduced to two seers ; one seer of Ghee, the same quantity of onions ; saffron, cardamums, and cloves, each half a Dam ; cinnamon, round pepper and coriander seed, each one Dam ; green ginger and salt each three Dams, will make two dishes. Some add lemon-juice.

Badinjan. Ten seers of Badiujan, one seer and a half of Ghee, $\frac{3}{4}$ seer of onions, $\frac{1}{4}$ seer of ginger, the same quantity of lemon-juice ; pepper and coriander seed five Dams ; cloves, cardamums and assafœtida, each half a Dam, will make six dishes.

Pahet. Ten seers of Mowngh, Mash, Adess, and such like, skinned ; half a seer of Ghee ; salt and ginger, each half a Dam ; cummin seed two Miskals, and one half

Miskal of assafoetida, will make fifteen dishes. This is generally eaten with Khushkeh.

Sawg, is made of spinnage, and many other greens. It is the most natural dish that is cooked.

Ten seers of spinnage and fennel, &c ; one and a half seer of Ghee, one seer of onions, five and a half Miskals of pepper ; cloves and cardamums, of each half a Miskal, will make six dishes.

Hulwa. Ten seers of wheat flour, ten seers of sugar-candy, and the same quantity of Ghee, will make fifteen dishes.

All these dishes are made after different ways, and are eaten with a variety of pickles and sweet-meats.

The Second Kind.

Cabooly. Ten seers of rice, seven seers of flesh, three and a half seers of Ghee, one seer of Nakhud skinned, two seers of onions, half a seer of salt, a quarter of a seer of green ginger, and cinnamon ; cummin seed and pepper of each one Dam ; cardamums and cloves of each half a Dam ; and some add almonds and kishmishes. These will make five dishes.

Dewziberyan. Ten seers of rice, five and a half seers of Ghee, ten seers of flesh, and half a seer of salt, will make five dishes.

Kheemah Palow. Rice and flesh of each ten seers, four seers of Ghee, two and a half seers of Nakhud skinned, two seers of onions, a quarter of a seer of green ginger ; pepper, cummin seed, cloves, and cardamums, of each one Dam, will make five dishes.

Showlah. Ten seers of flesh, three and a half seers of rice, two seers of Ghee, one seer of Nakhud, two seers of onions, half a seer of salt ; a quarter of a seer of green ginger, pepper two Dams, and cinnamon, cardamums, and cloves, of each one Dam, will make six dishes.

Boghra. Ten seers of flesh, three seers of flour, one and a half seer of Ghee, one seer of Nakhud, one and a half seer of vinegar, one seer of sugar-candy, one quarter of a seer each of onions, carrots, beetroot, turnips, spinnage,

fennel, and ginger ; saffron, cloves, cardamums, and cummin seed, of each one Dam, two Dams of cinnamon, and eight Miskals of pepper, will make twelve dishes.

Keema Shoorba. Ten seers of flesh, one seer of rice, the same quantity of Ghee, half a seer of Nakhud ; and the same seasonings as are used in the Showla, will make ten dishes.

Hereesah. Ten seers of flesh, five seers of pounded wheat, two seers of Ghee, half a seer of salt, and two Dams of cinnamon, will make five dishes.

Keshik. Ten seers of flesh, pounded wheat three seers, Ghee three seers, a quarter seer of Nakhud, one and a half seers of salt, half a seer of onions, ginger one Dam ; cinnamon, saffron, cloves, cardamums, and cummin, of each two Miskals, will make five dishes.

Huleem. The flesh, wheat, Nakhud, and spices, the same as those used in the Kheshek, with one seer of ghee, and turnips, carrots, spinach, and fennel, of each a quarter of a seer, will make ten dishes.

Nutab, which the natives of Hindustan call Sembuseh, is differently made. Ten seers of flesh, four seers of flour, two seers of Ghee, one seer of onions, a quarter of a seer of green ginger, half a seer of salt ; pepper and coriander seed, of each two Dams ; cardamums, cummin seed, and cloves, of each one Dam, and a quarter of a seer of Sumach seed, will make near twenty Nutabs, which will fill four dishes.

The Third Kind.

Beryan Droost Gosmund. Two seers of salt, one seer of Ghee, saffron, cloves, pepper, cardamums, and cummin, of each two Miskals, will make four dishes.

Yekhny. Ten seers of flesh, one seer of onions, and half a seer of salt.

Yulneh. A goat is scalded in water till all the hair comes off, and then made into a Yekhny, or dressed any other way. But a kid of lamb is preferable.

Kebab, is of various kinds. Ten seers of flesh, half a seer of Ghee ; salt, green ginger, and onions, of each half a

seer ; cummin seed, coriander seed, pepper, cardamom and cloves, of each one and a half Dam.

Mesemmen. They take all the bones out of a fowl through the neck, so that the flesh remains perfect, and which they fill with half a seer of flesh, and the like quantity of Ghee, together with five eggs, a quarter of a seer of onions, ten Miskals of coriander seed and green ginger, five Miskals of salt, three Miskals of pepper, and half a Miskal of saffron.

Dupceazeh. Ten seers of flesh, neither very fat nor lean, and the like quantity of onions ; a quarter of a seer of salt ; an eighth of a seer of green ginger, cummin seed, coriander seed, cardamoms, and cloves, of each one Dam, and five Dams of pepper, will make four dishes.

Motenjenah Gospund. Ten seers of flesh, not very fat, two seers of Ghee, half a seer of Nakhud, a quarter of a seer of ginger ; one Dam of cummin seed, pepper, cloves, cardamoms, and coriander seed, of each two Dams, will make seven dishes. And it is also made of fowl or fish.

Dumpokht. Ten seers of flesh, two seers of Ghee, one seer of onions, fifteen Miskals of pepper ; cloves and cardamoms, of each two Dams.

Kulekah. Ten seers of flesh, two seers of oil, one seer of onions, two Dams of pepper, cloves, and cardamoms of each one Dam, and an eighth of a seer of salt, will make eight dishes.

Mulghobah. Ten seers of flesh, ten seers of milk curds ; Ghee and onions of each one seer, a quarter of a seer of ginger, and one Dam of cloves, will make ten dishes.

Of Bread.

Bread is prepared in the pantry. The largest kind, which is baked in an oven, is made of ten seers of flour, five seers of milk, one and a half seers of Ghee, and one quarter of a seer of salt. Smaller ones are also made of this dough. Others, which are baked on an iron plate, are sixteen, and sometimes more, to a seer. There is likewise another kind called Chepaty, which are made of Khushkeh,

fennel.

The Sufyaneh.

His Majesty has a great disinclination for flesh ; and he frequently says, "Providence has prepared variety of food for man, but, through ignorance and gluttony, he destroys living creatures, and makes his body a tomb for beasts. If I were not a king, I would leave off eating flesh at once, and now it is my intention to quit it by degrees." For sometime, he abstained from flesh on Fridays ; then on Sundays : now on the first day of every solar month, and on Sundays, and on the days of the eclipses of the sun and of the moon, and the day between two Sufyanehs (x) ; and the Mondays of the month Rejeb, and the festival of the month Teer, together with the whole of the month Fervirdeen (March), and the month in which his Majesty was born, which is Aban (October). And it being ordered, that the Sufyaneh should last for as many days as his Majesty was years old, some days in the next month Azer were likewise added ; and now the whole of this last month is Sufyaneh : And out of his righteousness, besides all those, it is still increasing some days every year, and never less than five days.

Whatever is saved in the Sufyaneh days, is expended in the other months.

At the expiration of the great Sufyaneh, the first dishes of flesh that are dressed, come from the apartments of Meriem Mukany, and next from the other princes and princesses, and the principal nobility.

In this department are Ahdyan and other cavalry. The pay of a foot-soldier is from one hundred to four hundred Dams.

*The Current Prices of Provisions.**The Spring Harrest.*

			Price.
Wheat	...	...	12 Dams per Maund.

(x) That is, if a day intervened between two days that were appointed for abstaining from flesh, that intermediate day become also Sufyaneh.

		Price.
Cabul Vetches	...	16 Dams per Maund.
Black Vetches	...	8
Adess	...	12
Barley	...	8
Millet	...	6
Linseed	...	10
Masfer Seed	...	8
Fenugreek	...	10
Peas	...	6
Mustard Seed	...	12
Kyood	...	7

The Autumnal Harvest.

		Price.
Shahy Mishkeen	...	110 Dams per Maund.
Shahy Sadeh	...	90
Sukdoss Rice	...	100
Downahpersaud Rice	...	90
Samzereh Rice	...	90
Sugarcandy Rice	...	90
Dowzerah Rice	...	90
Khenjon Rice	...	80
Deker Rice	...	50
Zerhee Rice	...	40
Sathee Rice	...	8
Mowng	...	18
Mash	...	16
Mowth	...	12
White Sesame	...	20
Black-Sesame	...	19
Lubya	...	12
Jewary	...	10
Lehderah	...	8
Koderem	...	7
Korey	...	7
Sawank	...	6
Gall	...	8
Millet	...	8

Kinds of Dal.

		Price.
Split Peas ...	...	18 Dams per Maund.
Split Nakhud ...	...	16½
Split Adess ...	...	12
Split Mowth ...	...	12

Kinds of Flour.

		Price.
White Flour ...	...	22 Dams per Maund.
Khushkeh ...	...	15
Nakhud ...	...	22
Barley ...	...	11

Greens.

		Price.
Spinnage ...	...	10 Dams per Maund.
Mint ...	...	16
Onions ...	...	40
Garlic ...	...	6
Radishes ...	...	40
Cabbage ...	...	20½
Kengehchow, found in the wilds of Cashmeer ...	} ...	1 Dam per Seer.
Fennel ...	...	4
Wild Carrot ...	...	3
Garlic Flowers ...	...	1
Oopulhak, which grows in the wilds of Cashmeer ...	} ...	1
Ginger ...	...	2½
Powey ...	...	1

Greens.

		Price.
Kutchmar Buds ...	...	½ Dam per Seer.
Sorrel ...	...	½
Retseka ...	...	1
Behtua ...	...	1½
Chowlee ...	...	1¼

Animals and Flesh.

			Rs.	As.	
Sheep called Dashmundy	...		6	8	each.
Sheep called Afghany	...	1st kind	2	0	
Ditto ditto ditto	...	2nd kind	1	8	
Ditto ditto ditto	...	3rd kind	1	4	
Indian and Cashmery Sheep	...		1	8	
Berberry Goats	...	1st kind	1	0	
Ditto ditto	...	2nd kind	0	12	
Mutton	...		65	Dams	per Maund.
Goat Mutton	...		54	Ditto	ditto.
Geese	...		20	Dams	each.
Ducks	...		1	Rupée	each.
Cranes	...		20	Dams	each.
Cherz, a kind of Bustard	...		18	Dams	each.
Quails	...		3		
Partridge	...		20		
Boddneh	...		1		
Lewa	...		1		
Kerdanek	...		20		
Doves	...		4		

Butter, &c.

Ghee	...	105	Dams	per Maund.
Sesame Oil	...	80		
Milk	...	25		
Milk Curds	...	18		

Sugars, &c.

Refined Sugar	...	6	Dams	per Maund.
White Sugarcandy	...	5½		
White Sugar	...	128		
Brown Sugar	...	96		

Spices, &c.

Saffron	...	400	Dams	per Seer.
Cloves	...	60		

Spices, &c.

Cardamums	...	...	52	Dams per Seer.
Round Pepper	...	...	17	
Long Pepper	...	...	16	
Dry Ginger	...	...	4	
Green ditto	...	...	2½	
Cumin Seed	...	...	2	
Ajwain	...	...	2	
Turmeric	...	...	2	
Coriander Seed.	...	...	3	
Black Seed	...	...	1½	
Assafetida	...	...	10	
Aniseed.	...	...	1	
Cinnamon	...	...	40	
Salt	...	...	16	Dams per Maund.

Pickles, &c.

Prepared Lemon-juice		6.	Dams per Seer.
Lemon-juice	...	5	
Wine Vinegar	...	5	
Sugar Vinegar	...	1	
Pickled Ushterghar	...	8	
Mangoes pickled in Oil	...	2	
Mangoes ditto in Vinegar	...	2	
Lemons ditto in Oil	...	2	
Ditto ditto in Vinegar	...	2	
Ditto ditto in Brine	...	1½	
Ditto Ditto in Lemon-juice	...	3	
Pickled Ginger	...	2½	
Adershakh	...	2½	
Turnips pickled in Vinegar	...	1	
Pickled Carrots	...	0½	
Pickled Bamboo	...	4	
Pickled Apples	...	8	
Ditto Quinces	...	9	
Ditto Garlic	...	1	
Ditto Onions	...	0½	
Ditto Badinjans	...	1	
Ditto Kishmishes	...	8	

Pickles, &c.

Pickle & Ketchmar	...	2	Dans per Seer.
Ditto Apricots	...	1	
Ditto Sehjeneh	...	1	
Ditto Keryl Flowers	...	$\frac{1}{2}$	
Ditto Keryl Buds	...	$\frac{1}{2}$	
Ditto Sooren Root	...	1	
Ditto Mustard	...	$\frac{1}{2}$	
Ditto Tewry	...	$\frac{1}{2}$	
Ditto Cucumbers	...	$\frac{1}{2}$	
Ditto Gowrds	...	$\frac{1}{2}$	
Ditto Kutchaloo	...	$\frac{1}{2}$	
Ditto Radish Pods	...	$\frac{1}{2}$	

The Fruitery.

His Majesty is exceedingly fond of fruit; and by the great encouragement that he has given to the cultivation of fruit-trees, skilful people have come with their families from Persia and Tartary, and settled in this country.

Musk Melons and grapes are become very plenty, and water-melons, peaches, almonds, pistachios, pomegranates, and many other fruits, have been introduced into Hindustan.

Ever since the conquest of Cabul, Candahar, and Cashmeer, loads of fruit are annually brought from thence, and stock the markets. Musk melons come in season, in Hindustan, in the month of March (Fervirdeen), and are very plenty in the month of April. They are exceedingly delicious, especially those called Nashpatty, and Babasheikhy, and Alyshery, and Elcheh, and Burgnei, and Doodcheragh, and others which continue in season two months longer. In the beginning of the month of August, they come from Cashmeer; and before these are out of season, great plenty are brought from Cabul; and in the month of November, the caravans come from Badakhshan: and when they are in season in Zabulistan, they are also to be had in Punjab. In Behker and its vicinity, they are plentifully in season all the year, excepting in the extremity of winter. In the months of May

and July, there are variety of grapes in Hindustan; and in the month of August, the markets are supplied from Cashmeer. In Cashmeer, 8 seers of grapes are sold for one Dam and the expense of transporting a maund is two Rupees. The Cashmerians bring them on their backs in long baskets. From the month of April till September, they are brought from Cabul, together with cherries, to which his Majesty has given the name of Shah Aloo (the royal plum), and seedless pomegranates, apples, pears, quinces, peaches, apricots, several kinds of plums, and other fruits in great plenty. And many of these are also introduced into Hindustan. They also bring from Caudahar melons, pears, and apples.

Whenever his Majesty is inclined to drink wine or take opium, or Kuknar, trays of fruit are set before him. He eats a few, but the greatest part is distributed amongst the attendants and nobility; and every one is marked according to its degree of excellence. On the melons of the first degree they mark one line quite across the top, and those of the second degree with two lines, and so on.

In this department are Munsubdars, Ahdyan, and other troops. The monthly pay of a foot-soldier is from one hundred and forty Dams down to one hundred.

The current Prices of Fruits, with the Season in which each is produced.

<i>Tartarian Fruits.</i>	<i>Season.</i>	<i>Price.</i>
Musk Melon 1st kind	...	2½ Rs. each.
Ditto Do. 2nd & 3rd kind	...	from 1 to 2½ Rs. each.
Cabuly Melons 1st kind	...	from 1 to 1½ Rs. each.
Do. Do. 2d kind	...	from ¾ to 1 R. each.
Do. Do. 3d kind	...	from ½ to ¾ R. each.
Samarcandian apples	...	from 7 to 15 for a R.
Quinces	...	from 10 to 30 do.
Pears	...	from 10 to 100 for a R.
Pomegranates	...	from 6½ to 15 Rs. per Md.
Cabuly or Fereunaky apples	...	from 5 to 10 for a R.
Cashmery grapes	...	108 Dams per Maund.
Dates	...	10 Dams per Seer.
Kishmishes	...	9 Dams per Seer.

<i>Tartarian Fruits.</i>	<i>Season.</i>	<i>Price.</i>
Jowzmeghz ...	$4\frac{1}{2}$	Dams per Seer.
Walnuts ...	$2\frac{1}{2}$	do.
Abjewsh ...	9	do.
Bokhara plums ...	8	do.
Khoolany ...	8	do.
Candahary grapes ...	7	do.
Figs ...	7	do.
Meneka ...	$6\frac{3}{4}$	do.
Jujubes ...	$3\frac{1}{2}$	do.
Almonds ...	28	do.
Almonds in the Shell	11	do.
Pistachio nuts ...	9	do.
Chelghozeh nuts ...	8	do.
Sinjed ...	$6\frac{1}{2}$	do.
Unshelled Pistachios	6	do.
Filberts ...	3	do.

<i>Indian Fruits.</i>	<i>Season.</i>	<i>Price.</i>
Mangoes ...	The rains	40 Dams per 100
Pine apples ...	Winter	4 Dams each.
Oranges ...	do.	
Sugar canes ...	do.	$\frac{1}{2}$ Dam each.
Jacks ...	Summer	$\frac{1}{2}$ do. do.
Plantains ...	The rains	$\frac{1}{2}$ do. do.
Pomegranates ...	do. from 80	to 100 Dams [per Maund.
Byer ...	Winter	2 Dams per Seer.
Custard apples ...	The rains	$\frac{1}{2}$ a Dam each.
Figs ...	Summer	1 Dam per Seer.
Mulberries ...	Spring	2 Dams per Seer.
Sedaphul ...	All the year	1 Dam each.
Musk Melons ...	Summer	40 Dams per Maund.
Water Do	Before the rains.	from 2 to 1 Dam each.
Khirny ...	Rainy season	4 Dams per Seer.
Mahowa ...	Summer	1 Dam per seer.
Dayphel ...	Winter	4 Dams per Seer
Owseera ...	Do.	

<i>Indian Fruits.</i>	<i>Season.</i>	<i>Price.</i>
Tyndoo ...	Summer	2 Dams per Seer.
Kehjoor ...	Rains	4 Do. Do.
Ankoohel ...		
Deela ...	Rains	1 Dam per Seer.
Goolh ...	do.	
Bhoolsery ...	Winter	4 Dams per Seer.
Terkool ...	Summer	$\frac{1}{2}$ a Dam each.
Panyaleh ...	Rains	2 Dams per Seer.
Lehsureh ...	Summer	1 do. do.
Goombhy ...	Winter	
Gerherry ...	Summer	4 Dams per Seer.
Terry ...		
Bengh ...	Rains	$\frac{1}{2}$ a Dam each.
Goolch ...	Spring	2 Dams per Seer.
Peeloo ...	Summer	2 Dams.
Berooteh ...	Do.	
Pyar ...	Rains	4 Dams
<i>Dried Fruits.</i>	<i>Season.</i>	<i>Price.</i>
Cocoa-nuts ...	Winter	4 Dams each.
Pendkehjoor ...	Summer	6 Do. per Seer.
Walnuts ...	Do.	6 Do. Do.
Cheroomje ...	Do.	4 Do. Do.
Mekhenap ...	Winter	4 Do. Do.
Bettlenut ...	Do.	8 Do. Do.
Kebelgutteh ...	Summer	2 Do. Do.
<i>Potherbs.</i>	<i>Season.</i>	<i>Price.</i>
Pulwals ...	Rains	2 Dams per Seer.
Gourds ...	do.	$\frac{1}{2}$ a Dam each.
Badinjan. Always in Season		$1\frac{1}{2}$ Dam per Seer.
Turee ...	Rains	$1\frac{1}{2}$ do. do.
Kenduree ...	do.	$1\frac{1}{2}$ do. do.
Seem ...	do.	$1\frac{1}{2}$ do. do.
Pyth ...	do.	8 Dams each.
Keryleh ...	do.	$1\frac{1}{2}$ a Dam per Sr.
Kekowreh ...	do.	$1\frac{1}{2}$ do. do.
Ketchaloo ...	do.	2 do. do.
Chechynda ...	do.	2 do. do.

<i>Pot-herbs.</i>		<i>Season.</i>		<i>Price.</i>
Sooren	...	Summer	1	Dam per Seer.
Carrots	...	—	1	do.
Singhareh	...	Rains	3	do.
Saluk	...	Winter	2	do.
Pendaloo	...	do.	2	do.
Svaly	...	Summer	—	—
Ke-sey-roo	...	Winter	3	do.

<i>Acid Fruits.</i>		<i>Season.</i>		<i>Price.</i>
Tamarinds	...	Summer	2	Dams per Seer.
Bedhel	...	do.	1	Dam each.
Kenrek	...	Winter	$\frac{1}{4}$	do. do.
Oranges	...	do.	$\frac{1}{2}$	do. do.
Mountain grapes	...	Summer	—	—
Jamen	...	Rains	1	Dam per Seer.
Phalseh	...	Summer	$1\frac{1}{2}$	do.
Kerundah	...	Rains	1	do.
Kyt	...	do.	$\frac{1}{4}$	Dam each.
Kankhoo	...	—	—	—
Paker	...	Rains	$\frac{1}{2}$	a Dam per Seer.
Kerna	...	do.	1	Dam each.
Lebhera	...	Summer	—	—
Janyberry	...	Rains	5	for a Dam.
Kerneh	...	—	—	—
Lemons	...	Summer	4	for a Dam.
Amelbeyt	...	Rains	$\frac{1}{4}$	do. do.
Gelgel	...	do.	$\frac{1}{2}$	a Dam each.
Khyss	...	do.	—	—
Citrons	...	Rains	8	Dams each.
Enwleh	...	Summer	2	Dams per Seer.

Regulations for the Perfume Office.

His Majesty is exceedingly fond of perfumes, and the presence Chamber is continually scented with flowers, and fumigated with preparations of ambergris, Lignum aloes &c., which are burnt in gold and silver censers.

His Majesty constantly perfumes his body, and the.

hair of his head with odoriferous ointments. Some of the odoriferous compositions shall here be described.

Sentowk. One and a half Tolah of civet, one Tolah of Chuwah, two Mashahs of Jasmin oil, and two bottles of rose water.—This is used for anointing the body, and it is a great exhilarator.

Argelhjeh. Three quarters of a seer of sandal wood, two Tolahs of Lignum aloes, two Tolahs of Myd, three Tolahs of Chuwah, two Tolahs of the roots of violets and Kehlet, (which is the seed of an odoriferous kind of grass) half a Mashah of camphor, and eleven bottles of rose water. This is used for anointing the body in the summer.

Gulkuneh. One Tolah of Ambergris, six Mashahs of Laudan, two Tolahs of Musk, four Tolahs of Lignum aloes, eight Tolahs of Akysir, ground fine, on a China dish, and mixed up with one seer of the expressed juice of roses. This is dried in the sun, and in the evenings moistened with the juice of Lemon blossoms, and ground on a Sumac stone; and these operations are to be repeated ten times. Sometimes the juice of sweet basil is added. When the above operations have been repeated ten days, it is mixed up with the juice of Lemon blossoms and then dried. Some of this composition is used along with the Argelhjeh.

Ruh-Afza, for burning in censers. Five seers of Lignum aloes; one seer of sandal wood, a quarter of a seer of Laudan, a quarter of a seer of Akysir, three and a half Tolahs of Frankincense, three and a half Tolahs of Derhoop, which is a root brought from Cashmeer; violet roots twenty Tolahs. Ushueh ten Tolahs, pounded and sifted. To be made into cakes with four bottles of Rose water thickend with syrup.

Owpteneh. Is an odoriferous wash for the hands. Three quarters of a seer of Laudan, one and a half Dam of Lignum aloes with the like quantity of Lemon blossoms; and one and a half seer of Lemon peel, one seer and ten Dams of Sandal wood, one seer and five Dams of Spike-ward, the same quantity of Ushueh, thirty eight Tolahs and six Mashahs of Musk, half a seer and four Tolahs of Pacheh leaves, thirty six Tolahs of Apples, fifteen

Tolabs of sad (*r*), five Dams of violets, one Tolah two Mashabs of Derhoop, one and a half Tolah of a grass called Akenky, half a Tolah of Civet, one Tolah two Mahabs of Frankincense, with one hundred and sixty bottles of Rose-water, and five bottles of the juice of Lemon blossoms. All the ingredients are pounded and strained and then set over a slow fire with the Rose-water and juice of Lemon blossoms; and when the composition is sufficiently boiled; it is taken off from the fire and dried.

Abyr Mayeh. Lignum aloes four Dams, Sandal wood two Dams. Violet roots one Dam, Spikenard three and a half Dams, Duwalek three Dams, Musk of Tartary four Tolabs, Laudan two and a half Dams, Orange blossoms seven and a half Dams; all these ingredients being pounded and sifted, are put upon a slow fire, with ten bottles of Rose water, and afterwards dried in the shade.

Keshmeh. Twenty-four Tolabs, of Lignum aloes, Landan, Frankincense and Sandal wood of each six Tolabs; Akysir and Derhoop of each four Tolabs; Violet-roots, and Musk of each two Tolabs; one Tolah of Ushneh; fifty Tolabs of Sugarcandy, and two bottles of Rose-water. To be boiled over a slow fire, after which it is made into cakes. It gives a very fragrant smell when burnt.

Bekhr. Lignum aloes, and Sandal-wood one seer of each, a quarter of a seer Frankincense; two Tolabs of Musk, and five Tolabs of Akysir; mixed up with two seers of Sugarcandy and one bottle of Rose-water, boiled over a slow fire.

Petyehs. Five seers of Lignum aloes, seventy-two Tolabs of Sandal wood, twenty five seers of Akysir, the same quantity of Laudan and Violets, and ten Tolabs of Frankincense, boiled up with three Tolabs of Sugarcandy and two bottles of Rose-water, and then made into Petyehs or Topers.

Barjat. One seer of Lignum aloes, five Tolabs of Laudan; Musk and Sandal wood each two Tolabs;

(*r*) an odoriferous grass.

one Tolah of Frankincense, and six Mashahs of Camphor. The composition is prepared like Chuwah.

Abyr Akysir. Sandal wood three seers, Akysir twenty six Tolahs. Musk two Tolahs and eight Mashahs, ground fit for use.

Chesul. Thirty-five Tolahs of Kettowl, one Tolah of Musk and Chuwah; Camphor and Myd each two Tolahs, mixed up with two bottles of Rose-water.

Of Natural Perfumes.

Ambergris. Some say that it is produced in the bottom of the sea; others make it to be the dung of the sea cow, which is called Sara, whilst other maintain that it is the foam of the sea.

Laudan, is by some confounded with Ambergris; but it is gathered from the tree found in the island of Cyprus and Chois. It is a moisture that settles on the leaves of that tree.

Camphor, is obtained from a large tree found in the maritime mountains of Hindustan and China. It is collected from the trunk and branches.

Civet, is a perfume procured from an animal resembling a cat, but somewhat larger, with a longer face and tail. They bring this perfume from Achin.

Kowrah, is something of the same kind procured from an animal much resembling the Civet; and it also is found in Achin.

Myd, is likewise something of the same kind, but of an inferior quality.

Lignum aloes, is the root of a tree which is lopped off and buried in the earth, when, whatever is not good, rots, and the remainder is pure aloes. There are several kinds of it, viz Mendely, Jebely, Semendury, Kemary, Kakey, Berry, Cathay, Chiny, (which is also called Kemoory) and Jelaly. Mytaky and Lemaky; of all these kinds the Mendely is the best. The Semendury is blue, and thick and moist, and burns for a long time on the fire.

Chuwah, is distilled Lignum aloes.

The Method of making Churrah.

Small pieces of Lignum aloes, that have been steeped in water for a week, and put into a narrow-necked vessel which is then luted with philosopher's clay. Philosopher's clay is composed of clay, cotton and rice bran. A small space is left at the neck of the vessel, which is placed inverted in another vessel, perforated at the bottom, and supported by a three-legged stand, under which is placed a dish full of water, so that the mouth of the first mentioned vessel may touch its surface. Then there is made round the inverted vessel a gentle fire of cow dung, which melts the aloes, till it distills into the water. This is collected, and repeatedly washed with water and rose water, to take off all smell of smoke.

Sandal. This tree is a native of China. It has been brought into Hindustan in this reign and thrives very well.

Sandal wood is of three kinds, white, red, and yellow. The best is that which is yellow and oily, and it is called Mekasiry.

Storax, is the gum of a tree native of Syria, and there are two kinds of it both liquid and dry.

Kelumbek, is a tree whose wood is very heavy and veined. It is brought from Zeerbad. It is ground fine and mixed with other perfumes, and they also make rosaries of it.

Mullageer, is a tree resembling the former, only that the wood is lighter and not veined.

Frankincense, is the gum of a tree brought from the port of Java. Some mistake it for dry storax. When thrown on the fire, it evaporates like camphor.

Scented Nails, resemble shells, and are collected from the nest of an animal. They are found in the Indies, and at Basra Bahrein.

A Table of Perfumes with their Prices.

Ambergris	...	1 Mohur to 3 per Tolah.
Civet	...	$\frac{1}{2}$ Rupee to 1 Mohur per Tolah.
Musk	...	1 Rupee to $4\frac{1}{2}$ Rupee per Tolah.
Lignum aloes	...	2 Rupees to 5 Mohur per Seer.

Chuwa	...	2 Annas to 1 Rupee per Tolah.
Kowrah	...	3 Rupees to 5 Rupees per Tolah
Camphor	...	3 Rupees to 2 Mohurs per Tolah.
Myd	...	1 to 3 Rupees per Tolah.
Persian Saffron	...	12 to 22 Rupees per Seer.
Kahghy Do.	...	1 to 3 Mohurs per Seer.
Cashmeery Do.	...	8 to 12 Rupees per Seer.
Sandal	...	32 to 55 Rupees per Maund.
Musk pods	...	3 to 12 Mohurs per Seer.
Kelunbek	...	10 to 40 Rupees per Maund.
Storax	...	3 to 5 Rupees per Seer.
Frankincense	...	1½ to 4 Rupees per Seer.
China Camphor	...	1 to 2 Rupees per Seer.
Essence of Fitch	...	1 to 3 Rupees per bottle.
Essence of Baidmusk	...	1 to 4 Rupees per bottle.
Rose water	...	½ to 1 Rupee do.
Essence of Orange flowers	...	1 to 5 Rupees do.
Essence of Jasmín...	...	4 to 8 Rupees do.
Violet roots	...	½ Rupee to 1 Rupee per Seer.
Scented nails	...	1½ to 2 Rupee do.
Bah leaves brought from Guzerat	...	½ to 1 Rupee per Seer.
Sugendeh Kookelah	...	10 to 13 Rupees do.
Frankincense	...	1 to 3 Rupees per Tolah.
Alek-khendly	...	½ to 4 Rupees do.
Duwalek	...	3 Dams to 4 do.
Kanehlels	...	...
Saad	...	...
Akumgy	...	...
Zedoary	...	...

Flowers.

Sugendehkukla, is a flowering shrub very common in Hindustan.

Sewty, resembles the red rose, only that it is smaller.

Jasmin. There are two kinds, one of which is called

Roy Chembely.

Roy Beyl, resembles Jasmin, and is of several kinds.

Mowngra, resembles Roy Beyl, but is larger.

Chempoh, is of a conical form, the length of a finger; its tree is handsome and bears flowers in seven years.

Keykey, resembles the cone of a pine tree, and has a very delicate fragrant smell. Its tree bears flowers in six or seven years.

Cheltch, is like a tulip only larger, and in smell it nearly resembles the violet. These flowers when withered are boiled and eaten. The tree is about the size of the pomegranate tree with leaves like the lemon tree. It flowers in the seventh year.

Kewrah, is like the Keykey, only twice as big. The tree flowers in four years.

Tusbeh Ginal, has a very fragrant smell. The petals are the form of a dagger. The shrub is two ells high, and flowers in the fourth year. They make beads of these flowers, which keep fresh a week.

Phulsery, is less than the Jasmin, and its petals are indented. The tree resembles the walnut tree; and it flowers in the tenth year.

Senghar, is shaped like a clove. Its tree flowers in the fifth year.

Koozeh, resembles the white rose. Of this flower is made Abyrnayeh, and they also distil a water from it.

Padel, is a flower which gives an agreeable flavour to water. The tree flowers in the first year.

Jewhy, its tree flowers in the third year.

Newary, resembles the Roy Beyal. Its tree flowers in the first year.

Kepurbeyl, has five petals and resembles the saffron flower. It has been lately brought from Europe.

The Saffron flower resembles the Kepurbeyl; but it has six petals and six threads. The first three petals are very beautiful, and are encompassed by three other similar ones; and between these six petals are three yellow threads surrounding three red threads, which last are the saffron.

The Sun Flower, is round, broad and large, and of numerous petals; and it always turns towards the Sun. Its shrub grows to the height of three ells.

The Kenwel, are of two kinds, one of which is

yellow, blows in the morning, and follows the sun in his course, and in the evening the flower shuts up; it has six petals, and resembles the Anemone. The other which is white has four petals, and when the moon shines, it blows and turns towards it, in the same manner as the other follows the sun.

Jafery, is a round, beautiful flower, larger than the Sudberg.

Gorhel, is like the tulip and of numerous petals. It flowers in the second year.

Retemungeny, has four petals and is smaller than Jasmin. Its tree and the leaves thereof resemble Roy Beyl. It flowers in the second year.

Keysew, has five petals resembling the nails of a lion.

Kenafyr, remains a long time in bloom, and is beautiful, but unlucky. Whoever wears it on his head gets into quarrels. It flowers in one year.

Kuddem, is round like a ball. Its tree and the leaves thereof resemble the Walnut tree.

Nageshir, is in shape like the red rose, but is white, with yellow in the middle. It has five petals and threads. The tree flowers in seven years.

Soorpun, resembles the Sesame flower, with yellow in the middle.

Sirrykhyndy, is somewhat like Jasmin. It flowers in two years.

Henna, has four petals, and every shrub bears a different coloured flower.

Dupahrya, is a small flower of a dark red colour, and blows always at noon.

Bluyin Chumpa, resembles the Neelofer. It has five petals, and grows in inundated ground, in such a manner that nothing but the flower appears above the surface.

Soodorson, resembles the Roy Beyl, and has yellow threads within the petals. The plant is like the lily.

Spikenard, is composed of five petals, each ten fingers long, and three fingers broad.

Rotomnala, is used in dying cloth. With a decoction of it they mix vitriol and Maasfar flowers, which produce a red colour.

Malty, is like Jasmin, but rather smaller. It flowers in the second year.

Soon, is like yellow Jasmin, but somewhat larger. It has five petals. The tree resembles the Jasmin, and flowers in the second year.

Keroyl, is a beautiful flower of three little petals. It is made into broth, and is also pickled.

Jait, grows on a large tree whose leaf resembles that of the tamarind.

Chempelah, is like a Nosegay. It flowers in the second year. The bark of the tree makes a red decoction. It grows chiefly in mountainous countries. The wood thereof burns like a candle.

Lahy. The shrub that bears this flower is an ell and a half high. The branches, before the flowers appear, are eaten with bread.

Kerundeh Flower, resembles the Jewby.

Dhouwontor, is a beautiful flower resembling the Neelofer.

Seriss, is like threads of silk, and sends its fragrance to a great distance. Its tree is called the king of trees. It is very large, and is used in building. The heart of it is black, and resists the stroke of the axe.

Kunglay, is a beautiful flower of five petals, each four fingers long, and only one flower grows on each stalk.

Hemp, grows in clusters like a Nosegay. The leaves of this plant resemble those of the Chinarr tree, and of the bark is made rope. One species bears a flower like the cotton shrub, and this is called in Hindustan, Sun-paut. It makes a very soft rope.

It would be impossible for one, ignorant as I am, to describe every flower of this country. A few have been mentioned by way of specimen. Here are also found abundance of flowers transplanted from Persia and Tartary; such as roses, violets, Jasmin, &c.

The Plants, flowers, roots, &c, of this country, that are used for food, or applied to medicinal purposes, are innumerable. It is said, by Indian authors, that if you take a leaf of every tree they will amount to six Maunds.

A Table of Flowers.

<i>Names.</i>	<i>Colour.</i>	<i>Season.</i>
Sewty ...	White ...	All the year.
Jasmin ...	White and yellow	The rains & winter.
Roy-Beyl ...	White ...	Summer.
Mowngra ...	do. ...	do.
Chennpeh ...	Pale yellow...	All the year.
Keytky ...	do. ...	Summer.
Chelteh ...	White ...	Winter.
Koozeh ...	White and yellow	Autumn.
Gulal ...	White ...	Spring.
Tesbeh Gulal	do ...	Winter.
Phulsery ...	do ...	The rains.
Sengahar ...	do ...	Summer.
Padel ...	do ...	Spring.
Jewhy ...	Yellow and white	The rains.
Newary ...	White ...	Spring.
Narcisus ...	do. ...	do.
Violet ...	Gives name to a colour	Summer.
Kerneh ...	White ...	Spring.
Kepurbeyl ...	_____	_____
Saffron ...	Violet colour	Autumn.
Sun flower ...	Yellow ...	_____
Kenwel ...	A light red and half blue and white.	} The rains.
Jatery ...	Dead yellow	} Spring.
Gorhel ...	Red, yellow, orange, and white.	} The rains.
Retemmungeny	Piery red ...	All the year.
Kaysew ...	_____	Summer.
Kenyar ...	Red and white	_____
Kuddeni ...	Yellow with white	Spring.
Negehsir ...	within White & yellow within ...	do.
Sorpun ...	do. do. do. ...	The rains.
Serrykhendy	White, red & yellow	Spring.
Henna ...	_____	_____
Dupahrya ...	Bright red and white	All the year.
Bhuyan Chumpa	Apricot colour	_____

1 Table of Flowers.

<i>Names.</i>	<i>Colour.</i>	<i>Season.</i>
'Sudersan ...	Yellow resembling } water Lily.	Therains.
Spikenard ...	Dirty red ...	
Rutemala ...	Yellow ...	Spring.
Soon ...	do. ...	do.
Malfy ...	_____	_____
'Clove Jelly flower	Gold colour	Spring.
Keroyl ...	_____	do.
'Jait ...	Yellow with red and black ...	The rains.
'Chumpelah ...	White ...	Spring.
Lahy ...	Yellow ...	Winter.
Kerunde' ...	White ...	The rains.
Dhonontor ...	Like the water Lily ...	do.
Siress ...	Yellow inclined to green	Spring.
Kunglay ...	Red and yellow	_____
Hemp ...	Yellow ...	The rains.

Regulations for the Wardrobe

Through the attention of his Majesty, a variety of new manufactures are established in this country; and the cloths fabricated in Persia, Europe, and China have become cheap and plenty. The skill of the manufactures has increased with their number; for his Majesty has made himself acquainted with the theory and practice, in every stage of the business, so as to be able to discover the merits of the workmen; thus by bringing the arts into credit, the natives are encouraged to give application, and they speedily gain a complete knowledge of their profession.

The manufactures of every nation are to be found in the royal workshops. Whatever is brought or made there, or is received in Pesheush is carefully preserved; and those articles of which there is abundance are either made up into garments, or given away.

Every piece that is received is put by with the price marked upon it; and skilful people are employed in comparing the former with the present price. By this means the intrinsic value being learnt, the prices are so much reduced, that the *Ghiass Nukshbund* which was formerly bought for one hundred Mohurs, is now to be had for fifty.

Something shall here be said of the different dresses worn by his Majesty; to give more would run me into prolixity.

The *Takowchye*, is made of a single cloth, and is of the Indian form. Formerly it had slits in the skirt, and was tied with strings on the left side; his Majesty has ordered it to be made with a round skirt and to be tied on the right side. It requires seven and half ells. The price for making one of them plain, is one Rupee, and those which are ornamented with stiches are from one Rupee to five Rupees. There are also expended three quarters of a *Miskal* of silk.

The *Paishwaz*, is of the same form, but ties before; and some are also made without strings.

The *Dutai* requires six ells, and four *Girahs* for the outside and the lining, four *Girahs* for the strings, and nine for the *Sinjaf* (or border). The expense of making is, from one Rupee to three Rupees; and it requires one *Miskal* of silk.

The *Shahajeedeh*. In every *Girah* (μ) are worked sixty lines of stiches; and it is from thence also called *Shusht Khutty* (sixty lines). It has a double lining, and some are quilted with cotton. The expense of working is, two Rupees per square ell.

Sozeny. A quarter of a *Seer* of cotton and two *Dams* of silk. The quilter has eight Rupees.

Ajeedeh Char Kalem one and one eighth *Seer* of cotton and one *Dam* of silk; workman two Rupees.

Keba, commonly called *Jamali-pumbahdar*. One *seer* of cotton and two *Miskals* of Silk. The taylor has from a quarter of a Rupee, to one Rupee.

(w) The 16th part of an ell.

Gudery is a dress wider and longer than the Keba and has more cotton in it. It is used in Hindustan in the place of furs. Seven ells for the outside, six ells for the lining, four Girahs for the strings and nine Girahs for the border; two Seers and a half of cotton, and three Miskals of silk. The taylor is paid from half a Rupee to one Rupee and a half.

The Firjy, is open before without strings. Some add buttons and wear it over the Jamah. For the outside, five ells and twelve Girahs; for the lining five ells and five Girahs, for the border fourteen Girahs. One Seer of cotton, and one Miskal of silk. The taylor has from a quarter of a Rupee to one Rupee.

The Firgool, is a very becoming garment. It was first brought from Europe, and now is worn by people of all ranks. It is made of various kinds of stuff. The outside requires nine ells and six and a half Girahs; the lining the same; six Miskals of silk, and one seer of cotton. They are made single and double. The taylor has from half a Rupee to two Rupees.

The Chuckmun, is made of broad cloth, flannel, or wax cloth. His Majesty has it made of Dara-iy wax cloth which is exceedingly light and looks very well, and rain will not penetrate it. It requires six ells for the elock, five Girahs for the strings; and two Miskals of silk. The taylor has, for making one of broad cloth two Rupees, for one of flannel one and half Rupee, and for one of wax cloth half a Rupee.

The Shoolwar, is made of different cloths, and is either single or double, and is sometimes quilted. For the outside three ells and eleven Girahs, for the waistband six Girahs: one and a quarter Miskal of silk, and a half seer of cotton. The taylor has from a quarter, to half a Rupee.

Each of the above dresses is also made in different fashions from what have been described; and the Turbans and other parts of dresses are innumerable. Besides which, the rich dresses that are bestowed on the nobility on festivals, are beyond description. Every quarter, there are prepared for the nobility one thousand

Sirrappa, (or complete dresses). They are tied up in separate bundles, each containing twenty-one.

His Majesty is very fond of wollen stuffs, particularly Shawls.

Of Shawls.

His Majesty has ordered four kinds to be made. First, Toos Assel, which is the wool of an animal of this name whose natural colour, in general, is grey inclining to red, though some are perfectly white; and those shawls are incomparable for lightness, warmth, and softness. Formerly they were always made with the wool in its original state, but his Majesty has had some of them dyed, and it is surprising that they will not take a red colour. Second, Sefed Alcheli, which they also call Terehdar. The natural colours of this wool are white or black; and they weave three sorts of them, white, black, and grey. Formerly there were not above three or four different colours for shawls; but his Majesty has made them of various hues. Third, Zerdozy, Gulabetun, Keshydeh, Culgha, Bandhenun, Cheet, Alcheli, and Perzdar, which are of his Majesty's invention. Fourth, from being short pieces, he had them made long enough for Janahs.

The shawls are classed according to the day, month, year, price, colour, and weight; and this manner of classing is commonly called Missel. The Mushreffs, having examined these particulars, mark the quality of each shawl on a piece of paper, which they affix to one corner thereof. All those that are brought into the palace on the day Ormuzed of the month Fervirdin, (x) are preferred to those received afterwards of the same fineness, weight and colour, and each are written down in order. Every day there are received into store of the following kinds; Toos, Sefed Alcheli, Laal Zerreen, Narenjy, Berenjy, Caremzy, Kahy, Gulpnubeh, Sendely, Badamy, Arghmwan, Anaby, Tooteky, Assely, Soseny, Meujeny, Gulkasny, Sibecky, Alify, Festoky, Pezh Gul,

(x) 10th March.

Gulckhear, Nejyberen Bhowjputtry, Gulaby, Asmany, Kulghy, Aby, Zytoony, Jigery, Zemroody, Cheeny, Benefsh, Emboweh, Mushkeen, Fakhtehy. From this account of one day, may be formed an idea of what is done in the course of a year.

Formerly Shawls were but rarely brought from Cashmeer, and those who had them, used to wear them over their shoulders in four folds, so that they lasted for a long time. Now they are worn single, by people of all degrees. His Majesty has introduced the custom of wearing two shawls, one under the other, which is a considerable addition to their beauty. By the attention of his Majesty the manufacture of Shawls in Cashmeer is in a very flourishing state, and in Lahoor there are upwards of a thousand manufactories of this commodity. They also make an imitation of Shawl, with the wrap of silk, and the woof of wool; and this kind is called Mayan. Of both kinds are made Turbans, &c.

Here follows a table, with the prices of several manufactures.

Current prices of manufactures.

<i>Cloths wove with gold.</i>	<i>Prices.</i>
Yezdy Velvet brocaded with gold	... 15 to 150 Mohurs per piece.
Europe do.	... 10 to 70 Mohurs per piece.
Guzerat do.	... 10 to 50 Mohurs per piece.
Kash do.	... 10 to 40 Mohurs per piece.
Herat do.	...
Lahoor do.	... 10 to 40 Mohurs per piece.
Zirbaft Sencer	... 3 to 70 do. do.
Mntebhek.	... 2 to 70 do. do.
Meelek	... 3 to 70 do. do.
Guzerat brocade	... 6 to 60 do. do.
Tass Guzerat	... 1 to 35 do. do.
Dargiybaf	... 2 to 50 do. do.
Mokiesh	... 1 to 20 do. do.
Shirwany	... 6 to 17 do. do.

Prices.

Moshejjer Ferengy	...	1 to 4 do.	per ell.
Deyba Ferengy	...	1 to 4 do.	do.
Deyba Yezdy	...	1 to 1½ Mohurs	do.
Khara	...	5 Rs. to 2 do.	do.
China Sattin	...	...	...
China Tewar	...	...	...
Khaz	...	...	—
Tusseelah, brought from Mecca	...	15 to 20 Rupees	per ell.
Koortahwar Guzeraty	...	1 to 20 Mohurs	per piece.
Mundeel	...	1 to 14 do.	do.
Cheereh	...	½ to 8 do.	do.
Dooputteh	...	6 to 8 Rupees	do.
Foteh	...	½ to 12 Mohurs	per piece.
Coverlids	...	1 to 20 do.	do.

*Silken Stuff's.**Prices.*

Europe Velvet	...	1 to 4 Mohurs	per ell.
Kashy do.	...	2 to 7 Mohurs	per piece.
Yezdy do.	...	2 to 4 do.	do.
Meshed do.	...	2 to 4 do.	do.
Herat do.	...	2 to 4 do.	do.
Lahoor do.	...	2 to 4 do.	do.
Guzerat do.	...	1 to 2 Rupees	per ell.
Keteefeh Pooreby	...	1 to 1½ Rupees	do.
Tajehbaf	...	1 to 30 Mohurs	per piece.
Daraiybaf	...	2 to 30 do.	do.
Muteblek	...	1 to 30 do.	do.
Shirwany	...	1½ to 10 do.	do.
Meelek	...	1 to 7 do.	do.
Kumcab "	...	1 to 5 do.	do.
Tewar	...	1 R. to 2 do.	do.
Khowry	...	4 to 10 Rupees	per piece.
Moshejjer Ferengy	...	2 Rupees to 1 Mohur	per ell.
Moshejjer Yezdy	...	1 to 2 Mohurs	per piece.
Europe Sattin	...	2 Rupees to 1 Mohur	per ell.
Herat do.	...	5 Rupees to 2 Mohurs	per piece.

<i>Silken Stuffs,</i>	<i>Prices.</i>
Khara	... 1 to 6 Rupees per ell.
Sehrung	... 1 to 3 Mohurs per piece.
Kuttany	... $1\frac{1}{2}$ Rupee to 2 Mohurs do.
Europe linen	... $\frac{1}{2}$ to 1 Rupee per ell.
Tafteh	... $\frac{1}{4}$ to 2 do do.
Embery	... 4 Dams to $\frac{1}{2}$ Rupee per ell.
Daruy	... 2 to 5 Rupees per ell.
Setty Pooruby	... 6 Rupees to 2 Mohurs per piece.
Kebabund	... 6 Rupees to 2 do do.
Tatbund Pooruby	... 2 Rupees to $1\frac{1}{2}$ do do.
Lah	... 7 to 9 Rupees per ell.
Missry	... $\frac{1}{2}$ to 1 Mohur per piece.
Saar	... 5 to 10 Rupees per ell.
Tussir	... 2 to 3 Rupees per piece.
Plain Sattin	... $\frac{1}{2}$ to 1 Rupee per ell.
Kepoordoor	... 2 Annas to 1 Rupee per ell.
Alcheli	... 2 to 5 Rupees per ell.
Tefseleh	... 8 to 12 Rupees per piece.

<i>Cotton Cloths.</i>	<i>Prices.</i>
Khassali	... 3 Rupees to 15 Mohurs per piece.
Chowtar	... 2 Rupees to 9 Mohurs.
Muhmuls	... 4 Rupees to 5 do.
Tunsook	... 4 Rupees to 5 do.
Sirysaf	... 2 do. to 5 do.
Gungajel	... 4 do. to 5 do.
Behroon	... 4 do. to 4 do.
Sehen	... 1 to 3 do.
Jewhneh	... 1 Rupee to 1 do.
Atan	... $2\frac{1}{2}$ Rupees to 1 Mohur.
Asawely	... 1 to 5 do.
Baftah	... $1\frac{1}{2}$ Rupee to 5 do.
Mahmudy	... $\frac{1}{2}$ Mohur to 3 do.
Penjtoteah	... 1 to 3 do.
Jewhleah	... $\frac{1}{2}$ to $2\frac{1}{2}$ do.
Saloo	... 3 Rupees to 2 do.

*Cotton Cloths,**Prices.*

Dooreah	...	6 Rupees to 2 Mohurs.
Bahadershabhy	...	6 do. to 2 do.
Gerbhsooty	...	1½ to 2 do.
Sheleh Decany	...	½ to 2 do.
Mehrkul	...	3 to 10 Rupees per piece.
Mundiel	...	½ to 2 Mohurs.
Sirbund (Turband)	...	½ to 2 do.
Dupntteh	...	1 Rupee to 1 Mohur.
Ketancheh	...	1 Rupee to 1 Mohur per piece.
Foteh	...	½ to 6 Rupees.
Goshpeytech	...	1 to 2 do.
Chintz	...	2 Dams to 1 Rupee per ell.
Gezeeneh	...	½ to 1½ Rupee.
Salahety	...	2 Dams to 4 Dams.

*Woolen Cloths.**Prices.*

Europe broad cloth	...	2½ Rupees to 4 Mohurs per ell.
Nagorey and Lahoor	...	2 Rupees to 1 Mohur per piece.
Soof Murreba	...	4 to 15 Mohurs.
Soof Mukhiyer	...	3 Rupees to 1½ Mohurs.
Shawls	...	2 do. to 8 Mohurs.
Shawl Cheerch	...	2 do. to 25 do.
Shawl Foteh	...	½ to 3 do.
Shawl pieces for Jaumnas	...	½ to 4 do.
Goosh-Peytech	...	1½ Rupee to 1½ Mohur.
Sirpeytech	...	½ to 4 Mohurs.
Aghry	...	7 Rupees to 2½ do.
Purrem Gurrem	...	3 Rupees to 2½ do.
Ketass	...	2½ do. to 10 do.
Phowk	...	2½ do. to 15 Rupees per piece.
Dernek	...	2 Rupees to 4 Mohurs.
Puttoo	...	1 to 10 Rupees.
Reyokar	...	2 Rupees to 1 Mohur per piece.

*Woolen Cloths.**Prices.*

Missery	—	5 to 50 Rupees.
Birdyemany	—	5 to 35 do.
Panchynemed	—	2 Rupees to 1 Mohur.
Tekeahnemed, Europe	—	1½ Rupee to 5 Rupees.
Tekeahnemed, Indian	—	1½ to 5 do.
Lewy	—	14 Dams to 4 do.
Blankets	—	10 Dams to 2 Rupees.
Cashmeery Caps	—	2 do. to 1 Rupee.
Kumpel	—	2 Rupees to 1 Mohur per piece.

The Tusweer Khaneh.

A picture is the resemblance of some thing in nature, which ordinary painters can draw from originals; but the artists of Europe with ease create forms out of their own imaginations, that resemble nature herself. But through the medium of letters, the experience of antiquity has been transmitted to us, and become the capital stock of wisdom: out of respect to which consideration, I shall first describe the library. Of a truth, if it had not been for letters, speech would not have obtained life, nor our minds have been enriched with the secrets of antiquity.

Various are the alphabets which have been chosen by different nations, namely the Syrian, the Greek, the Hebrew, the Coptic, the Maakely, the Kufy, the Cashmeery, the Ethiopian, the Ryhany, the Arabic, the Persian, the Roman, the Hymery, the Barbary, &c., as is evident from ancient books.

The difference betwixt letters consists in the shape of the lines which form them, that is, whether they be curved or straight. Thus the Kufy character is compounded of a line that is one Dang is curve, and the remainder straight. The Maakely has no curve. The inscriptions on ancient buildings are mostly on this character.

At this day there are in use eight different alphabets in Iran, Turan, and Hind.

In the year three hundred and ten of the Hegira,

Ebn Mokleh formed six different alphabets from the Maakely and the Kufy ; viz., the Suls, the Towkya, the Mohekeh, the Nuskh, the Ryhan, and the Rokaa ; to which some add the Ghobar, making him to have invented seven alphabets. Some attribute the invention of the Nuskh character to Yacoub Motassemly. The Suls and the Nuskh are composed of two Dangs of curve, and four Dangs of straight line. The Towkya and Rokaa, are four Dangs and a half curved, and the rest straight line. The Mohekeh and Ryhan have four and a half Dangs straight line, and the rest curve. The seventh kind of character is the Taleek, formed out of the Rokaa and the Towkya, and having very little of straight line, Khojeh Taj Solimany, who wrote the six above mentioned characters excellently, was also a proficient in this ; and some say that he invented it. Ashruff Khan, Meer Moonsby to his Majesty, has brought this character to the highest degree of perfection. The eighth character is the Nustaleek, which is all curve. Some pretend that it was composed from the Nusk and the Taleek by Khojeli Meer Aly Tebrezee in the time of Timur ; but this is not true, for I have seen books in this character that were written before the reign of that monarch.

His Majesty, by the encouragement that he gives to good penmen, has brought writing to the highest degree of perfection, particularly in the Nustaleek character. Those who excel in the Nustaleek, and are under the shadow of the throne, are Mahomued Hussain Cashmeery, who is generally known under the title of Zurreeu Kuluum (y) ; and he is reckoned to equal Molla Meer Aly, also his son Mollana Baker, together with those here following, are famous for their skill in this art. Mahommied Ameen Meshedy ; Meer Hussain Kolenjy ; Mollana Abd-al-Hy ; Mollana Dury ; Mollana Abdal-raheem ; Meer Abdallah ; Nezamy Caszveeny ; Aly Chemmen Cashmeery ; Noorullah, and Cossim Arsalan.

His Majesty has made several arrangements in his library, part of which is kept in the Harem, and the rest in the outer apartments. The books are classed

(y) Or the golden Pen.

in sciences and histories, according to their several prices.

Every day some capable person reads to his Majesty, who hears every book from beginning to end. He always marks with the date of the month the place where he leaves off; and the reader is paid according to the number of pages. There is hardly a work of science, of genius, or of history, but has been read to his Majesty; and he is not tired with hearing them repeated, but always listens with great avidity.

The following works are repeatedly read. Akhliah Nassery; Kenia Saadet; Cabinsnamch; Moktoobat Sherf Muneery; Goolistan; Hedykeh; Jam Jum; Bostan; Shahnameh; Khumsseh Sheikh; Kuliat Khosree; Kuliat Mollana Jami; Dewan Khacany; Dewan Anveri; and a number of books of history.

By the command of his Majesty the following translations have been made from the Sanscrit, and other languages, into the Persian and Hindovee.

The new Astronomical Tables of Ulugh Beg, from Persian into Hindovee, by Emeer Futtah Ullah Sheerazee, Kishen Jewsy, Gongandhor, Mahais and Mohanond; with the assistance of the author of this work.

The Mohabharot, one of the most ancient books of the Hindoos, into Persian by the joint labours of Nekeeb-Khan, Mollana Abd-ul-Cader, and Sheikh Sultan Tansery. The original consists of near one hundred thousand distichs. His Majesty has entitled this ancient story Rezem-nameh. (z)

The *Ramayon*, an ancient Hindu work into Persian. It contains the history of Ramchondro at full length, with many philosophical reflections interspread.

The *Othorbo*, which, in the opinion of the Hindoos,

(z). This, although it consists of about 2000 folio pages, is nothing more than an abstract, and that very indifferently executed, many beautiful descriptions and episodes being entirely omitted. But Mr. Wilkins, at the persuasion of Mr. Hastings, has begun to make a complete translation of the Mohabharot from the original Sanscrit, and is already considerably advanced in the work.

is one of the four books of divine authority, has been translated into Persian by Hajee Ibraheem Sirhindy.

My elder brother, Sheikh Fizee, who has made a Persian version of Leelawotee, which is esteemed the best book on Indian arithmetic.

The Tajok, a treatise on astronomy, has been translated into Persian by Mokiummel Khan Güzeraty.

The Vakiat Babery (a), which is a wise rule of conduct, has been translated from the Turkish, into the Persian language by Mirza Khan Khanan.

The history of Cashmeer, containing an account of that country for the space of four thousand years, has been translated from the Chasmeerian into Persian, by Mollana Shah Mohammed Shahabady.

The Monjem-ul Boldan, which is a curious geographical work, has been translated from the Arabic into Persian by a number of learned men, amongst whom were Molla Ahmed Tatah, Cossim Beg, and Sheikh Menewer.

The Horeebongs, a Hindoo work, in which is included the history of Krishno, has been translated into Persian.

Nasserullah Mustofy, and Mollana Hassan Vaez, had made Persian versions of the Kaleilah Dummah; but they being full of foreign Metaphors, and written in a difficult style, his Majesty ordered the author of this work to make a new version of it in Persian, to which he has given the title of Ayar Danish.

The story of the loves of Nol and Domoyontee, which is highly esteemed in the Hindovee language, has been translated by Sheik Fizee, into Persian verse, in the manner of Leilee and Mujuon.

His Majesty, being fond of history, commanded those skilled therein, to compile a history of all parts of the world for these last thousand years. It was begun by Nekub Khan and others; and Mollana Ahmed Tattavee, had a great share in the compilation; Jafer Beg, and Asuf Khan finished it; and the another of this work

(a). The Emperor Baber's commentaries of himself.

wrote the preface. It is called Tareekh Alf, or the history of one thousand years.

The Painting Gallery.

His Majesty taking great delight in, and having patronized this art from the commencement of his reign, has caused it to arrive at high perfection. With that view this department was established, in order that a number of artists being collected together, might vie with each other for fame, and become eminent by their productions.

Every week the Daroghas, and Tepookchies, bring to his Majesty the performance of every artist, when in proportion to their merits, they are honored with premiums, and their salaries are increased.

The following is a list of the most eminent artists.

Meer Syed Aly Tebrezy.	Lal	Mehmeen.
Khojah Abdul-Samed Shereen	Mekend.	Kehmkeren.
Calum Sheerazee.	Mushkeen.	Tara.
Deswam (<i>b</i>), the son of a	Ferokh.	Sanoolah.
Palkee Bearer.	Kelnak.	Herbuns.
Besawen (<i>c</i>)	Madhu.	Ram.
Kysu.	Jojen.	

The great encouragement that is given to merit, has produced many admirable performances. Persian books, in prose and verse are finely illuminated with paintings. The Kissah Humzah, in twelve volumes, is ornamented with one thousand four hundred paintings; and in like manner, amongst many others, the following works are embellished. Ginjeznameh; Zafer-nameh; Akbalnameh; Rezemnameh; Ramayon; Nol Domoyontee; Kaleilah Dummah; and the Ayar Danish.

And, by the command of his Majesty, portraits are made of all the principal officers of the court, which being bound up together form a thick volume; wherein the past are kept in lively remembrance, and the present are insured immortality.

(*b*). These two excelled in taking likenesses, and finishing.

(*c*). Applied to his Majesty's particular use.

Other ingenious artists are employed in embellishing the margins of books: and great pains are also bestowed upon the bindings.

Many of the servants of this department are Munsubdars, Ahdyan, and cavalry of every denomination, the monthly pay of a foot soldier never exceeds one thousand two hundred, and is never less than sixty Dams.

The Kowr Khaneh.

There is always kept in store armour sufficient for the equipment of an army. Those which are Khaseh (*d*) have particular names and ranks given them.

There are thirty Kasheli swords, one of which is carried to the Harem every month, and the former one is returned. There are also in readiness forty other swords, which they call Kowtel. When of the thirty Khaseh swords, twelve remain unused, the complement is made up out of these forty, so that there are always thirty Khaseh swords. Also twelve sword belts are kept apart, and sent into the Harem, one every week alternately.

There are likewise forty Jemdhers and forty Khupwabs delivered out alternately, of each one every week. And of the two last mentioned, there are thirty more of each called Kowtel, which are used to keep up the full complement of these, in the same manner as has been described of the Khaseh swords. Moreover, there are eight Kareds (*e*), twenty Neyzahs (*f*), and twenty Birchehs (*g*) and a different one of each is used every month. There are also eighty six Meshed and Behdayin bows, with twenty-four others, out of which in every solar month of thirty-two days, one bow is sent to his Majesty, every day; and during every month of thirty-one days two every week alternately. Every one of these has its rank assigned it; and when his Majesty goes abroad, or appears in the Bar Aum, the sons of the Omrahs, with other Munsubdars and Ahdyan, carry the Kowr in their hands, and on

(*d*). Kinds of Daggers.

(*e*). Knives worn in the girdle.

(*f*). Different kinds of spears.

(*g*). A kind of battle axe.

their shoulders. One carries a bow, another a quiver, a third a sword, and a fourth a shield ; and there are four of each of these kinds. But of the following weapons, only four persons are employed in carrying one of each ; viz. a Neyzah, a Bircheh, a Tubberzaghnowl (*h*), a Peyarygupty (*i*), a Kemaukeroheh (*j*), a Gung (*i*), and a Sandley (*i*). On journeys a number of mules, camels and carts are loaded with all sorts of arms.

In the Bargah, the Ourahs and others arrange themselves between those who support the Kowr. When his Majesty goes abroad, they all march behind excepting a few of the principal nobility, who go amongst the Kowr. With the Kowr are caparisoned elephants, with camels, chariots, Nakarahs, Flags, Kokebels, and other ensigns of state ; and the mace-bearers close the whole, being assisted by the Meer Bukhshian, in clearing the way.

When his Majesty hunts, some nimble foot soldiers also carry arms.

Here is subjoined a table of the name and prices, of warlike weapons &c.

A table of warlike weapons &c.

Prices.

Swords	...	$\frac{1}{2}$ Rupee to 15 Mohurs.
Khanüleh	...	1 to 10 Rupees.
Goopty	...	2 to 20 Rupees.
Jemblier	...	$\frac{1}{4}$ Rupee to $2\frac{1}{2}$ Mohurs.
Khunjer	...	$\frac{1}{2}$ to 5 Rupees.
Kehpwah	...	$\frac{1}{2}$ Rupee to $\frac{1}{2}$ Mohur.
Jumkhawg	...	$\frac{1}{2}$ to $1\frac{1}{2}$ Mohur.
Bauk	...	$\frac{1}{2}$ Rupee to 1 Mohur.
Jembveh	...	$\frac{1}{2}$ do. do.
Kettar	...	$\frac{1}{2}$ do. do.
Narsingmotah	...	$\frac{1}{2}$ to 2 Mohurs.
Bows	...	$\frac{1}{4}$ Rupee to 3 Mohurs.

(*h*). A Kind of Battleaxe.

(*i*). These I have not been able to get explained.

(*j*). A Kind of cross-bow.

*A table of warlike weapons &c.**Prices.*

Bow Cases	...	1 to 4 Rupees.
Nowek	...	$\frac{1}{2}$ to 1 Rupee.
Arrows	...	$\frac{1}{4}$ to 30 Rupees per bundle.
Quivers	...	$\frac{1}{4}$ Rupee to 2 Mohurs.
Duddee	...	$\frac{1}{4}$ to 5 Rupees.
Teerbudar	...	1 to 2 $\frac{1}{2}$ Dams.
Pykankush	...	$\frac{1}{4}$ to 3 Rupees.
Neyzeh	} different kinds of spears	1 $\frac{1}{2}$ Rupee to 6 Mohurs.
Bircheh		3 $\frac{1}{4}$ Rupees to 2 Mohurs.
Sang		$\frac{1}{4}$ to 1 $\frac{1}{2}$ Rupee.
Synsty	...	$\frac{1}{4}$ to 1 Rupee.
Seelseh	...	10 Dams to $\frac{1}{4}$ Rupee.
Goorz iron club	...	$\frac{1}{4}$ to 5 Rupees.
Shushpur	...	$\frac{1}{2}$ Rupee to 3 Mohurs.
Goopteen	...	1 to 3 Rupees.
Tubber, battle-axe	...	$\frac{1}{4}$ to 2 Mohurs.
Byay	...	$\frac{1}{2}$ to 5 Rupees.
Zaghnowl	...	$\frac{1}{2}$ Rupee to 1 Mohur.
Chuckerlussooleh	...	1 to 6 Rupees.
Tubberzaghnowl	...	1 to 4 Rupees.
Turrengaleh	...	$\frac{1}{4}$ to 2 Rupees.
Knives	...	2 Dams to 2 Mohurs.
Gooptykared	...	4 Rupees to 1 $\frac{1}{2}$ Mohur.
Kumtchykared, a kind of knife	...	1 to 3 $\frac{1}{2}$ Rupees.
Chakoo, clasp knife	...	2 Dams to $\frac{1}{4}$ Rupee.
Keman Keroch	...	2 Dams to 1 Rupee.
Kumteh	...	5 Dams to 3 Rupees.
Dehantufung	...	10 Dams to 2 Rupees.
Pushtkar	...	2 Dams to $\frac{1}{2}$ Rupee.
Shustavaiz	...	2 Dams to 1 Rupee.
Geerahkusha	...	1 Dam to $\frac{1}{4}$ Rupee.
Kharmahy	...	1 to 5 Rupees.
A Sling	...	1 $\frac{1}{2}$ Dam to $\frac{1}{4}$ Rupee.
Gujbag	...	1 to 5 Rupees.
Sipper	...	1 to 50 Rupees.
Dahl } Shields	...	$\frac{1}{2}$ Rupee to 4 Mohurs.

*A table of warlike weapons &c.**Prices.*

Khreh	...	1 Rupee to 4 Mohurs.
Phary	...	1 do. to 1 Mohur.
Adlanh	...	$\frac{1}{2}$ do. to 5 Rupees.
Debelghah	...	$\frac{1}{2}$ Rupee to $3\frac{1}{2}$ Mohurs.
Ghoghee	...	1 to 4 Rupees.
Zireh Kulah, Helmet	...	1 to 5 Rupees.
Ghoghoweh	...	1 Rupee to 2 Mohurs.
Jeelch	...	20 Rupees to 30 Mohurs.
Zireh, coat of mail	...	$1\frac{3}{4}$ Rupee to 100 Mohurs.
Bukter	different kinds of armour.	4 do. to 12 do.
Jowshun		4 do. to 9 do.
Charaveeneh		2 do. to 7 do.
Kolity		5 do. to 8 do.
Sadeky		3 do. to 8 do.
Angerkeh		$1\frac{1}{2}$ do. to 5 do.
Blunjoo		3 do. to 2 do.
Cheera Zireh		3 do. to 2 do.
Selehkeha		$1\frac{1}{2}$ do. to 1 Mohur.
Chelkud		5 do. to 25 Rupees.
Gauntlets	...	$1\frac{1}{2}$ to 2 Mohurs.
Rawg	...	1 Rupee to 10 Mohurs.
Kuntahsobeh	...	1 to 10 Rupees.
Iron Cuirasses	...	$\frac{1}{2}$ Rupee to 10 Rupees.
Keejem	...	50 to 300 Rupees.
Artekkejem	...	4 to 7 do.
Kushkeh	...	1 Rupee to $2\frac{1}{2}$ Mohurs.
Girdeny	...	1 Rupee to 1 Mohur.
Matchlocks	...	$\frac{1}{2}$ Rupee to 1 do.
War Rockets	...	$2\frac{1}{2}$ to 4 Rupees.

The Artillery.

These are the locks, and keys of empire ; and, excepting Room, no kingdom can compare with this in the number and variety of its ordnance.

Some pieces of cannon are so large as to carry a ball of twelve Maunds ; and others require each several ele-

phants, and a thousand bullocks for their transportation.

His Majesty gives a great deal of attention to this department, and has appointed to it Daroglahs and clerks.

He has invented several kinds, some of which are so contrived as to take to pieces for the convenience of carriage and when the army halts, they are nicely put together again. Also seventeen pieces are so united together, as to be discharged by one match. There are others which can be easily transported by one elephant; and they are called Gujnal. Others can be carried by a single man, and are called Nurnal.

It has been wisely ordered, that a sufficient train of artillery be placed in each Subah.

The cannon for battery, and for boats, and those which are fit for journies, are kept separate. It would be impossible to innumerate them; and skilful artists are continually making new ones especially Gujvals, and Nurnals.

In this department Omrahs and Ahdyan receive large salaries.

The pay of a foot soldier is from 100 to 400 Dams

*Rules observed in making fire-arms for his
Majesty's use.*

Bundooks (k) are now made in such a manner, that when filled with powder up to the muzzle, there is no fear of their bursting. Formerly they never were of more than four folds of iron; and sometimes only of one, joined together by the two extremities of the breadth, and which were very dangerous. His Majesty after having the iron flattened, has it rolled up like a scroll of paper, but slantingly, and every fold is passed through the fire. There is also the following method: Solid pieces of iron are properly tempered, and then bored with an iron borer, and three or four of these are joined together to form a Bundook. The smallest Bundooks that are made are two spans long, and the longest near two ells. That

(k) Matchlocks.

of one ell and a quarter is called a Demanik, and its stock is made differently from the others. Some are made to fire without a match, merely by giving a little motion to the trigger. And they make some balls that will do execution like a sword. There are a great number of skilful artists in this department, the chief of whom are Ostad Kebeer, and Hussain. In preparing the iron for Bundoos half is lost in the fire. When the lengths are made, and before they are joined together, they are stamped with figures, expressing the quantity of crude iron, and the quantity remaining; and in this state it is called Dowl. This is sent for his Majesty's inspection, and the weight of the ball being determined, the bore is made accordingly. The Bundoos ball is never larger than twenty-five Toons, nor less than fifteen; but, excepting his Majesty, no body is bold enough to fire off one of the largest. When the bore is finished, it is again carried to the Harem. From thence it is brought out again, and set in an old stock and filled with powder till within a third of the muzzle. If it stands this proof, it is carried again to his Majesty. Then the muzzle is finished, after which it is again put into an old stock, as before mentioned, and tried at a mark. If it does not carry true, they heat it, and straighten it by means of a wooden rod. Then in the royal presence it is delivered to the filer, who fashions the outside as he is directed. When this is done, the barrel is again carried to his Majesty, when the wood and form of the stock are determined. In this stage the figures, marking the weight of the crude and of the prepared iron, are effaced, and in their room are engraven the maker's name, the place, the month, and the year. Next are made the trigger, the ramrod, and primer. After all these are finished, the piece is again ordered to be proved. If it is found to carry true, it is again brought to the Harem, along with five balls. In this state it is called Sadeh (or plain). The colour of the barrel and stock is next determined, and when the colouring is finished, it is called Rungeen (or coloured). It is now sent again into the Harem with five more balls. His Majesty fires it four times,

and returns it back again with the fifth ball. When ten of these Rungeen muskets are collected together, they are ordered to be inlaid with gold &c, and are afterwards sent to the Harem as before described. And when ten such are completely finished, they are committed to the care of the Cheeyleh.

A description of the Barghu.

Formerly it required a great many men, with a number of iron tools to polish the Bundooks; but his Majesty has invented a wheel, which is turned by a single bullock, and polishes sixteen muskets in a very short time.

Of the ranks of the royal Bundooks.

Bundooks are either made in the royal workshops, or are bought, or are received in present. His Majesty out of a thousand of those of different kinds, selects one hundred and five for his own particular use, which are used in the following manner; *viz.* twelve are named after the months, and are brought to him alternately, so that each comes in use once a year; thirty others are changed every week; and thirty-two are used alternately every day of a solar month; and the remaining thirty-one are for the Kowtel. His Majesty fires every day, and after he has discharged a piece four times, it is sent out, and exchanged for another.

It is also a rule, that the clerks of the chase take an account of all the game that is shot by his Majesty, and with what particular piece, from whence it appears, that with the musket called Sungram, which is the first in rank of the Khaseh muskets, and appropriated for the month Ferverdin (1), there have been killed one thousand one hundred game of various kinds.

The pay of the Bundookchyan.

His Majesty has fixed the pay of the Merdahs after four rates *viz.* first 300 Dams; second 280 Dams; third

(1) March.

270 Dams ; fourth, 260 Dams. And the pay of the others at five rates, each of which are divided into highest, middle and lowest.

First Rate.

			<i>Dams.</i>
Highest	...	...	250
Middle	...	...	240
Lowest	...	...	230

Second Rate.

Highest	...	...	220
Middle	...	...	210
Lowest	...	...	200

Third Rate.

Highest	...	...	190
Middle	...	...	180
Lowest	...	...	170

Fourth Rate.

Highest	...	...	160
Middle	...	...	150
Lowest	...	...	140

Fifth Rate.

Highest	...	...	130
Middle	...	...	120
Lowest	...	...	110

The Feel Khaneh, or Elephant Stables.

The natives of Hindustan hold this animal in such estimation, that they consider one of them as equivalent to five hundred horses. The male elephant is of so generous a disposition, that he never injures the female although she be the immediate cause of his captivity ; neither will he fight with a male who is much younger than himself ; and from a sense of gratitude, he never hurts his keeper ; and out of a respect for his rider, he never

blows dust over his body when he is mounted, although at other times he is continually amusing himself with so doing. In the rutting season an elephant was fighting with his match, when a young one coming in their way, he kindly set him aside with his trunk, and then renewed the combat. If a male elephant breaks loose in the rutting season, nobody dares go near him without being accompanied by a female one, and then he suffers himself to be bound without offering any resistance. When the female dies, the male will neither eat nor drink for a considerable time. He can be taught various feats. He learns the modes, which can only be understood by those skilled in music, moves his limbs in time thereto. He is also taught to shoot an arrow out of a bow, and to take up any thing that is thrown down, and to give it to his keeper. They are fed with any kind of grain wrapt up in grass: and what is very astonishing, upon a signal being given him by his keeper, he will hide eatables in the corner of his mouth, and when they are alone together, will take them out again and give them to the man. An elephant frequently with his trunk takes water out of his stomach, and sprinkles himself with it, and it is not in the least offensive. Also he will take out of his stomach grass on the second day, without its having undergone any change.

The price of an elephant is from one hundred, to a Lack of Rupees. Those of five thousand, and of ten thousand Rupees price, are not uncommon.

There are four kinds of elephants. Behder is that which has well proportioned limbs, an erect head, broad breast, large eyes, and a long tail, with two excrescences in the forehead resembling large pearls. These excrescences are called in the Hindovee language Guj-Manik, and many properties are ascribed to them. Another kind called Mund, has a black skin, and yellow eyes; is bold and ungovernable. That called Murg, has a whiter skin, with moles, and its eyes are of a mixture of red, yellow, black and white. That called Mirh has a small head, and is easily brought under command. Its colour is a mixture of white and black resembling

smoke. And from mixtures of the above kinds are formed others of different names, and properties.

The *Rej Tum*, of whom a particular description shall hereafter be given, is very common. And this kind is handsome, well proportioned and tractable, has not much inclination for the female, and is very long lived. The *Beysh Rej*, has a dreadful piercing eye with a tremendous countenance, has a ravenous appetite, is vicious and sleeps a great deal.

Formerly it was thought unlucky to allow tame elephants to breed; but his Majesty has surmounted this scruple.

The female goes with young eighteen lunar months. The fœtus begins to have some form in the eleventh month; in the twelve month the veins, bones, nails and hair are discernible; in the thirteenth month its sex may be discovered; and in the fifteenth it has life. If the female increases in strength whilst breeding, it is a sign that she is big of a male; and on the contrary, if she is weak, it indicates her having a female. In general an elephant has but one young at a birth; but sometimes she has two. The young one sucks till it is five years old, after which time it feeds on vegetables. At this age it is called *Bal*. At ten years it is called *Powt*; at twenty *Bek*; and at thirty *Kelheh*. It undergoes some change at every one of these periods; and arrives at maturity in sixty years. It is a good sign in an elephant to have eyes of yellow and white mixed with black and red. The elephant has two white tusks an ell in length and sometimes longer. The tusks are said to be sometimes red, and likewise four in number. An elephant ought to be eight cubits high and nine in length, and should measure ten cubits or more round the back belly, and white specks on the forehead are very lucky.

The male elephant wants the female in different seasons; some in winter, some in summer, and others in the rains. And at this time they commit many extravagancies, throwing down houses and stone walls, and pulling men from on horseback with their trunks. The sign of their being hot, is a filthy water, of a white or red colour,

exuding from their temples, and which is of an insufferable smell. Each of the temples of an elephant is said to have twelve perforations. Before this symptom, the elephant is outrageous, and looks very handsome. The natural life of an elephant, like that of man, is one hundred and twenty years. The elephant has many general names, amongst which are Husty, Gnj, Feel, Peel, and Hawtee. An elephant by being properly trained may be made very valuable so that many who buy an elephant for an hundred Rupees, in a short time make him worth ten thousand.

Elephants are taken in the following places. In Agra, in the wilds of Begawan, and Nerwar, as far as Berar. The Subah of Allahabad; near Ratanpur; Nunderpur; Sirgetcheh; the Subah of Malwa; Hattandeyah; Achowd; Chundary; Suntwass; Bijehgur; Roysayn; Hosangabad; Gurh; Haryehgurh; in the Subah of Behar on the borders of Rohtas; at Jahrkhend; and in the Subahs of Bengal and Orissa, particularly at Satgong, there are great numbers. The best elephants are those of Tepperah.

A herd of elephants is called in the Hindovee language Sehan, which word is also applied to a thousand.

His Majesty has introduced many wise regulations into this department.

He first parcelled out the elephants, committed some to the Daroghahs, and appropriated others to his own particular use. He arranged the elephants in seven classes. First, Must, which is an elephant that is arrived at perfection. Second, Sheergeer, is an elephant used in war, and who has been rank once or twice, and is always so in some degree. Third, Sadeh, is one that is somewhat younger than the second. Fourth, Menjholeh, is smaller than the one next preceding. Fifth, Kerheh, is of a size smaller than the fourth. Sixth, Benderkeeah, is a little smaller than the fifth. Seventh, Mukel, is a young elephant that has never been rode. And each of these are subdivided into three kinds; excepting the seventh rate which is subdivided into ten kinds; and a proper quantity

of food is fixed for each, as is set forth in the following table of daily allowance.

<i>Must.</i>			Md.	Sr.
Large	...	...	2	24
Middling	...	...	2	19
Small	...	...	2	14
<i>Sheergeer.</i>				
Large	...	...	2	9
Middling	...	...	2	4
Small	...	...	1	39
<i>Saleh.</i>				
Large	...	...	1	34
Middling	...	...	1	29
Small	...	...	1	4
<i>Menjholeh.</i>				
Large	...	...	1	22
Middling	...	...	1	20
Small	...	...	1	18
<i>Kerkeh.</i>				
Large	...	...	1	14
Middling	...	...	1	9
Small	...	...	1	4
<i>Benderkeeah.</i>				
Large	...	...	1	0
Middling	...	...	0	36
Small	...	...	0	32
<i>Mukel.</i>				
First	...	...	0	26
Second	...	...	0	24
Third	...	...	0	22
Fourth	...	...	0	20
Fifth	...	...	0	18

			Md.	Sr.
Sixth	...	...	0	16
Seventh	...	...	0	14
Eighth	...	...	0	12
Ninth	...	...	0	10
Tenth	...	...	0	8

The female elephants are of four classes, large, middling, small, and Mukel; the first and second of which are each subdivided into three kinds, and the Mukel into nine kinds. Their daily allowance is as follows,

<i>Large.</i>			Md.	Sr.
First	...	...	1	22
Second	...	...	1	18
Third	...	...	1	14

<i>Middling.</i>				
First	...	...	1	10
Second	...	...	1	6
Third	...	...	1	2

<i>Small.</i>				
First	...	...	0	37
Second	...	...	0	32
Third	...	...	0	27
Fourth	...	...	0	22

<i>Mukel.</i>				
First	...	...	0	22
Second	...	...	0	20
Third	...	...	0	18
Fourth	...	...	0	16
Fifth	...	...	0	14
Sixth	...	...	0	12
Seventh	...	...	0	10
Eighth	...	...	0	8
Ninth	...	...	0	6

Establishment of servants for the elephants.

For a Must there are allowed five men and a boy. Thus one Mehawet, one Bhny, three Mayhets, and a boy. The business of the Mehawet is to ride upon the neck of the elephant, and to train him. His monthly wages is 200 Dams. The Bhny sits upon the rump of the elephant, and assists in battle and in quickening the speed of the elephant; his pay is 110 Dams per Mensem. The Mayhet, fetches fodder, and assists in cuparisoning and undressing the elephants &c. On a journey he receives four Dams, and at other times three and a half Dams daily.

The Sheergeer, has five men, viz. one Mehawet, one Bhny, and three Mayhets; the first has one hundred and eighty Dams, the second one hundred Dams per Mensem, and the others as before-mentioned.

For the Sadeh, are allowed four men and a boy, namely a Mehawet at 160 Dams, a Bhny at 90 Dams per month, and two Mayhets and a boy at the established rate.

The Menjholeh, has four servants viz. a Mehawet at 140 Dams, a Bhny at 80 Dams monthly; and two Mayhets at the established rate.

The Kerheh, has three men and a boy; viz. a Mehawet at 120 Dams, a Bhny at 70 Dams per month, and a Mayhet and a boy at the established rate.

The Benderkeeah, has a Mehawet at 100 Dams per month, and one Mayhet at the established rate.

The Mukel, has a Mehawet at 50 Dams per month and a Mayhet at the established rate.

The following is the establishment of servants for the female elephants.

For the largest size four men; viz. a Mehawet at 100 Dams, a Bhny at 60 Dams per month; and two Mayhets at the established rate.

For the middle size, three men and a Boy; viz. a Mehawet at 80, and a Bhny at 50 Dams per month, and a Mayhet and a Boy at the established rate. For the smaller size, a Mehawet at 60 Dams per month, and a Mayhet at the established rate. For the Mukel, a Meha-

wet at 50 Dams per month, and a Mayhet at the established rate.

At first his Majesty formed ten, twenty, or thirty elephants into a troop, which is called a Hullkah, and the person to whose charge it is committed is called a Foujdar. The Foujdar's business is to teach the elephants to be bold, and not to be frightened at the sight of fire, or at the noise of artillery; and he is answerable for their discipline in these respects.

Every Munsudbar of 100 or more, has twenty-five or thirty elephants appointed for him. And the other Foujdars who are Bisties or Dehbashies are under his command; and this goes on progressively, from a Dehbashy to an Hezary, and the pay after the Suklies are different; and many are of the rank of Omrahs. A Suddy has two marked horses.

In the rank of Bisties.

	Rs. per Month.
The first has ...	30
The second ...	25
The third ...	20

Of the Dehbashies.

The first has ..	20
The second ...	16
The third ...	12

But the Bisty and the Dehbashy, who has one marked horse is reckoned amongst the Ahdyan. Each Foujdar, who is appointed to twenty-five or thirty elephants, pays the wages of the Mehawet and Bhuy of the elephant which he uses for his own riding. And he who has charge of ten or twenty elephants, pays the wages of one Mehawet. Afterwards, his Majesty, not satisfied with this method, gave a Hullkah of elephants in charge to an Emeer, and ordered him to superintend it. The food is provided by assignments on government, and a clerk is appointed to keep the accounts of the receipts and expenditures of the department, and to see the royal regulations carried into execution.

The Harness, Howsings, &c, of an Elephant.

Dehrneh, is an iron chain of sixty long links, each of which weighs three Seers. One end is fixed in the ground, and the other is fastened to the left hind leg of the elephant. Sometimes these chains are made of gold and silver.

Andow, is a chain which is used to fasten the four legs of the elephant.

Beyry, is a chain for fastening both the hind legs.

Belend, is a chain that fastens the legs so as to prevent the elephant from running; but at the same time allows him to walk. This is an invention of his Majesty.

Gedh Beyry, resembles the Andow, and is used for unruly elephants.

Loweh Linger, is a long chain, one end of which is fastened to the elephant's right fore leg, and the other end to a strong stake. When the elephant is unruly they tie him to this stake, till the chain twists round him. This was invented by his Majesty.

Cherkhy, is a hollow bamboo about half an ell long, tied round with sinews, and filled with gun-powder. It is divided into two by an earthen partition, and a fuze is put in each end; then the bamboo is wrapped up in paper, and set upon a cross stick, which serves for a handle. Upon fire being put to both ends, it turns round and makes a frightful noise. When an elephant is unruly they bring it before him. Formerly in order to separate two elephants that are fighting, they used to light a fire, which seldom had the desired effect.

Enderhyary, which signifies darkness, (it is also called Owjealy or light) is a piece of canvas one and a half ell wide or more, and it is sometimes made of brocade and velvet &c. It is fastened to the Kellaweh and when the elephant is refractory, is thrown over his face so that he cannot see. Some have three bells.

The Kellaweh, is composed of several ropes twisted together, and is eight fingers broad, and one and a half ell in length. It is fastened round the neck of the elephant. The elephant driver rests his feet in it. Sometimes it is.

made of silk or leather. And in it are sometimes fixed iron spikes, which may be stuck into the elephant when unruly, to prevent his moving his head to throw off the driver.

Dulthy, is a thick rope five ells long, which is tied over the Kellaweh to strengthen it.

Kenar, is a sharp iron spike half an ell long which is suspended at the Kellaweh, and is used to prick the bottom of the elephant's ear when he is unruly.

Down, is a thick rope, which comes from the tail, and is fastened on the neck of the elephant. It serves for ornament, and is also of use to the Bhuy to hold by, when the elephant is unruly; and it likewise serves to hang other trappings to.

Getyleh, is a cushion put upon the back of the elephant, to prevent the Dulthy from galling, and is also ornamental.

Picheweh, is a rope that goes across the elephant's buttocks. The Bhuy rests upon it, and when he handles his bow, sets his feet thereon.

Chowrassy, are a number of bells fastened on broadcloth, and tied on before and behind; they are ornamental, and a mark of grandeur.

Putgetcheli, are two chains that are fastened under the elephant's belly, and hung with little bells. Also on each side of the Kellaweh, are hung three large bells.

Katass, fifty, more or less are fastened to the teeth, forehead, and neck of the elephant. They are either white, black or pieb.

Tevah. Five plates of iron, each one cubit long and four fingers broad, are joined together by rings and fastened round the ears of the elephant by four chains, each an ell in length. And betwixt these another chain passes over the head and is fastened in the Kellaweh; and across it are four iron spikes with Katasses and iron knobs. There are other chains, with iron spikes and knobs hung under the throat and over the breast, and others fastened to the trunk; these are for ornament, and to frighten horses.

Pakher, is a kind of steel armour that covers the body of the elephant; there are other pieces for the head and proboscis.

Gej-jhemp, is a covering made of three folds ; and is laid over the Pakher.

Meghdember, is an awning to shade the elephant, invented by his Majesty.

Rempeel, is a fillet of brocade &c, from which are suspended Katasses.

Ankus, to which his Majesty has given the name of Gejbagh, is used for stopping and driving the elephant.

Gedd, is a pronged iron spike. The Bhuy makes use of it when the elephant is refractory.

Bencery, are iron or brass rings which are put upon the elephant's teeth and serve to strengthen them, as well as for ornament.

Jegawet, is an instrument like the Gedd a cubit long, which the Bhuy uses to quicken the elephant's speed.

The jhende, like the Towgh, is hung round with Katasses. It is tied on the loins of the elephant.

But it is impossible to describe the various housings and trappings of an elephant.

Every year, for each Must and Sheergeer and Sadeh, are allowed seven pieces of Gunnies at $8\frac{1}{2}$ Dams per piece, four blankets at 10 Dams each, and 8 ox hides at 8 Dams each. These are made into a covering, the sewing of which requires half a Seer of twine. A Menjhuleh and Kerheh are allowed each four pieces of Gunnies, three blankets, and seven ox hides. For a Benderkeeah or a Mukel, or a female elephant, three pieces of Gunnies, two blankets, and four ox hides. And in proportion to the allowance of every Maund of grain, there are given to the Hulkehdar ten Seers of iron for chains &c. The iron costs two Dams per Seer. And there are allowed for each hide one Seer of Sesame oil, a Maund of which costs 60 Dams. Moreover, five Seers of cotton thread, which costs 8 Dams per Seer, is allowed for the Kellaweh of the elephant, upon which the Foujdar rides, and those of the other elephants are made of leather &c. Every year 12 Dams are paid by the Hulkehdar in consideration of his having the old articles.

The Khaseh Elephants.

There are always set apart for his Majesty's riding one hundred and one elephants. Their allowance of food is the same in quantity with those of the Feelkhaneh, but differs in quality. Most of these have moreover five Seers of sugar, four Seers of Ghee, and half a Maund of rice, with round and long pepper &c; and some have a Maund and a half of milk mixed up with the rice. In the sugar-cane season each elephant has daily three hundred canes more or less for the space of two months. His Majesty is the Mehawat of the elephants that he rides; but each has three Bhuyas in the rutting season, and two Bhuyas when cool. The monthly pay of each is from 120 to 400 Dams, and they receive this pay immediately from his Majesty. And for each elephant four Mayhets are also allowed. Three female elephants are appointed for every Hulkah of the Khaseh elephants, which rule is not observed in the other Hulkahs. And for some Hulkahs of Khaseh elephants even a greater number of females are allowed. The following are the servants appointed for the royal female elephants. For the first of the large class, two Mayhets and a Boy; for the second and third of this class, one Mayhet and a Boy; and for the other classes of the female elephants, the same number of servants are here allowed, as in the Feel Khaneh. Only, that whereas in the Feel Khaneh one of the Omrahs is appointed to superintend a Hulkah, here an Emeer is appointed for every single elephant. Likewise for every ten Khaseh elephants, a skilful person is appointed, who is called a Dehydar. The first of these has 12 Rupees, the second 10 Rupees, and the third 8 Rupees per month. Another officer called Nekeeb is also appointed to every ten elephants, whose business it is to report to his Majesty every day, what elephants eat less than usual, whether less food than what is allowed has been given them, or if they are afflicted with any disorder. The Nekeeb has one marked horse and receives his pay as an Ahdy. Moreover for every ten elephants one of the servants of the presence is appointed to examine them once every week, and make his report.

*The Khaseh Sewary, or the manner of riding
the State Elephants.*

His Majesty rides every kind of khaseli elephant, from the first to the last class, making them obedient to his command : and frequently in the rutting season, he puts his feet upon the teeth of the elephant and mounts him, to the astonishment of those who are used to these animals.

Magnificent Amarecs are put upon the backs of swift-paced elephants, and which serve for places of repose on journies. An elephant so caparisoned is always ready at the palace.

Whenever his Majesty mounts, a month's wages are given as a donation to the Bhuys. And when he has rode ten elephants, the following donations are also bestowed, viz, to the weekly supervisor, 100 Rs. to the Dehdar thirty-one Rupees, to the Nekeeb, fifteen Rs. to the Mushreff seven Rupees and a half. Moreover, the rewards occasionally given to those who are particularly attentive to the duties of their respective offices, are innumerable.

Every elephant has his match appointed for fighting, some are always ready at the palace, and engage when the order is given. When the battle is over, if the combatants were Khaseh elephants, the Bhyns of the conqueror receive a reward of two hundred and fifty Dams ; but if they were elephants of the Feel Khanich, the Bhuys of the conqueror receive only two hundred Dams.

The Dehydar of the Khaseh elephants takes from the monthly pay of every Bhuy one Dam, the Mushreff half a Dam, and the Nekeeb a quarter of a Dam out of every Rupee.

In the Feel Khanich out of every Rupee one Dam is taken by the Suddywal, the Dehbasly and the Bisty ; and by the Mushreff and Nekeeb as in the Khaseh department.

Of Fines.

As in the other departments, so likewise in this there are certain established fines.

Whenever a male or a female Khaseli elephant dies, three month's pay is exacted from the Bhuys.

If any part of the harness is lost, the Bhuys and Mayhet forfeit ten or fifteen Rupees.

If a Jul is lost, they pay its full price.

If a female elephant dies through want of care, the Bhuys pay its price.

If an elephant keeper gives an elephant any drug to make him vicious, and he dies in consequence thereof, he is subject to capital punishment, or to have an hand cut off and to be sold for a slave. And if it was a Khaseli elephant, the Bhuys also shall forfeit three months pay, and be for one year out of service.

Also a skilful person is appointed to examine every month into the state of the Khaseli elephants, and if he finds any one out of flesh, the Omrahs are fined, and the wages of the Bhuys are reduced, in proportion to their demerits.

In the Feel Khaneh an examination is made every four months, by an Ahdy, who makes his report to his Majesty.

If an elephant dies, three months wages are taken from the Bhuys and the Mehawet.

If an elephant breaks a tusk and has the disorder called Kaly, the Darogha pays two thirds, and the Foujdar one third of the eighth of the price of the elephant. The Kaly is a part of the tusk, which upon being wounded suppurates and becomes hollow and useless. If a tooth is broken without occasioning the Kaly, the fine is a sixteenth part of the price of the elephant, two thirds from the Darogha and one third from the Foujdar. Now, only an hundredth part of the price of the elephant is fixed for the fine for the Feel Khaneh. But whenever this neglect happens towards one of the Khaseli elephants, such punishment is inflicted as his Majesty may please to direct.

The Horse Stables.

His Majesty being very fond of horses, merchants bring them from the two Iraks, Room, Turkestan, Badak-

shan, Shirvan, Kherghiez, Tibbet and Cashmeer : And droves are continually arriving from Turan and Iran, so that at this day there are in his Majesty's stables twelve thousand horses. And in like manner, as they are continually coming in, so equal numbers are daily going out of the stables in presents and for other purposes.

Skilful persons are appointed to look after the broods, and in a short time the horses of Hindostan will excel those of Arabia. There are five horses bred in every part of the empire, but those of Ketch excel, being equal to Arabs. It is said that a long time ago an Arabian merchant was shipwrecked on the coast of Ketch, and that he had seven choice horses, which are reported to have been the progenitors, of the horses of that place. In Panjâb are bred horses resembling Irakies, especially in that part which lies between the rivers Sind and Behet, which is also called Sebahy.

The following places likewise produce good horses ; Putty Hibetpoor, Bejwareh, Tehareh, Agra, Mewat, and the Subah of Ajmeer : and in the northern mountains of Hindostan are a hardy breed of small horse called Gowt : and on the confines of Bengal near the province of Koteh, is a horse betwixt a Tourky and a Gowt, called Tanghian, which is very hardy.

His Majesty from his regard for this animal, which is on many accounts so valuable to a monarch, has made several regulations respecting it. First, he has directed that a place be set apart for the horse merchants, where they may be at ease, and free from molestation, at the same time that the crafty may be deprived of an opportunity of disposing of their cattle to private people. But those who are known to be upright in their dealings, may keep their horses where they please, and bring them at an appointed time.

Second. He nominated a person to the office of Aufneen Caravansara, to keep the merchants in order.

Third. He appointed a Tepukehy to keep an account of the horses that come, and those that have been examined.

Fourth. He appointed skilful and trusty persons to settle the price of the cattle. His Majesty, from his excess of goodness, in order to satisfy the fullest expectations of the horse-dealers, generally gives twenty Rupees or more above the price that is at first fixed.

Of the Ranks of horses.

These are two, Khaseh, and those that are not Khaseh. The following are Khaseh, viz, six stables, each containing forty choice Arabian and Persian horses; the stables belonging to the three Shahzadehs; the stables of Turkey horses for the road; and the stables of horses bred in the royal studs. And each stable has a particular name. But excepting the first six stables, none ever consist of more than thirty horses. His Majesty rides upon all the horses in the six stables, and upon some of the others occasionally.

The shahzadeh's stables and those of the Hindustany breed are of three kinds, viz. of thirty, or of twenty, or of ten horses. A horse whose value does not exceed ten Mohurs, is put in the stable of ten. Those worth from ten to twenty stand in the stable of twenty, and so on. And Omrahs and other Munsubdars and great Ahdyan are appointed to superintend them. Government finds corn for all the horses, excepting for the horse which the Itakdar of every stable is allowed for his own riding, and which he maintains in corn, grass &c. at his own expence.

Daily allowance of food for horses.

Every khaseh horse was allowed daily, eight Seers of grain when the Seer weighed 28 Dams; and now that the Seer is fixed at thirty Dams, the allowance is, in the winter seven and a half Seers of Mowt or Mash boiled; and in the summer seven and a half Seers of Nakhud. Out of the above seven Seers and a half, two Seers are ground into flour. In the winter, before the horse has his flour, they give him a Seer and a half of sugar, and half a Seer of Ghee. Two Dams per Diem are allowed for

grass, excepting in the season of Khaweed (*k*) when they have no grass; and then instead of sugar, they have molasses, without the Ghee. During the three first days of their eating Khaweed, they are not allowed any grain. Afterwards, they have six Seers of grain, and two Seers of molasses daily. In the Iraky and Turkey stables, seven and a half Seers of boiled grain are given during the cool months, one Dam is allowed for boiling a Maund of grain, and once every week each horse is allowed a quarter of a Seer of salt. At the times that Ghee and Khaweed are allowed, every horse worth thirty one Mohurs and upwards, has one Seer of sugar. A horse from twenty-nine down to twenty one Mohurs, has half a Seer; and the inferior horses have none: And before eating the Khaweed, every horse worth more than twenty Mohurs, is allowed a Maund and ten Seers of Ghee. To each horse from eleven to twenty Mohurs, they give twenty Seers of Ghee, and those of less value have neither Ghee, nor molasses, nor Khaweed; but every horse of this last class, is allowed the fifth of a Dam weight of salt. The allowance for grass for each of the Iraky and Turkey horses is, for those at court four Dams, and for those employed in the Pergunnahs one and a half Dam per Diem. In the winter instead of grass, is given a Biegah of Khaweed, the price of which at court is valued at 240 Dams, and in the country at two hundred Dams. Also every horse, during the time he is eating the Khaweed, has an extra allowance of two Maunds of molasses, and an equal quantity is lessened in the grain. The officers of the house-hold draw out an estimate of these expenses, and obtain proper assignments for the payment of them. Whenever a horse is sick, every necessary expense is paid by government, upon the testimony of the horse doctor.

Every stallion to a stud of mares is allowed the same food as a horse of the stable.

The Gowt horses have each five and a half Seers of grain, and the usual quantity of salt, and are allowed for grass a Dam and a half at court, or one Dam

(*k*) green wheat.

and three Cheetels in the Pergunnahs, but they have neither Ghee nor Molasses, nor Khaweed.

The Kerak horses (Tanghians) have each four Seers and a half of grain, and salt as usual, with one Dam for grass at court, or $\frac{3}{4}$ of a Dam in the Pergunnahs.

The brood mares have each $2\frac{3}{4}$ Seers of grain, but no allowance for salt, grass or wood.

A foal is permitted to suck its Dam for the three first months, after which, for the next nine months, it is allowed the milk of two cows, and for six months after $2\frac{3}{4}$ Seers of grain daily. And every six months from this period, they increase a Seer till it be three years old, when it is reckoned a full grown horse.

The horse furniture.

It would be tedious to mention all the royal horse furniture ornamented with jewels ; and the coverings of silk &c.

Besides those, there are allowed yearly one hundred and ninety seven Dams and a half, &c. viz.

For an Artek, which is a quilted linen, forty-eight Dams. For a Yalposh (a covering for the mane) thirty-two Dams. For a woollen rubber two Dams. For a horse cloth, the outside of hair-cloth and the lining woollen stuff, forty-two Dams. For planks and heel ropes forty Dams. For girths eight Dams. For a Mugessran (a cow tail to drive away the flies) three Dams. For a Kizeh, ropes &c, fourteen Dams. For a Curry-comb one Dam and a half. For grain bags six Dams. For baskets for serving the horse with grain, one Dam.

A new woollen rubber is allowed every six months. Half the original price of the Artek is taken by government upon the delivery of a new one. And for an old Yalposh a sixth part of its cost is taken, and the remainder paid to buy a new one. All the other articles are renewed every year, and 15 Dams $2\frac{1}{2}$ Cheetels are taken for the old ones.

In the other stables as far as twenty one Mohurs, there are allowed one hundred and ninety-six Dams and a half annually, in the mannen before particularized ; and in

exchange for the old articles twenty-five Dams and a half are taken by the state.

In the stables from twenty to eleven Mohurs, are allowed one hundred and fifty-five Dams and a quarter viz.

			<i>Dams.</i>
Artek	...	...	39 $\frac{3}{4}$
Yalposh	...	...	27 $\frac{1}{4}$
Saddle cloth	...	...	30
Girths	...	...	6
Bridle &c.	...	...	10
Heel ropes &c.	...	...	32
Chowry	...	...	2
Rubber	...	...	1 $\frac{1}{2}$
Currycomb	...	...	1 $\frac{1}{4}$
Basket	...	...	1
Bags	...	...	4 $\frac{1}{2}$

155 $\frac{1}{4}$

And in exchange for the old ones the state takes twenty Dams.

For the stables of ten Mohurs, and for the Tanghens and Gowts, are allowed one hundred and twenty-eight Dams and a quarter viz.

			<i>Dams.</i>
Artek	...	...	37
Yalposh	...	...	24 $\frac{1}{2}$
Saddle-cloth	...	...	24
Heel-ropes &c.	...	...	20
Bridles &c.	...	...	8
Girths	...	...	5
Chowry	...	...	1 $\frac{1}{2}$
Rubber	...	...	1 $\frac{1}{2}$
Currycomb	...	...	1 $\frac{1}{4}$
Baskets	...	...	1
Bags	...	...	4 $\frac{1}{2}$

128 $\frac{1}{4}$

At the expiration of the year, they take twenty Dams for the old articles, and pay the remainder to buy new.

Kerah Aheny, is a vessel for boiling grain for ten horses. It is made of one Maund of iron, the price of which is 140 Dams including the workmanship.

Setelmissy. Ten horses of the stables of forty, drink out of one of them ; but only one is allowed for each of the other stables. It costs 140 Dams.

Halter. In the stables of forty there are three halters. In the stables of thirty, two halters : and in the other stables one for each. Each halter weighs half a Maund, the hemp of which costs one hundred and forty Dams, and the expense of twisting is sixteen Dams. Every halter is fastened with two iron pins weighing five Seers, and costing fifteen Dams each.

Teber tehnaq, weighing five Seers, in every stable there is one, to drive the iron pins.

All the broken copper and iron utensils in the Khaseh stables, if repairable, are repaired by the Daroghas ; and when they are past that state, their value is estimated, and an assignment given for the remainder to purchase new. In the other stables every year, half the value is taken for the old ones, and the remainder is paid for new.

Horse shoes. Horses are shod twice a year. Formerly eight Dams were given for a set of shoes, but now ten Dams are allowed.

Kandelan. One is allowed for every ten horses. The price of it is eight Rupees and twelve Annas.

Of the Serrants employed in the stables.

The Atbeygy, takes care of all the horses, and orders how they shall be managed. This office is always held by a Munsubdar of high rank, at present it is filled by the Khan Khanan.

Darogha. There is one belonging to each stable ; he is appointed out of the Munsubdars of five thousand, and the great Ahdyan.

The Mushreff, keeps an account of the number of horses present, and of what are received into and sent out of the stable ; it is likewise his duty to see that such

royal regulations as regard this department are carried into execution. He is also one of the Omrahs.

Dedatiwaran: Previous to the horses being brought to his Majesty, some persons ascertain their qualities, and settle their rank, an account of which is taken in writing by the Mushreff. This office is performed by Munsubdars and Ahdyan.

The Akhshechy, looks after the horse-furniture, and has the horse saddles. Many of these receive their pay amongst the Ahdyan.

The Chabuksewar, rides and breaks in the horses, and tries their speed, which the Mushreff takes an account of. He receives his pay as an Ahdy.

The Hada, are a number of Rajpoots, who teach the horses various tricks, and they are ranked amongst the Ahdyan.

The Mirdahieh. The most experienced amongst the Syces is placed at the head of ten, and has this name given him. He receives his pay amongst the Ahdyan. In the Khaseh stables his monthly pay is 170 Dams; in the stables of the Khanehzad 160 Dams; and in the other stables of thirty, 140 Dams; in the stables of twenty 100 Dams; and in the stable, of ten horses 30 Dams; and this last Merdahieh looks after two horses.

The Beitar [horse Doctor], receives his pay as an Ahdy.

The Nekeeb, is an officer who reports to the Darogha and Mushreff the condition of every stable. And it is his office to have the cattle in readiness. The two head Nekeebes are Ahdyans, and they have thirty people under them who receive from 100 to 120 Dams each per mensem.

The Syce (Groom), one for every two horses, but they are paid differently viz.

	<i>Dams.</i>
In the stables of forty horses	... 180 per Mth.
The elder princes' stables	... 138 Do.
The other young princes' stables and Turky horses	... 136 Do.

Dams.

Khanehzad	...	126	Do.
In the other stables of thirty horses		160	Do.
In those of twenty	...	130	Do.
In those of ten	...	100	Do.

Jalulur and Pykes.

Their monthly pay is from 120 to one thousand and two hundred Dams. Some of them run from 50 to 100 coss in the course of a day.

The Nalbend [the Farriers], are Ahdyan and Peyadehs. Their monthly pay is 160 Dams.

The Zeendars, are also Ahdyan and foot-soldiers, and they receive the established pay.

In the stables of forty horses, one saddle is allowed for two horses, in the following manner. For the first and twenty-first, for the second and twenty-second for the third and twenty-third, and so on to the last. And if the first horse is sent out of the stable, what was the second horse becomes the first, and the second saddle becomes the third.

Water Carriers. In the stables of forty, three are allowed. The stables of thirty have two, and the other stables one each. The monthly pay of each is 100 Dams.

Ferash, there is one in every Khaseh stable, who receives one hundred and three Dams monthly.

A Sependowz, is only allowed in the stables of forty horses. His monthly pay is one hundred Dams.

Sweepers. Two are allowed for a stable of forty horses, and one for a stable of thirty, or of twenty horses. The monthly pay of each sweeper is sixty-five Dams.

During a march, if the Daroghas of the stable have a fixed allowance for pcons, they entertain some people to lead the horses. In the stables of thirty horses fifteen men are allowed, and so on. But those who have not any fixed allowance have men appointed occasionally by government, and each receives two Dams per Diem.

Of the Bargeer.

Many are fit for the cavalry service, who are not in circumstances to keep a horse. For these, there are some separate stables with particular Daroghas, and Mashreffs. Whenever there is a necessity, they furnish such an one with a horse upon a written order from the Tepukchy. And a man so mounted is called a Bargeer Sewar.

Regulations for the Dagh or mark.

Formerly they used to mark the horses with the word Nuzer (sight). Every horse that was received by government had this mark burnt on the right side; and those that were rejected were marked on the left side. Now the horses of every stable are marked with their price in numerals. Thus a horse of ten Mohurs price is marked with the figures 10, those of twenty Mohurs have the figures 20, and so on.

Regulations for keeping up the full complement of horses in the royal stables

Formerly, whenever there were expended either ten horses from the stables of forty, or from the stables of the horses bred in the royal studs, or there were wanting five Turkey horses, they were replaced in the following manner. The deficiency in the stables of forty, was made up from chosen horses out of the young princes stables; and the stables of the Kanelzad (*1*), were completed from the inferior stables. If there were wanting fifteen horses in the eldest Shahzadeh's stables, they were replaced out of the stables of his brothers; when twenty horses were wanting to complete the stables of the second Shahzadeh, they were taken from the stables of his younger brother, and from other inferior stables. And when twenty-five horses were wanting in the stables of the youngest Shahzadeh, they chose them out of the inferior stables.

(1) The horses bred in the royal studs.

In the thirty-seventh year of his Majesty's reign it was ordered that, for the future, there should be added to the number one every year. and thus in the 38th year, they did not begin to make up the deficiency in the Khaseh stables till there were wanting eleven horses therein ; and the other stables are now completed, as his majesty may see fit.

Regulations for fines.

Formerly, when a Khaseh horse died, they used to exact from the Darogha one Rupee, from the Mirdah ten Dams, upon every Mohur that the horse was worth ; and the Syees paid a fourth part of a month's wages. If a horse was stolen or blemished, the servants paid whatever was commanded. And in the other stables, they exacted for a single horse that died, one Rupee upon every Mohur ; for two horses, two Rupees every Mohur, in the proportions above-mentioned. But now for one, two, or three horses that die, are taken one Rupee upon every Mohur ; for four horses, two Rupees upon every Mohur ; and if five horses die, the servants pay three Rupees per Mohur ; and so on in proportion.

If a horse's mouth is spoilt, the Mirdah is fined ten Dams upon every Mohur ; and he taxes the Syees.

Regulations for the horses in waiting.

There are always kept in waiting two horses of the stable of forty ; of the stables of the three Shahzadehs, and the Khanehzad, three each ; together with two road horses. These are formed into four divisions, and each division is called a Missal.

1st. Missal. One horse from the stable of the eldest Shahzadeh, one from the stable of the second Shahzadeh, and one from the stable of Khaseh Turkeys.

2nd. Missal. One from the stable of the youngest Shahzadeh, one from the stable of the Khanehzad, one from the stable of forty, and one Khaseh Turkey.

3d. Missal. From the stables of the three Shahzadehs one each, and one from the Khanehzad.

4th. Missal. from the stables of the three Shahzadehs one each ; and one of ten Mohurs.

His Majesty never used to ride any horses of the fourth Missal, till Sultan Morad went to his government, when the horses of forty Mohurs were also brought for his Majesty's riding.

Regulations of Donations.

Whenever his Majesty mounts a horse belonging to one of the first six Khaseh stables, he gives a fixed donation. For some time it was a rule that whenever he mounted, a Rupee should be given, viz. one Dam to the Atbegy, two Dams to the Jelowdar, and thirty-seven Dams amongst the Syces, Mushreff, Nekeeb, Akhsbegy, and Zeendar. Whenever he mounted a horse belonging to the stables of the eldest Shahzadeh, thirty Dams were given; twenty Dams when he rode one belonging to the second Shahzadeh; and ten Dams for one belonging to the youngest Shahzadeh, or a Khanehzad horse. Now the following are the donations: For a horse of the stable of forty, one Rupee; for a horse belonging to the eldest Shahzadeh, twenty Dams; for a horse belonging to the youngest Shahzadeh, ten Dams; for a Turkey horse, five Dams; for a Khanehzad horse, four Dams; and for a horse of the other stables, two Dams.

Regulations for the Jelwaneh.

Whenever a horse is given to any one, he is rated ten or twenty Mohurs above his value, and out of every such Mohur, ten Dams are divided amongst the servants, in the following proportions.

		<i>D.</i>	<i>C.</i>
The Atbegy	...	5	0
The Jelubegy	...	2	12½
The Mushreff	...	1	6½
The Nekeeb	...	0	10
The Syces	...	0	6½
Yessaldar, Zeendar, and Akhshechy	...	0	15
		<hr/>	
		<i>Dams</i>	10 0

In this country, horses commonly live to the age of thirty years ; and their price is from five hundred Mohurs, to two Rupees.

The Shuter khaneh, or Camel stable.

From the encouragement given by his Majesty, there are now bred in Hindustan, Camels that excel those of Turan and Iran.

A number of these animals are selected, and always kept ready to fight for diversion. The head Khaseh camel, named Shah Pussend (the king's choice) and who is a native of Hindustan, has, for the space of twelve years, conquered all his antagonists. Camels are bred in the following places ; Ajmeer, Judelpoor, Nagore, Beyganur, Jalmeer, Hetenda, and Tahnesir ; and in the Subah of Gujerat, near the province of Ketch, are great numbers and very fine. But in Sind are the greatest abundance, in so much that many an inhabitant of those parts, is master of ten thousand camels and upwards. The swiftest camels are those of Ajmeer, the best for burden are bred in Tatab.

Arwaneh, is the name of a species of female camel. In every country camels couple in winter. If the male has two humps, and which kind of camel is called Biyeer, the young that it begets, if male, is commonly called Ner, and if female, Maych : but his majesty has given to the male of those the name of Boghdy, and to the female that of Jemazeh. The Boghdy is best for carrying burdens, and for fighting ; and the Jemazeh excels in swiftness. There is also a kind of Indian camel called Look, which as well as the Arwaneh aforementioned, is almost as swift as the Jemazeh. If a Biyeer couples with a Jemazeh, their young, if a male, is called Ghoord, and if female, Mayeh Ghoord. If a Jemazeh couples with a Boghdy, or a Look, the young, whether male or female, is named after its sire. But if a Boghdy or a Look couples with an Arwaneh, the young male is named after its sire, and the young female after its dam.

When camels are loaded and travel, they are formed into Ketars (or rows) each consisting of five camels ;

and each Ketar has a different name, viz. the first Ketar is called Petjing; the second Peshwerel; the third Meyaneh Ketar; the fourth Dunklest; and the fifth Dumdard.

The Daily Allowance of Food for Camels.

The Boghdy is fit for service when he is two years and a half, and the Jemazeh as soon as she is three years old. At this period they are each allowed two Seers of grain daily.

From 3½ to 4 years	...	5 Seers.
After four years to seven years	...	9 "
And those of eight years	...	10 "

Which allowance is continued.

The daily allowance for the Ghoord, Mayeh Ghoord, and the Look, is the same as the two first mentioned, till they are four years old; after which,

Till they are seven years old, they have ... 7 Seers.

At eight years old, ... 7½ "

At which allowance they remain ever after.

The above was fixed at the time that the Seer was of 28 Dams weight; but now that it is 30 Dams, they deduct the difference. When the camels are in waiting, during the eight dry months, grass is found by government; but, in the four rainy months, and during a journey, the camel-drivers carry them to graze.

A CAMEL that is on duty with the guard, within the city, has two dams every day for grass; and if it is so employed without the city, the allowance is only a Dam and a half.

Furniture for the Khaseh Camels.

For the Khaseh camels are allowed the following articles: Dumn Afsar, Mehar Kathy, (somewhat resembling a horse-saddle, but rather longer) Kuchy, Ketarchy, Serenji, Tung, Sirtung, Sheebund, Jilajil, Gurdendund, Sirchader, (or saddle cloth) made of broad cloth, or of coloured linen, or wax cloth. The value of such of the above articles as are inlaid with precious stones, and adorned with silken stuffs, is beyond description.

FIVE Ketars of camels properly caparisoned, are kept ready for riding, together with two Ketars for carrying Mehafchs. The Mehafch is a wooden chamber upon two poles, by which it is suspended between two camels.

In every ten Ketars of camels, three Ketars have coloured furniture, and the rest plain. For the Rungeen (or coloured furniture) are allowed, for a Boghdy, two hundred and twenty-five Dams and three quarters, viz.

Afsar worked with shells	...	30½ Dams.
Brass ring	...	1½
Iron chain	...	4½
Kathy	...	5
Pushtpozy	...	8
Dum Afsar	...	1½
Tegeltu, (in which are five Seers of wool)	...	8
Saddle-cloth	...	67
Jehaz and saddle	...	40
Tung, Sheebbund, and Guloobund	...	24
Takeh, called also Kherwer, a rope for tying on burdens	...	30¾
Balapoash	...	15
		<hr/>
		225¾

A Jemazeh who has coloured furniture, is allowed, two additional articles, viz. a Gurdenbund at two Dams, and a breast-belt at sixteen Dams.

The Sadeh, or those with plain furniture, are allowed, for a Boghdy or a Jemazeh, one hundred and sixty-eight Dams and a half, viz.

Afsar worked with shells	...	10 Dams.
Dum Afsar	...	0½
Jehaz	...	16½
Saddle-cloth	...	52½
Tung, Sheebbund, and Guloobund	...	24
Takeh Tenab	...	37
Balapoash	...	28
		<hr/>
		168½

For a Look, in the Sadeh division, are allowed one hundred and forty-three Dams, viz. Assar, Jehaz, and Takeh, the same as already mentioned; the saddle-cloth, $36\frac{1}{2}$ Dams; Tung, Sheebbund and Guloobund, $14\frac{1}{2}$ Dams. The Rungeen and Sadeh, excepting the brass ring, and iron chains, have their furniture renewed only once in three years, in consideration of the old Rungeen furniture of every Ketar, sixteen Dams, and from a Ketar of Sadeh, fourteen Dams are taken by Government. At the end of every three years, they draw out an account of the sum allowed for furniture, from the amount of which is deducted a fourth part; and then, after taking one tenth from the remainder, an assignment is given for the rest.

The Alefy or camels used in carrying fodder and burdens, have new furniture every year. For a Look and a Khanehzad are allowed fifty-two Dams and a half, viz.

Afsar	...	...	5	Dams.
Saddle-cloth	...	...	33	
Sirdowr	...	...	$0\frac{1}{2}$	
Tung and Sheebbund	...	...	14	
<hr/>				
52 $\frac{1}{2}$				

Every year, an account is made out, when a fourth part is deducted, and an assignment given for the remainder.

Gunney-bags for giving the camels their grain, one for every Ketar. Formerly there were allowed for a Ketar of Boghdys, and Jemazehs $30\frac{1}{4}$ Dams, and for a Ketar of Looks $24\frac{1}{2}$ Dams; but it being represented to His Majesty, that the camel-keepers were losers by providing at this fixed rate, it was ordered, in the 40th year of the reign, that the current price should in future be allowed.

It is a custom, that on every new-year's day, the Sarban Bashyan receive a donation upon trimming the Camels, anointing them with oil, and receiving the Alefy furniture &c.

Rules for anointing the Camels.

For every Boghdys and Jemazeh, are allowed annually three Seers and three quarters of Sesame oil, three

quarters of a Seer of sulphur, and six Seers and a half of buttermilk. Each of the other kind of camel has the same as those above mentioned, excepting that of sulphur, it has only twelve Chattaks. Three Seers of the oil are used in anointing the camel, and the remainder is injected up the nostrils : formerly this allowance was quarterly, but now is given once a year only.

The Ranks of the Camels, and their Serrants.

His Majesty has formed them into Ketars or rows, each of which is committed to the care of a Sarban.

The Ketars are of three kinds. First, five Ketars are given in charge to a person called Bistopunjee, or a superintendent of twenty-five camels. Second, ten Ketars, together with nine Sarbans, are put under a person who is styled Pinjahée, or a superintendent of fifty. Third, one hundred Ketars, with their Sarbans, are under the orders of a Punjsuddy, or a superintendent of five hundred. Out of these hundred Ketars, ten are under the particular care of the Punjsuddy. Government finds Sarbans for only nine of these Ketars ; the others being provided by the Punjsuddy himself. The Sarbans of fifty, and those of twenty-five, are included in the number of the five hundred, and receive their pay accordingly.

The monthly pay of the Serrants.

Rate.		Dams.
1	...	400
2	...	340
3	...	280
4	...	220

The superintendent of twenty-five camels, receives monthly 720 Dams, and has also one marked Jyaboo horse. The superintendent of fifty has a marked horse, and receives monthly 960 Dams. At present several of the Punjsuddies are dignified with the rank of Youzbashy.

Out of every Ketar, one camel is appropriated for the transportation of the camp-equipage : there is a Tepceckehy for this department.

Every Punjsuddy is under the orders of an Emeer.

A number of foot-soldiers are appointed to this department, to report, from time to time, the state thereof, in order that there may be no neglect ; and every six months the condition of the camels is scrutinized.

From the time that a camel is fit for service, and has passed muster, if it is missing, the Sarban, the Pinjah-ee and the Punjsuddy are fined in its full price. Or if a camel becomes blind, or lame, they are fined the fourth of its price.

Reybary, is the name given to a tribe of Hindus, who are skilled in the management of camels, they teach the Hindy Look to travel at a great rate. Although for the speedy conveyance of intelligence, postmen are stationed at every five cose from one extremity of the empire to the other, yet a great number of these camel-riders are continually in waiting at the palace, to carry orders.

Each Reybary has the following number of camels committed to his care for breeding, viz. fifty Arwanehs, one Biyeer, and two Looks. The Biyeer and the Look have the same allowance of grain as before-mentioned, but nothing for grass. The fifty Arwanehs have neither allowance for grain, nor grass.

The following Articles are allowed Annually.

	Oil.		Sulpher.		Butter-milk.	
	Sr.	Ch.	Sr.	Ch.	Sr.	Ch.
A Biyeer, a Boghdy, } or Jemazeli, }	4	0	3	4	6	8
A Look, an Arwaneh, } a Ghoord or a } Mayeh-ghoord }	3	10	6	10	6	8
A Bootah or a Dum- baleh which are two kinds of camels who carry liquid &c. }	2	2	6	8	4	4

And in the herds of camels, to each that is full grown, is given every week, half a Seer of saltpetre, and common salt, and to a Bootah, a quarter of a Seer.

The monthly pay of a Gulahban, or keeper of an herd of camels, is 200 Dams; and he is, moreover, allowed for grazing fifty camels, six men at two Dams each per Diem. A Gulahban of fifty camels, is obliged to present His Majesty three Arwanehs every year, and on failure, their price is deducted from his salary.

Formerly, the state used to exact a fourth part of the wool sheered from every Boghdy and Jemazeh, and which, upon an average, used to amount to four Seers per head. This custom His Majesty has abolished, the lieu thereof, obliges the Sarban to furnish the Dumafsar, and some other trifling articles.

The Prices of Camels.

A Boghdy, from 4 to 12 Mohurs.

A Jemazeh, from 3 to 10 ditto.

A Biyeer, from 4 to 7 ditto.

A Mayeh Biyeer, from 3 to 5 ditto.

A Ghoord, from 3 to 8 ditto.

A Mayeh Ghoord or a Look, from 3 to 7 ditto.

A Lookdokleh, from 8 to 9 ditto.

An Hindustany or a Belootchee Look, from 3 to 8 ditto.

An Arwaneh, from 2 to 4 ditto.

His Majesty has fixed the burdens to be carried by each as follows:

Boghdy, best kind	...	...	10 Maunds.
Ditto, middling	...	...	8
Jemazeh and Look, best kind	...	...	8
Ditto, middling	...	...	6

In this country camels do not live above twenty-four years.

The Gaur Khaneh, or Ox Stables.

Throughout Hindustan, the ox is esteemed lucky, and held in great veneration. Every part of the empire produces good oxen, but those of Gujerat are esteemed

the best. These will travel thirty-six miles in the course of twenty-four hours; and they are swifter than the generality of horses. Sometimes a pair of them are sold for one hundred Mohurs; but they are very common of ten and twenty Mohurs. There are also abundance of fine oxen in Bengal, and the Deccan, that will kneel down to be loaded. Many cows at Delli, give daily twenty quarts of milk each; and are seldom sold for more than ten Rupees. His Majesty has a pair of bullocks which cost him five hundred Rupees. In the neighbourhood of Tibbet; and Cashmêr, are the Katass, which are of a very extraordinary appearance. This animal seldom lives above twenty-five years.

His Majesty divided the oxen into troops, and committed each to the charge of a keeper.

One hundred of the choicest oxen, are made Khaseh, and called Kowtel; fifty-one others, are the half; and fifty more, the quarter Kowtel. If any deficiency happens in the Kowtel, it is supplied from the half Kowtel, and so on. And all the three above-mentioned Kowtel oxen, are Khaseh.

Also from fifty, to one hundred head of oxen, are formed into a troop, with proper servants; after which their ranks being determined, they are put into their respective classes.

Likewise others are appointed for drawing chariots and carts, and for carrying water.

And in the same manner are the cows and milk buffaloes formed into divisions, and put under the charge of proper servants.

There is also a species of small oxen called Gaynee, which are well limbed, and very beautiful.

Daily Allowance of Food for the Oxen.

Every head of the three first Khaseh kinds, is allowed, daily, six Seers and a quarter of grain, and a Dan and a half for grass; together with a Maund and nineteen Seers of molasses for the whole, which the Daroghah distributes amongst them as he sees proper.

For each of the other Khaseh kinds, six Seers of grain, and grass as before ; but they have not any molasses.

For the others as follows : 1st kind, six Seers of grain ; for grass, if at court, one Dam and a half ; and if on a march, only one Dam : 2nd kind, grain five Seers ; and grass as before.

The *Chariot Bullocks*, six Seers of grain ; and grass as before. The *Gaynees*, first kind, three Seers of grain ; for grass if at court, one Dam ; and if on a march, $\frac{3}{4}$ of a Dam. Second kind : grain two and a half Seers ; grass, if at court, $\frac{3}{4}$ of a Dam. The *Male Buffaloes* (called in Hindustan *Urneh*) eight Seers of wheat flour, boiled up with two Seers of Ghee, and two and a half Seers of molasses ; also one and a half Seers of grain ; and two Dams are allowed for grass. This animal when in the vigour of youth, is so wonderfully brave and has such strength, that he will attack a lion and tear him in pieces. When he is old, he is used for carrying water, and is then allowed eight Seers of grain, and two Dams for grass.

The other buffaloes that are employed in drawing water, are each allowed six Seers of grain, and two Dams for grass.

The best of the chariot bullocks have each, six and a quarter Seers of Cheenah, and two Dams for grass. The rest of these, have each five Seers of grain ; and grass as before. Those that work in carts, formerly had five Seers of grain, and one and a half Dam for grass, but their present allowance of grain is a quarter of a Seer less.

The milch cows, and buffaloes, when at court, have grain given them equal in weight to their milk. A cow, gives from one to fifteen quarts of milk ; and a buffalo, from two quarts to thirty. An estimate being made of the quantity of milk given by each, there are demanded two Dams weight of Ghee, for every quart of milk given by each.

A herd of oxen or buffaloes, is called T'hat, in the Hindovee language.

Servants employed with the Oxen.

In the Khaseh stables, one person is allowed to look after four head of cattle; and out of sixteen of such persons, one has five Dams, and the others four Dams each per diem. The keepers of the other stables, have each the same pay as those above-mentioned, but then every one looks after six oxen. Some of the charioteers, receive their pay as Ahdyan, and others have from one hundred and twelve to two hundred and fifty-six Dams per mensem. The *Behul* (or chariot) is of two forms, Chutterdar, or with an umbrella, and those that are without that ensign of royalty. The *Behul* is sometimes drawn by horses, when it is called *Gohar Behul*.

Formerly, for every ten Arabahs or carts, there were twenty Arabcheen, or carters, appointed, together with a carpenter. The daily pay of the head Arabachy was five Dams, and that of the others four Dams each. For some particular Behuls are allowed after the rate of twenty Arabcheen for fifteen Behuls, without any carpenter. The head Arabachy furnished repairs, in consideration of which, he received annually two thousand two hundred Dams.

Formerly, as has been said above, the repairs were made at the expense of the Daroghahs; but every day that the carriages were used, there was an allowance of half a Dam for Owng, which is hemp mixed with Ghee, and twisted round the axle-tree of the wheel to preserve it.

Afterwards, when the Arabcheen had the contract, it was agreed that they should furnish the carpenter's work and the Owng. At first it was customary for the carts to carry on marches a quantity of baggage belonging to the different offices, and afterwards to carry also whatever fire-wood was required for the kitchen, and to transport timbers and bricks for the public buildings. But now there are allowed two hundred carts for the use of the buildings solely; and six hundred carry to the kitchen, in the course of ten months, one hundred and fifty thousand mannds of wood. When the Arabcheen

had the contract, if a beast died, they found another in his room.

But it having been represented to His Majesty, that the contractors did not fulfil their engagements, he abolished that mode, and ordered that the oxen should again be given in charge to proper persons ; and ordered that every cart bullock should have a daily allowance of four Seers of grain, with one Dam and a half for grass, excepting in the four rainy months ; when no allowance is made for this last article. There are also appointed for every eighteen carts, twelve men, one of whom is a carpenter. Now if a bullock dies, government supplies another in his stead ; and likewise gives an allowance for Owng ; and is at the expense of repairs.

The oxen that are worked, are mustered once a year, and those that are unemployed every six months ; when the overseers make a report of the condition in which they find them.

The carters, in consequence of their being excused from assisting in the buildings, and carrying fire-wood, are obliged to perform every other service that is required of them.

Of Mules.

A Mule is the species between a horse and an ass, produced either by a mare and a male ass, or, on the contrary, by a she-ass and a horse. His Majesty had a young ass coupled with a Tanghion mare, and they produced a very fine mule.

The excellency of a mule is, that it never forgets the road which it has once travelled. No beast of the same size carries so heavy a burden ; it goes better over uneven ground, and has easier paces than any other animal. They are not bred in Hindustan, excepting in Pukely, and its vicinity. The people of this country considered them as asses, and were ashamed to ride upon them ; but His Majesty countenancing this animal, has removed the dislike.

Mules are brought from different parts of Arabia and Persia, and one of the best is sold for one thousand Rupees.

Like camels, they are formed into Ketars of five, and which have the same names, excepting that of these the second Ketar is called Berdust.

A mule frequently lives fifty years.

The Daily Allowance of Food for Mules.

An Arabian or a Persian mule, is allowed daily of grain six Seers ; for grass if at court, two Dams ; and on a journey, or when employed in the country, one and a half Dam.

The Hindy mule, has four Seers of grain, and is allowed for grass one and a half Dam, if at court, and only one Dam, if employed in the country : and each mule is allowed weekly $\frac{3}{4}$ of a Dam for salt.

Furniture for Mules.

For the furniture of each of the Arabian, Persian, and other foreign mules, is allowed annually three hundred and fifty-four Dams ; for the furniture of an Hindy mule, one hundred and fifty-one Dams and a quarter.

A Mule is shod twice a year, for which are allowed eight Dams.

Every Ketar has a person to look after it, who is called Asterban. If he be a native of Iran or Turan, he has monthly from four hundred to one thousand nine hundred and twenty Dams ; an Hindy Asterban has from two hundred and forty to two hundred fifty-six Dams.

All whose monthly wages exceed ten Rupees, are themselves at the expense of the grain and grass. The overseers of this department examine the condition of the cattle twice a year ; and the mules are annually brought into the royal presence.

If a mule becomes blind or lame, the Asterban is fined in a fourth of its price, and if a mule is lost, half its price is exacted.

For carrying burdens and drawing water, there are also kept asses, each of which is allowed daily three Seers of grain, and one Dam for grass ; and for furniture, the same as the Hindy mule, excepting that the ass has no saddle-cloth. For repairing the furniture, there is an

annual allowance of twenty-three Dams. Their keeper has never more than one hundred and twenty Dams monthly.

The Manner in which His Majesty spends his Time.

On this depends the welfare and happiness of all ranks of people.

It is His Majesty's constant endeavour to gain and secure the hearts of all men. Amidst a thousand cares, and perplexing avocations, he suffers not his temper to be in any degree disturbed, but is always cheerful. He is ever striving to do that which may be most acceptable to the Deity, and employs his mind on profound and abstracted speculations. From his thirst after wisdom, he is continually labouring to benefit by the knowledge of others, while he makes no account of his own sagacious administration. He listens to what every one hath to say ; because it may happen that his heart may be enlightened by the communication of a just sentiment, or by the relation of a laudable action. But although a long period has elapsed in this practice, he has never met with a person whose judgment he could prefer to his own. Nay, the most experienced statesmen, on beholding this ornament of the throne, blush at their own insufficiency, and study anew the arts of government. Nevertheless, out of the abundance of his sagacity, he will not suffer him self to quit the paths of enquiry. Although he be surrounded with power and splendor, yet he never suffers himself to be led away by anger or wrath. Others employ story-tellers to lull them to sleep, but His Majesty, on the contrary, listens to them to keep him awake. From the excess of his righteousness, he exercises upon himself both inward and outward austerities ; and pays some regard to external forms, in order that those who are attached to established customs, may not have any cause for reproach. His life is an uninterrupted series of virtue and sound morality. God is witness, that the wise of all ranks, are unanimous in this declaration.

He never laughs at nor ridicules any religion or sect. He never wastes his time, nor omits the perfor-

mance of any duty.. So that, through the blessing of his upright intentions, every action of his life may be considered as an adoration of the Deity. He is continually returning thanks unto Providence, and scrutinizing his own conduct. But he most especially so employs himself at the following stated times : At day-break, when the sun begins to diffuse his rays ; at noon, when that grand illuminator of the universe shines in full resplendence ; in the evening, when he disappears from the inhabitants of the earth ; and again at midnight, when he recommences his ascent. All these grand mysteries are in honor of God ; and if dark-minded, ignorant people, cannot comprehend their signification, who is to be blamed ? Every one is sensible, that it is indispensibly our duty to praise our Benefactor, and consequently, it is incumbent on us to praise this Diffuser of bounty, the Fountain of light ! and more especially behoveth it princes so to do, seeing that this Sovereign of the heavens shedeth His benign influence upon the monarchs of the earth. His Majesty has also great veneration for fire in general, and for lamps ; since they are to be accounted rays of the greater light.

He is ever sparing of the lives of offenders, wishing to bestow happiness upon all his subjects.

He abstains much from flesh, so that whole months pass away without his touching any animal food. He takes no delight in sensual gratifications, and, in the course of twenty-four hours, never makes more than one meal.

He spends the whole day and night in the performance of his necessary avocations, excepting the small portion required for sleep. He takes a little repose in the evening, and again for a short time in the morning. The greatest part of the night is employed in the transaction of business. To the royal privacy are then admitted, philosophers, and virtuous Sages, who seat themselves, and entertain His Majesty with wise discourses. On those occasions His Majesty fathoms the depths of knowledge, examines the value of ancient institutions, and forms new regulations ; that the aged may stand corrected in their

errors, and the rising generation be provided with fit rules for governing their conduct. There are also present at these assemblies, learned historians, who relate the annals of past times, just as the events occurred, without addition or diminution. A considerable part of the night is spent in hearing representation of the state of the empire, and giving orders for whatever is necessary to be done in every department. Three hours before day, there are introduced to the presence, musicians of all nations, who recreate the assembly with vocal and instrumental melody. But when it wants only about an hour of day, His Majesty prefers silence, and employs himself at his devotions. Just before the appearance of day, people of all ranks are in waiting, and soon after day-break are permitted to make the Koornish, after the manner which will presently be described.

Next, the Haram are admitted to pay their compliments. During this time various other affairs are transacted, and when those are finished, he retires to rest for a short time.

The Bar, or Times of Admission to the Royal Presence.

His Majesty is visible to every body twice in the course of twenty-four hours. First, after the performance of his morning devotions, he is seen from the Jarokha by people of all ranks, without any molestation from the uace-bearers. This mode of shewing himself is called Dursun (*m*); and it frequently happens that business is transacted at this time. The second time of his being visible is in the Dowlet Khaneh, whither he generally goes after nine o'clock in the morning, when all people are admitted. But this assembly is sometimes held in the evening, and sometimes at night. He also frequently appears at a window which opens into the Dowlet Khaneh, and from thence he receives petitions, without the intervention of any person, and tries and decides upon them.

Every officer of government represents to His Majesty his respective wants, and is always instructed by him how to proceed.

(*m*) Dursun in the Sanskrit language signifies view.

He considers an equal distribution of justice, and the happiness of his subjects, as essential to his own felicity, and never suffers his temper to be ruffled whilst he is hearing causes.

Whenever His Majesty orders a Bar (or court) to be held, they beat a large Kettle-drum, to apprize every one thereof. The royal family, the Omrahs, and others, immediately attend to make the Koornish, each standing in his proper place. The learned, and the mechanic, make their respective representations; the Daroghas and Tepukchees set forth their several wants, and the officers of justice give in their reports. During the whole time there are exhibitions of gladiators, wrestlers, musicians, &c.

The Koornish and the Tusleem.

Various are the forms of salutation which have been adopted for addressing monarchs. These bow down the head, and those bend the knee, whilst others practise different modes, in token of submission.

His Majesty has commanded the palm of the right hand to be placed upon the fore-head, and the head to be bent forwards. This kind of salutation is called Koornish, *i. e.* "the head being placed in the hand of supplication, becomes an offering to the holy assembly."

The Tusleem is performed after the following manner: The back of the right hand is placed upon the ground, and raised gently till the person stands erect; when he puts the palm of his hand upon the crown of his head. His Majesty relates as follows: "One day my father bestowed upon me a royal cap, which I put upon my head, and because it was too large for me, I held it on with my left hand, bowed down my head and made the Tusleem. The king was exceedingly pleased with this new method, and from that time it became the mode of performing that obeisance". Upon introduction, or on taking leave, or upon receiving a Munsub or Jageer, or a dress, or an elephant, or a horse, it is usual to make three Tusleems; and on occasions of less moment, they perform only one Tusleem.

Formerly the courtiers used to add the Sijdah to the Koornish and Tasleem ; but as ignorant and ill-disposed people viewed this action in the light of impious adoration, His Majesty ordered it to be discontinued by all ranks of people on public occasions. However, in the private assemblies, when any of those in waiting are ordered to seat themselves, they on this occasion bow down their foreheads to the earth.

Of Spiritual Guidance.

By the decrees of God, the giver of wisdom, mankind are in general disposed to applaud their own actions, and to condemn those of others ; whilst some, however, are never so happy as when they are acting to the prejudice of their neighbour, their are others who prefer the watchful care of the world to their own personal interests. Thus different bodies of men hold different beliefs, and amuse themselves with their respective dreams and illusions. But it now and then happens that a person relinquishes his peculiar habits and customs, in consequence of a contemplative turn of mind, whereby he unravels the wrap and woof of the veil of deception, and discovers the beautiful countenance of consistency and truth. But the lamp of wisdom doth not enlighten every house, neither is every heart capable of receiving information ; so that when a man arrives at such a degree of knowledge, he keeps silence from the dread of savage beasts in human forms. If, however, in the fullness of his heart he attempts to reveal his sentiments, the ignorant upbraid him with insanity, allow no credit to what he says, brand him with the epithets of infidel and blasphemer, and probably deprive him of life. But when, through the good fortune of mankind, the season arrives for the revelation of truth, a person is endowed with this degree of knowledge, upon whom God bestows the robes of royalty, that he may lead men in the right way with absolute dominion ; such as is the emperor of our time. The astrologers were apprized of this from the hour of His Majesty's nativity, and whispered their exultations to each other. His

Majesty, however, did for some time cast a veil over this mystery, that it might not be known to strangers. But that which the Lord willeth to have done, who hath power to avoid ? In his infancy, he involuntarily performed such actions as astonished the beholders ; and when at length, contrary to his inclination, those wonderful actions exceeded all bounds, and became discernible to every one, he considered it to be the will of the Almighty, that he should lead men in the paths of righteousness, and began to teach ; thus satisfying the thirsty who were wandering in the wilderness of enquiry. Some he taught agreeably to their wishes ; whilst he disappointed others in their desires. Many of his disciples, through the blessing of his holy breath, obtain a greater degree of knowledge in the course of a single day, than they could gain from the instruction of other holy doctors after a fast of forty days. Numbers of those who have bid adieu to the world, such as Sonnassees, Calendars, Philosophers, and Sofees, together with a multitude of men of the world, namely soldiers, merchants, husbandmen, and mechanics, have daily their eyes opened unto knowledge. And men of all nations, and ranks, in order to obtain their desires, invoke His Majesty, considering those vows as the means of extricating themselves from difficulties ; and when they have attained their wishes, they bring to the royal presence the offerings which they had vowed. But many, from the remoteness of their situation, or to avoid the bustle of a court, bestow their vows in charity, and pass their lives in grateful praises. If His Majesty moves from the capital, in order to settle the affairs of the empire, to conquer kingdoms, or to enjoy the pleasures of the chase, there is not a city, town, or village, that doth not send out crowds of men and women, to present him the offerings which they had vowed. From this source of the fountain of bounty, have been obtained the following blessings : success in business ; restoration of health ; birth of a son ; re-union of discontented friends ; long life ; increase of power and wealth ; with the accomplishment of many other petitions. He, who knoweth what will

come to pass, gives satisfactory answers to every one, and applies remedies to their afflictions.

Not a day passes but people bring cups of water to the palace, beseeching him to breathe upon them. He, who is privy to the secrets of heaven, reads the decrees of fate, and, if tidings of hope are received, takes the water from the suppliant, places it in the sun's rays, and then having bestowed upon it his auspicious breath, returns it. Also many whose diseases are deemed incurable, intreat him to breathe upon them, and are thereby restored to health.

The most striking proof of his miraculous powers is the following. A talkative ignorant recluse said, "If there be any latent good in me, it behoveth you to bring it to perfection ;" and having so said, he fell down in a trance at the threshold of the palace. The day was not ended, before he obtained his wish.

His Majesty, out of his great wisdom, is very backward in granting this request, excusing himself by saying, "How shall I teach, till I have myself been instructed ?" But if there be in any one evident signs of truth, and he is very importunate, he is accepted ; and on Sunday, when the sun is in the meridian, obtains his heart's desire. And from beholding these wonders, thousands of every persuasion have believed on him.

The person who wants to be initiated in all righteousness, places his turband in the palm of his hand, and putting his head upon His Majesty's feet, saith, "I have cast away my presumption and selfishness, which were the cause of various evils, and am come a suppliant, vowing to devote the remainder of my life in this world, to the attainment of immortality." Then His Majesty stretches out the hand of favour, raises up the supplicant, replaces his turband upon his head, saying, "My prayers are addressed to Heaven for your support, in order that your aspiring inclinations may bring you from seeming existence, unto real existence." He then gives him the Shust, upon which is engraven one of the *great names of God*, and the words "Allah Akber ;" that he may be instructed in the following verse :

“The pure Shust, and the pure sight, never err.”

His Majesty instructs others as circumstances may require: and many, according to their capacities, are recreated with sublime discourses,

But this is not the proper place for giving a full account of the manner in which he instructs mankind, or of the numerous miracles which he has performed. Should my life be lengthened sufficiently, and should I have leisure enough, it is my intention to compose a volume on this interesting subject.

Rules of Discipline.

When two disciples meet, one says, “Allah Akber,” (God is greatest): and the other answers, “Jillejilalehoo” (mighty is his glory) (*n*). And this form of salutation, is appointed merely to the end that they may keep the Deity in continual remembrance, by exercising their tongues in his praise.

It is also ordered by His Majesty, that the food which is usually given away after the death of a person, shall be prepared by the donor during his lifetime.

Every disciple, on the anniversary of his birth-day, is obliged to make a feast, and to bestow alms.

He is also enjoined to endeavour to abstain from eating flesh entirely: and if he is not able to quit it altogether, he must at least refrain at the times appointed in the regulations for the Sufyaneh (*o*), as also during the whole of the month in which he was born. He is prohibited from eating voluntarily of any animal that he hath himself slain. Neither is he to eat out of the same dish with butchers, hunters or bird-catchers. Nor is he allowed to have commerce with pregnant or old women, or with one who is barren, or with a girl under the age of puberty.

The Muster of Elephants.

This muster precedes all others. Every day a Khaseh elephant, with his housings and trappings, is brought to the front of the palace: and on the first day of every

(*n*). Akber's titles were, “Jilaleddeen Mahommed Akber.”

(*o*). Vide page 56.

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Behram	...	392	Belgong	—	510
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Beranjy	—	355	Berwa	—	474
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Berardeh	—	640	Berwer	—	511
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Berbereh	—	594	Besarra	—	478
Berdal	—	635	Besawen	—	87
Berdan	—	607	Besowly	—	487
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Berhamund	—	709	Bewunsindh	—	418
Bereil	—	429	Beya	—	388
Peren	—	609	Beybhass	—	729
Bereng	—	412	Beyechipt	—	686
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Bergong	—	465	Beydantee	—	654
Berhemcharee	—753,	753	Beydeah	—	644
Berhen	—	478	Beydowly	—	531
Berhey	—	479	Beydant	—	683
Perhy Fettubhendal	—	537	Beyg	—661,	674
Berkah	—	605	Beygoon	—	523
Berkelong	—	512	Beyedeh	—	687
Berkenkel	—	459	Beyjery	—	524
Berkhakall	—	225	Beykaneer	—	367
Bermaheerah	—	472	Beykhurb	—	697
Bermahwert	—	768	Beyleh	—	210
Bermudhuty	—	472	Beyloon	—	504
Bernadeh	—	538	Beyloeneh	—	524
Bernalah	—	368	Beyl Roy	—	70
Bernisa	—	595	Beyong	—	495
Beroatch	—	354	Beypasha	—	394
Berodeh	—350,	518	Beyperjee	—	677
Bernapoor	—	462	Beyra	—	520
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—Futtah Khan	—	497	Beyroo	—	498
—Mow	—	497	Beyry	—103,	521
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Bhagwut	—	709	Bhennore	—	479
Bhairava	—	729	Bherahpal	—	544
Bhakara	—	354	Bhergodah	—	470
Bhakey	—	675	Bhetu	—	532
Bhaleghautty	—	466	Bhetundeh	—	533
Bhalga	—	463	Bhetya	—	460
Bhalkateerut	—	355	Bhewalbhoom	—	473
Bhalla	—	479	Bhie	—	783
Bhalwat	—	354	Bhigoreh	—	354
Bhalyanab	—	463	Bhijnegur	—	476
Bhan	—	514	Bhilsa	—	515
Bharat	—	376	Bhilsah	—	602
Bhanbeereh	—	507	Bhilseh	—	501
Bhaneer	—	515	Bhima Sinha	—	370
Bharengy	—	532	Bhimkunt	—	427
Bhasinda	—	496	Bhinher	—	538
Bhatall	—	489	Bhirdewaj	—	790
Bhatee	—	646	Bhirly	—	536
Bhatseela	—	470	Bhirnee	—	576
Bhawana	—	671	Bhoguroy	—	473
Bhawanee	—	731	Bhooter	—	533
Bhawat	—	356	Bhoohereh	—	532
Bhawel	—	514	Bhooker	—	515
Bhaweley	—	262	Bhooksy	—	529
Bhawna	—	661, 662	Bhoolgue	—	585
Bhaysa	—	529	Bhoolsir	—	519
Bhedaneh	—	526	Bhooly	—	467, 484
Bhedan	—	537	Bhoonga	—	534
Bhedar	—	575	Bhooneh	—	531
Bhedoo	—	538	Bhoopalee	—	729
Bhedwar	—	479	Bhoopirtee	—	689
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Bheeker	—	491	Bhoory	—	501, 529
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— raj	—	366	Bhowjputtar	—	741
— ruthee	—	785	Bhowkee	—	709
— sein	—	376	Bhowr	—	366
— Toodeh	—	491	Bhowraseh	—	502
Bheen	—	732	Bhowurlogue	—	585
Bheenseroor	—	523	Bhudlown	—	524

A stone mason, who carves stones with flowers, is paid six Dams per Guz.

One who works plain, has 5 Dams per Guz.

Stone breakers, 22 Cheetuls per Maund.

Carpenters are paid after five rates :

Rate 1st.	...	7 Dams per Diem.
2d.	...	6
3d.	...	4
4th.	...	3
5th.	...	2

If they contract for the work, they have for a Guz of plain work, after three degrees :

			D.	C.
1st.	...	...	1	17
2d.	...	...	1	6
3d.	...	...	0	21

Lattice Makers in wood, have from 12 to 48 Dams per square Guz.

Sawyers, for a square Guz of

Seesoon,	...	...	2½ Dams.
Nazu,	...	...	2

or two Dams per day, if paid for their time. Some saws are worked by two men, and others require three.

Bildars, (Pioneers)

1st rate.	...	...	3½ Dams per Diem.
2nd ditto,	...	...	3 ditto.

If they are employed in finishing the upper works of fortifications, they are paid 4 Dams per Guz ; and when they work below, have 2½ Dams per Guz. If employed on other walls, or in digging ditches, half a Dam per Guz. The Guz used in this measurement, consists of thirty-two Tessujes. . .

Well-Diggers.

Rate 1st.	...	...	2 Dams per Guz.
2nd.	...	...	1½ ditto.
3rd,	...	...	1¼ ditto.

The Divers, who bring mud out of wells, are paid in the winter 4 Dams, and in the summer 3 Dams per Diem : Or if they contract, they have two Rupees for every Guz that they descend.

Brick-cutters, have 8 Dams for chipping 100 bricks.

Brickdust-beaters, one and a half Dam for a measure of eight Maunds.

Tabdantrash, (lattice-makers) in stone or brick, 100 Dams per Guz.

Bamboe-cutters, 2 Dams per Diem.

Thatcers, 3 Dams per Diem ; or if they contract, 24 Dams per 100 Guz.

Puttel-bund, (one who covers houses with mats) four Guz per Dam.

Lacquers, varnish reed, bamboes &c. with preparations of Lac, and receive two Dams per Diem.

Water-carriers, first rate three Dams, and the second rate two Dams per Diem.

Labourers who carry earth, water, &c. for buildings. 2 Dams per Diem.

Quantity of Materials used in Building.

In twelve Guz of stone building, are expended one Tahry of stone, and seventy-five Maunds of lime ; and if it be faced with red stone. it will require the addition of three Maunds of lime.

For brick building, every Guz requires 250 bricks of three Seers each, with eight Maunds of brickdust, and two Maunds 27 Seers of lime.

For a Guz of mud work, are required 300 bricks ; and every brick takes one Seer of earth, and half a Seer of water.

For the first coat of plaster, each Guz requires one Maund of quick and ten Seers of slaked lime, fourteen Seers of brickdust, and a quarter of a Seer of hemp. If the second coat is to be of a red colour, each Guz requires seven Seers of slaked lime, and three Seers brickdust. For a Guz of outer coat of white plastering ten Seers of slaked lime. For the first coat of plaster of a Guz of ceiling, or inside walls, ten Seers of stone lime.

For, lining rooms with China tiles, six Seers of stone lime per Guz. For plastering smoke vents, ten Seers of alaked lime for every Guz.

A Window requires two and a half Seers of glass, twenty-four Seers of stone lime, and $\frac{1}{4}$ Seer of Sereesh Kahy.

Plaster made of clay and straw. One Maund of straw and twenty Maunds of earth will plaster fourteen Guz of outer wall ; or ten Guz of the roof or floor ; or fifteen Guz of ceiling, or inside wall.

Lacquer for colouring a Guz of wood, *red*, four Seers of Lac, and one Seer of vermilion ; *yellow*, four Seers of Lac and one Seer of arsenic ; *green*, a quarter of a Seer of Indigo is added to the above ; *blue*, Lac as before, and one Seer of Indigo.

Of felling Timbers.

24 Zerreh-	) one	Kam.
24 Kain		Tiswaseh.
24 Tiswaseh	) make	Tessuj.
24 Tessuj		Guz, used in measuring timbers.

For timber used in building, they reckon that from the time of felling, to its being shaped for use, it is reduced in weight one half.

The weight of a Cubic Guz of seventy-two different kinds of Wood, being those which are used in building.

	Md.	Sr.	Ch.	T.
Khunjah	25	14	0	0
Tamarind	24	8	12	25
Olive and oak	22	24	0	0
Khîrè, of which Cutch (im- properly called Japan (earth) is a preparation)	11	16	0	0
Khernee	11	16	0	0
Pursiddeh	20	14	0	0
Ebony	20	9	0	0
Seip	19	21	0	0

PART II.—WEIGHT OF DIFFERENT KINDS OF WOOD. 153

	<i>Ad.</i>	<i>Sr.</i>	<i>Ch.</i>	<i>T.</i>
Bacani (a kind of logwood)	19	21	8	10
Kherher	19	11	4	25
...	11	32	8	2
Chundenee and Phoolahy	18	20	8	10
Red sandalwood called in the Hindovee language,	18	4	8	10
Raktchundun				
Chumery	18	2	0	7½
Chunermumree	17	16	4	0
Jejubes	17	5	0	4
Sessoon-puttung	17	1	12	27
Sandun	17	1	0	28
Box	16	18	0	25
Dhó	16	1	0	10
Myrobalans	16	1	8	1
Kereel	16	1	0	10
White sandal	15	17	0	20
Sawl	15	4	12	7
Plumtree	14	36	8	10
Cherrytree	14	35	8	0
Neib	14	32	4	31
Darhird	14	32	4	19
Mine, and Babool				
Sagown	14	10	0	20
Bejysar, and	13	34	0	0
Peloo				
Mulberry	13	25	0	20
Banburass	13	9	13	0
Seress	12	38	0	21
Seesoon	12	34	4	5
Findek (filbert)	12	26	0	4
Johker, and Doodhee	12	17	8	22
Huldee	12	13	8	22
Kiym	12	12	8	30
Ferass, and Jomun	12	8	0	22
Bur	12	3	4	25
Khundee and chenar (poplar)	11	29	0	0

	<i>Ma.</i>	<i>Sr.</i>	<i>Ch.</i>	<i>T.</i>
Walnut, and Champah ...	11	9	4	17
Beir ...	11	4	0	0
Mangoe and Papree ...	11	2	0	20
Déyar and Bede (willow)	10	20	0	0
Kum-bheir and Cheedeh ...	10	19	8	22
Peepul (This tree is held in great veneration by the Brahmins ...)	10	10	4	21
Kuthul (<i>b</i>) and goordeen...	10	7	8	34
Rohiera ...	10	7	0	30
Palass ...	9	34	0	0
Soorkhbede ...	8	25	0	20
Awk ...	8	19	4	25
Sembul (the cotton tree)	8	13	0	34
Bekayin ...	8	9	0	30
Lahsora (Sebesten) and Pudmak ...)	8	9	0	20
Und ...	7	7	0	31
Sefeidar (the white poplar) ...	6	6	0	22

N. B. The Seer is here reckoned at 28 Dams.

(*b*) V^ulgarly called Jack, by Europeans.

END OF THE FIRST PART.

AYEEN AKBERY

VOL. I.

PART II.

CONTAINING

REGULATIONS FOR THE MILITARY DEPARTMENT. .

AYEEN AKBERY.

VOL. I.

PART II.

The Army.

HIS Majesty has formed this immense multitude into different ranks. Some are solely under his own immediate orders, and are excused from the performance of many duties that are required of others. Likewise a number of the inhabitants of the wilds and less civilized parts of the empire, are by proper discipline made to be useful. The Zaneendary troops alone, are in number upwards of four millions and four hundred thousand, as will hereafter be particularized.

Some of the cavalry have their horses marked, and a description is taken in writing of the persons of the men. Other cavalry are put under the command of an officer, who is styled Ahdy. Others, according to their merit and capacity, are appointed to higher commands. Many are entertained for the cavalry service, without having their horses marked, and have *Tnukhas* (or assignments) for their pay. Those who are natives of Iran and Turan, have twenty-five Rupees, and the Indian twenty Rupees each per *Mensem*. A horseman who is entertained for the duties of the *Khal-seh* (or exchequer) has fifteen Rupees per *Mensem*. Those who have not marked horses are called *Birawoordy* (or not included in the *Munsabs*). Such of the *Munsabdar*s as are not able to furnish men themselves, are supplied with troopers mounted on marked horses; and these men are called *Dakhely* (or included in the *Munsabs*). In the *Munsabs* of eight thousand, no *Munsabdar* under the rank of eight.

hundred is admitted ; the Munsubs of seven thousand include none lower than seven hundred ; nor in those of five thousand, are any inferior to five hundred ; and in the Munsubs of five hundred there are none less than one hundred. Some troops are levied occasionally to strengthen the Munsubs, and they are called Kummeky (or auxiliaries). At present most of the cavalry are mounted on marked horses. The trooper mounted on a marked horse takes rank of one whose horse is not marked, as more dependence can be had upon the former, because he cannot lend or exchange his horse ; and moreover, since His Majesty has introduced the Cherehneveecy (or the custom of taking a description in writing) he cannot receive pay till he has passed muster.

Regulations for the Cattle.

Horses were first marked in the 18th year of the reign, at which time the ranks of cattle were determined, and estimates, made of what was requisite for each, and the prices of articles being taken into consideration, a medium rate was agreed upon to be used in computations.

Horses.

They were divided into seven kinds, viz. :

Arab, Irakee, Mojemness, Turkey, Yalou, Tazee, and Jungeleh ; and the following rates fixed of each.

1st. The Arab, which is a very fine horse, bred in different parts of Arabia. The monthly pay for one of those was fixed at seven hundred and twenty Dams, including all charges, which were computed at four hundred and seventy-nine Dams. When His Majesty took into consideration the ease and good discipline of his troops, he at first made an addition of eighty-one Dams, at the time that the Rupee passed current at thirty-five Dams ; and when it was raised to forty Dams, he increased the pay, excepting the Jungelehs, eighty Dams more, altogether making 720 Dams.

2d. The Irakee, which is bred in the Persian Irak, is

a beautiful animal, and equally powerful with the Arab. He is allowed six hundred and eight Dams monthly, including all charges. Increases, first, 62 Dams ; second, 175 Dams ; third, 80 Dams.

3d. The Mojemness, resembles the Irakee, and is a mixture of the Turkey and the Irakee. The monthly pay is five hundred and sixty Dams, including all expenses. Increases, first, 72 Dams ; second, 50 Dams ; third 80 Dams.

4th. The Turkey, is bred in Turan : although he is very strong and of a good height, yet he is inferior to the Mojemness. Monthly pay, four hundred and eighty Dams including all expenses. Increases, first, 52 Dams ; second, 50 Dams ; third, 80 Dams.

5th. Yabu, is also a native of Turan, but less powerful and smaller than Turkey. Monthly pay, four hundred Dams, including all expenses. Increases, first, 41 Dams ; second, 40 Dams ; third, 80 Dams.

6th. and 7th. are the Tazee, and the Jungeleh. Those are mostly bred in Hindustan. The best is called Tazee, the middling kind Jungeleh, and the worst Tattoo. Tangheus are greatly improved by being crossed with Tazees. The monthly pay of a Tazee is three hundred and twenty Dams, including all charges. Increases, first, 22 Dams ; second, 30 Dams ; third, 80 Dams. The monthly pay of a Jungeleh is two hundred and forty Dams, including all charges. Increases, first, 29½ Dams ; second, 25 Dams ; third, 40 Dams. A Tattoo was formerly allowed one hundred and forty Dams ; but now he is not employed.

Elephants.

These are also of seven kinds, viz. :—

Must, Sheergeer, Sadeh, Menjholeh, Kerheh, Bender-keeah, and Mukel. There is more method and exactness observed in this department than in any other.

Formerly elephants used to be marked, but now they are only divided into kinds.

Kinds of elephants.	Monthly pay, including all expenses.	Increase included.
	<i>Dams.</i>	<i>Dams.</i>
Must ...	1320	120
Sheergeer ...	1100	110
Sadeh ...	800	50
Menjholeh ...	600	30
Kerbeli ...	420	60
Benderkeeah ...	300	60
Mukel, (formerly this kind was not entertained) ...	{ 280	...

The Tunkhas for defraying the expenses of this department are always drawn in Dams, and not in Rupees, in order that there may not be any deductions.

Mules.

For a mule is paid monthly two hundred and forty Dams, including all charges. Increases, first, 56 Dams; second, 40 Dams; third, 20 Dams.

Oxen.

For each head is allowed monthly one hundred and twenty Dams, including all charges. Increases, first, 38 Dams; second, 10 Dams.

Carts.

For each cart, there are allowed monthly six hundred Dams, including all charges.

Munsab-dars.

The Almighty for the benefit of mankind selects from amongst them one whom he makes a king, and supports with his divine grace and favours. But since the abilities of a single man are not equal to the duties of every department, the monarch wisely makes choice of some of his most worthy subjects to assist him; And for this purpose nominates them to command others. With this view His Majesty established Munsabs from a Deh-bashy (or commander of ten) to Delhezary (or a commander of ten thousand). But only the king's

sons have Munsubs above five thousand. The number of these Munsubs being 66, those skilled in the numerical value of letters (*a*) have discovered that their sum is expressed by the word Jilaleh (or the most glorious God) which they consider as an indication of their perpetuity.

His Majesty discovers the merit of some at the first interview, and exalts them to greatness at one step. Sometimes the Munsub is increased, whilst the number of cavalry diminished.

Great care is taken in determining the value of the horses provided by each Munsubdar, and their pay is fixed accordingly. Those who have cavalry equal to their Munsub, are of the first rank. Those who have not the full number, but not less than half, are of the second rank. The third rank is composed of those who have less than half of the full complement of cavalry; as will be found upon consulting the annexed tables.

The Yonzbashgees, (or commanders of one hundred) are of eleven ranks. First, Him of an hundred whose monthly pay is seven hundred Rupees. The eleventh has not any cavalry, the greatest part of these being amongst the number of Dakhelec troopers; his pay is five hundred Rupees. The nine intermediate ones have twenty Rupees in addition for every ten horses.

From the Munsubdar of forty neither the elephant nor the Turkey horse, nor the Jungeleh are exacted. The Teerkushbund, (who has the rank of a commander of thirty) and the bisty or Munsubdar of twenty, are excused from providing the Mojemness and the Yabu.

The following tables exhibit the proportion of cattle and carts provided by each Munsubdar, together with their monthly pay.

(*a*) Abjed is an Arabic arithmetical verse, containing all the letters in the Alphabet, which have different powers from one to a thousand.

The Establishment of Musubs, from Ten thousand, to Three thousand Nine hundred.

MONTHLY PAY.	BEASTS OF BURDEN, AND CARTS.		ELEPHANTS.					HORSES.									
	First.	Second.	Third.	Camels.	Mules.	Carts.	Sheerger.	Sadeh.	Meinyholeh.	Kerkeh.	Benderkeeah.	Irakee.	Mojeness.	Turkey.	Yahu.	Tasee.	Jungeleh.
Rs.	Rs.	Rs.		Ranks.													
60000	.....	.....		40	320		40	60	40	40	20	68	68	36	36	136	36
50000	.....	.....		34	260		35	50	36	34	15	54	54	08	08	108	08
45000	.....	.....		27	220		30	42	29	27	12	49	49	98	98	98	98
30000	.....	.....		20	160		20	30	20	20	10	34	34	68	68	68	68
28000	29000	28000		19 & 4	157		30	10	19	10	10	33	33	67	67	67	67
27300	27400	27300		19 & 2	152		20	29	19	19	9	32	32	66	66	65	65
27000	27000	27000		19 & 1	151		19	29	19	18	9	31	31	65	65	63	63
26500	26600	26500		18 & 4	148		18	28	19	18	9	31	31	63	63	62	62
26100	26200	26100		74	18 & 4		18	28	19	17	8	31	30	61	61	61	61
25700	25800	25700		72 & 3	145		18	28	19	16	8	30	29	60	60	59	59
24800	25000	24800		71	18 & 1		17	27	19	16	7	29	28	59	59	58	58
24200	24200	24200		69 & 3	139		16	26	19	16	7	28	27	58	58	57	57
22400	23400	22400		68	17 & 3		16	26	18	16	6	27	27	56	56	56	55
22200	22400	22200		68	17 & 2		16	26	18	16	6	27	27	56	56	54	54
21600	21800	21600		65	17		16	25	18	15	6	27	27	54	54	54	54
21100	21200	21100		63 & 3	16 & 4		24	18	15	15	6	26	26	53	53	52	52

The Establishment of Munsub, from Three thousand eight hundred, to Two thousand two hundred.

Munsubdars, or Commanders of	HORSES.					ELEPHANTS.				BEASTS OF BURDEN, AND CARTS.		MONTHLY PAY.					
										Cannels, Mules, Carts.		First. Second. Third.					
	Irakee.	Mojenness.	Turkey.	Yabu.	Taze.	Jungeleh.	Sheergree.	Sadeh.	Menyholeh.	Kerheh.	Benderkeeah.	Ranks.	Ranka.	Rs.	Rs.	Rs.	
3800	26	26	51	51	51	51	16	23	18	15	6	62	16 & 2	124	20800	20300	20500
3700	25	25	50	50	50	49	16	23	17	15	6	60	16 & 3	121	20200	20000	19900
3600	25	25	49	48	48	47	16	23	17	14	6	59	15 & 4	118	19600	19400	19300
3500	24	24	47	47	47	46	16	23	17	14	5	57	15 & 3	112	19000	18800	18700
3400	24	24	46	46	46	44	16	22	17	14	5	56	15 & 1	111	18300	18014	18300
3300	23	23	45	45	44	43	15	22	17	14	5	54	15 ...	109	18200	18000	17900
3200	22	22	44	44	42	42	15	21	17	14	5	53	14 & 3	106	17800	17600	17500
3100	21	21	44	44	42	42	15	20	17	14	5	51	14 & 2	103	17400	17200	17100
3000	20	20	43	43	41	40	15	20	16	14	5	50	14 ...	100	17000	16800	16700
2900	20	20	40	40	40	40	15	19	15	13	4	48	13 & 1	96	16400	16200	16100
2800	19	19	39	39	39	39	15	19	14	12	3	46	12 & 2	92	15800	15600	15500
2700	18	18	38	38	38	38	15	18	14	12	3	44	15 & 3	88	15200	15000	14900
2600	17	17	37	37	37	37	14	17	13	11	3	42	14 ...	84	14300	14400	14300
2500	17	17	36	36	35	35	13	15	12	11	3	40	10 ...	80	14000	13800	13700
2400	17	17	34	34	34	34	12	14	12	10	2	38	9 & 2	76	13600	13400	13300
2300	17	17	33	33	33	33	12	13	11	10	2	36	8 & 4	72	13200	13000	12900
2200	16	16	33	33	32	32	12	12	10	10	2	34	8 & 4	68	12800	12600	12500
2100	16	16	32	32	31	31	11	12	9	10	2	34	8 & 4	68	12800	12600	12500

The Establishment of Munsuhs, from Two thousand one hundred to Six hundred.

Munsuhs, or Commanders of	HORSES.					ELEPHANTS.					BEASTS OF BURDEN, AND CARTS.			MONTHLY PAY.			
	Irakee.	Mojenness.	Turkey.	Yabu.	Tasce.	Jungeleh.	Shetgeer.	Sadch.	Meyhohleh.	Kerneh.	Benderkeeah.	Camels.		Mules.	Carts.		
												Ranks.	Ranks.				
3100	15 15	15 15	31 31	31 31	31 31	31 31	10 10	12 12	9 9	9 9	2 2	32	7 & 3	64	Rs. 12400	Rs. 12200	Rs. 12100
2000	15 15	15 15	30 30	30 30	30 30	30 30	10 10	12 12	9 9	7 7	2 2	30	7 ...	60	Rs. 12000	Rs. 11900	Rs. 11800
1900	14 14	14 14	29 29	29 29	29 29	29 29	10 10	12 12	9 9	7 7	2 2	28 & 4	6 & 6	58	Rs. 11950	Rs. 11350	Rs. 11450
1800	14 13	14 13	28 28	28 28	28 28	28 28	10 11	11 11	9 9	7 7	2 2	27 & 3	6 & 1	56	Rs. 11400	Rs. 11650	Rs. 11300
1700	14 13	14 13	27 27	27 27	27 27	27 27	9 9	11 11	9 9	7 7	2 2	26 & 2	5 & 4	54	Rs. 11225	Rs. 11000	Rs. 10800
1600	13 13	13 13	26 26	26 26	25 25	25 25	9 10	10 10	8 8	7 7	2 2	25 & 1	5 & 2	52	Rs. 10600	Rs. 10400	Rs. 10200
1500	12 12	12 12	24 24	24 24	24 24	24 24	8 8	10 10	8 8	7 7	2 2	24 ...	5 ...	50	Rs. 10000	Rs. 9800	Rs. 9700
1400	12 12	12 12	24 24	24 23	23 23	23 23	8 10	10 10	8 8	7 7	2 2	23 & 2	4 & 4	49	Rs. 9600	Rs. 9400	Rs. 9300
1300	12 12	12 12	23 23	23 23	22 22	22 22	8 8	10 10	7 7	7 7	2 2	23 ...	4 & 3	48	Rs. 9200	Rs. 9100	Rs. 9050
1200	11 11	11 11	22 22	22 22	22 22	22 22	7 7	9 9	7 7	7 7	2 2	22 & 2	4 & 3	46	Rs. 9000	Rs. 8900	Rs. 8800
1100	11 11	11 11	22 22	22 21	21 21	21 21	7 7	9 9	7 7	7 7	2 2	22 ...	4 & 2	44	Rs. 8700	Rs. 8500	Rs. 8400
1000	10 10	10 10	21 21	21 21	21 21	21 21	7 7	8 8	6 6	7 7	2 2	21 ...	4 & 1	42	Rs. 8200	Rs. 8100	Rs. 8000
900	10 10	10 10	20 20	20 20	20 20	20 20	7 7	8 8	6 6	7 7	2 2	20 ...	4 ...	40	Rs. 7700	Rs. 7400	Rs. 7100
800	10 9	10 9	17 17	17 19	19 19	19 19	7 7	8 8	6 6	5 5	2 2	17 & 3	3 & 2	34	Rs. 5000	Rs. 4700	Rs. 4400
700	6 8	6 8	13 13	13 14	14 14	14 14	4 4	5 5	5 5	4 4	1 1	15 & 2	3 ...	27	Rs. 4400	Rs. 4000	Rs. 3800
600	5 7	5 7	9 9	9 9	4 4	4 4	4 4	3 3	5 5	2 2	1 1	14 ...	2 & 2	21	Rs. 3500	Rs. 3200	Rs. 3000
	4 7	4 7	8 8	3 3	4 4	4 4	4 4	2 2	2 2	2 2	1 1	13 ...	2 ...	15	Rs. 2800	Rs. 2750	Rs. 2700

The Establishment of Munsubs, from Five hundred to Ten.

Munsubdars, or Commanders of	HORSES.						ELEPHANTS.					BEASTS OF BURDEN, AND CARTS.		MONTHLY PAY.						
	Irakee.	Mojennes.	Turkey.	Yabu.	Tasee.	Jungelch.	Sheergeer.	Sadah.	Atenjhoteh.	Kertheh.	Bewlerkeeah.	Ranks.	Ranks.	Camels.	Mules.	Carts.	First, Second, Third.			
																	Rs.	Rs.	Rs.	Rs.
500	4	6	8	8	4	...	3	2	2	2	1	10	...	15	2500	2300	2100			
400	3	4	5	6	2	...	2	2	2	2	1	5	...	12	2000	1751	1500			
350	3	4	4	4	2	...	1	1	2	2	1	4	2	...	1450	1375	1350			
300	3	3	3	4	2	...	1	1	2	2	1	4	...	10	1400	1250	1200			
250	3	3	3	4	2	...	1	1	2	2	...	3	2	8	1100	1100	1000			
200	3	3	3	3	2	...	1	1	1	2	...	3	...	...	975	950	900			
150	2	3	3	3	2	...	1	1	1	2	...	2	...	6	875	850	800			
125	2	2	2	3	2	...	...	1	1	2	...	2	2	5	780	760	750			
120	2	2	2	3	2	...	...	1	1	2	...	2	2	5	745	740	730			
Yoezbashy or 100	2	2	2	2	2	...	...	1	1	1	...	2	...	5	700	600	500			
80	2	1	2	2	1	...	...	...	1	2	...	2	...	3	410	380	350			
60	1	1	2	2	1	...	...	...	1	1	...	1	2	2	301	285	270			
50	1	1	2	2	1	...	...	...	1	1	...	1	2	2	250	240	230			
40	1	2	2	1	1	...	...	...	1	...	...	1	2	1	223	200	185			
Teerkushbund 30	1	1	1	2	1	...	...	...	...	1	...	1	2	1	175	165	155			
Bistee, or 20	1	1	1	1	2	...	...	...	...	1	...	1	2	1	135	125	115			
Dehbashy, or 10	...	...	2	2	...	...	...	...	...	...	...	...	...	...	100	82½	75			

A list of the Munsulars.

<i>Munsudbar of ten thousand.</i>	Khan Khanan Abdul Ra-
Sultan Selim, His Ma-	heem.
jesty's eldest son.	Rajah Mansing.
<i>Munsudbar of eight thousand.</i>	Mahommed, Kuly Khan.
Shah Morad, His Majesty's	Tersoon Khan.
second son.	Kya Khan.
<i>Munsudbar of seven thousand.</i>	<i>Munsudbars of four thousand</i>
Sultan Dawid, His Majesty's	<i>five hundred.</i>
third son.	Zyin Khan.
<i>Munsudbars of five thousand.</i>	Mirza Yusef Khan.
Sultan Khosru, eldest son	<i>Munsudbars of four thousand.</i>
of Sultan Selim.	Cossin Khan Mehedy.
Mirza Soliman.	Mozuffer Khan.
Mirza Ibrahim.	Syef Khan Kokeli.
Mirza Shah Rokh.	Rajah Tudermull.
Mirza Mozuffer Hussain.	Mahommed Cossem Khan.
Mirza Rustam.	Vizier Khan.
Biram Khan.	Kely Khan.
Menem Khan.	Sadek Khan.
Terdy Beg Khan.	Roy Roysing.
Khan Zeman.	<i>Munsudbars of three thousand</i>
Abdullah Khan.	<i>five hundred.</i>
Eukeh Khan.	Shah Kuly Khan Moherrem.
Khan Kellan.	Ismail Kuly Khan.
Mirza Sherfeddeen Hussain.	<i>Munsudbars of three thousand.</i>
Yusef Mahommed Khan.	Mirza Jany Beg.
Adhem Khan.	Iscander Khan.
Peer Mahommed Khan.	Asaf Khan Abdlnhngjeed.
Khan Azein Mirza Kokeli.	Mejnoon Khan.
Bahader Khan.	Shujahut Khan.
Rajah Bahrehmull.	Shah Bedai Khan.
Khan Jehan.	Hussain Khan.
Syed Khan.	Morad Khan.
Shahab Khan.	Hajy Mahommed Khan.
Rajah Baghwan Doss.	Afzel Khan.
Kotebeddeen Khan.	Shah Beg Khan.

Khan Alam, the title of	Lushker Khan.
Alun Beg.	Syed Ahmed.
Cossem Khan Meer Behr.	Aly Khan Kaher.
Baky Khan.	Roy Kelyamnul.
Meer Moezal Mulk.	Tayr Khan Meer Feraghet.
Meer Aly Akber.	Shah Mahommed Khan.
Sherif Khan.	Roy Serjen.
<i>Munsubdars of two thousand</i>	Shahhem Khan.
<i>five hundred.</i>	Asof Khan for Jafer Beg.
Ibrahim Khan.	<i>Munsubdars of one thousand</i>
Khajeh Jilaledeen Mahom-	<i>five hundred.</i>
med.	Sheikh Ferid.
Hyder Mahommed Khan.	Semanjy Khan.
Ytimad Khan.	Terdy Khan, son of Kya
Pyinder Khan.	Khan.
Jaggenaut.	Meltee Khan Ancess.
Mekhsous Khan.	Roy Durga.
Abulfazel, the author of	Madhu Sing.
this book.	Syed Cossim.
<i>Munsubdars of two thousand.</i>	<i>Munsubdar of one thousand and</i>
Ismael Kuly Khan.	<i>two hundred and fifty.</i>
Meer Bahos.	Royzal Durtary.
Ashref Khan.	<i>Munsubdars of one thousand.</i>
Syed Mahmood.	Moheb Aly Khan.
Abdullah Khan.	Sultan Khajah, commonly
Sheikh Mahommed.	called Abdul Azem.
Syed Ahmed.	Khajeh Abdullah.
Rustam Khan.	Khajeh Jehan, called also
Shahbaz Khan.	Tatar Khan.
Derveish Mahommed.	Hakeem Abulfettah.
Sheikh Ibrahim.	Sheik Jemal.
Abdulmottaleb Khan.	Jafer Khan.
Ytibar Khan, a eunuch of	Shah Femiey.
the palace.	Asedullah Khan.
Ekhlass Khan.	Sudet Aly Khan.
Rajah Beerbull.	Roop-y Byragy.
Bahar Khan.	Ytimad Khan.
Shah Fekhrudeen.	Buz Bahadre.
Rajah Ramchund.	

Mooteh Rajah (the fat Rajah) Oude Sing—	Toolek Khan.
Shah Mansoor.	Khajeh Shemseddéen.
Ketelek Kadem Khan.	Juggut Sing.
Aly Khan.	Nekceb Khan.
Adel Khan.	Meer Morteza.
Ghiasseddéen Khan.	Shensy.
Ferokh Hussain Khan.	Meer Jemaleddeen Hussain.
Mayin Khan.	Syed Rajoo.
Mahommed Kuly.	Meer Sherif.
Mehr Aly Khan.	Hussain Beg.
Khajeh Ibrahim.	Sheruyah Khan.
Selim Khan.	Neterby.
Hebib Aly Khan.	Jelal Khan.
Jegnull.	Mobarek Khan.
Ulugh Khan Helshy.	Tash Beg Khan.
Muksood Aly Khan.	Sheikh Abdullah.
Kebool Khan.	Rajah Rajsing.
Aly Khan the younger.	Roy Bolij.
Seidel Khan.	<i>Munsibdars of eight hundred.</i>
Syed Mahommed Meer Adel.	Sheer Khajeh.
Rezwy Khan, also called Mirza Meerek.	Mirza Khorem.
Mirza Kijjat Khan.	<i>Munsibdars of seven hundred.</i>
Syed Hashem.	Coreish Sultan.
Ghazy Khan.	Cara Bahadre.
Ferhet Khan Mehter Sekaiy.	Mozetter Hussain Mirza.
Roomy Khan.	Koonulowk Khan.
Semanjy Khan.	Sultan Abdullah.
Shah Beg Khan.	Mirza Abdolrahman.
Mirza Hassan.	Kya Khan.
Hakeem Zembal.	Durbar Khan, called also Anayit Khan.
Khodavend Khan.	Abdalahman.
Mirza Aly Khan.	Cossim Aly Khan.
Saadit Mirza.	Baz Bahadrel.
Shemal Khan.	Syed Abdullah Khan.
Fazel Khan.	Dahroo.
Masoom Khan.	Ahmed Beg.
	Hakeem Aly.
	Goojer Khan.

Sudder Jehan.
 Tekhteh Beg.
 Roy Tuperdoss.
 Sheikh Abdalraheem.
 Mideny Roy.
 Abul Cossim.
 Wizier Beg.
 Tahyr-
 Baboo.
 Mougely.

Munsuddars of six hundred

Mahommed Kuly.
 Bukhtiar Beg.
 Hakeem Hemam.
 Mirza Anwer.

Munsuddars of five hundred.

Baltoo Khan.
 Meerek Bahadre.
 Laal Khan.
 Sheikh Ahmed.
 Iscander Beg.
 Nooreen Khan Beg.
 Jelal Khan.
 Permanud.
 Timur Khan.
 Sany Khan.
 Syed Jemaleddeen.
 Jugmall.
 Hussain Beg.
 Hussain Khan.
 Syed Jhejoo.
 Munseeb Khan, commonly
 called Sultan Mahom-
 med.
 Cazy Aly.
 Hajy, Yusef Khan.
 Rawelbeehm.
 Hashem Beg.

Mirza Feridun.
 Yusef Khan.
 Noor Kelej.
 Meer Abdulhy.
 Shah Kuly Khan.
 Ferokh Khan.
 Shadman.
 Hakeem Ain-ul Mulk.
 Jamish Bahadre.
 Meer Taher.
 Mirza Aly Beg.
 Ram-doss.
 Mahommed Khan.
 Abulmozeffer.
 Khajagy Mahommed Hus-
 sain, Meer Ber.
 Abul Cassem.
 Kemir Khan.
 Durjen Singh.
 Sebel Singh.
 Mustafa.
 Nezir Khan.
 Ramchund.
 Rajah Meketmull.
 Rajah Ramchund.
 Syed Abul Cossim.
 Dulput.

Munsuddars of four hundred.

Sheikh Fizey.
 Hakeem Misry.
 Irej.
 Suket Singh.
 Abdullah.
 Aly Mahommed.
 Mirza Mahommed.
 Sheikh Paizeed.
 Ghezny Khan.
 Khajeh Ketchek.
 Sheer Khan.

Fettahmllah.
 Roy Menoher.
 Khajeh Abdulsemed She-
 reen Kalem.
 Sellhedy.
 Ramchund.
 Bahadre Khan Kowrdar,
 master of the Kowr.
 Banka.

*Munsubdars of three hundred
 and fifty.*

Mirza Abusyed.
 Mirza Senjer.
 Aly Merdan.
 Reza Kuly.
 Sheikh Khuboo.
 Zea-ul-Mulk.
 Hemzah Beg.
 Mokhtar Beg.
 Hyder Aly.
 Beysheru Khan.
 Cazy Hassan.
 Meer Morad.
 Meer Cossim.
 Band Aly.
 Khajehgee, Fettahullah.
 Zahid.
 Dost.
 Eyar.
 Ezetullah.
 Altoon Keleej.
 Jan Keleej.
 Syefullah.
 Hussain Keleej.
 Abulfettah Atalik.
 Syed Baized.
 Belbedher.
 Abul Maaly.
 Baker.
 Baized Beg.

Sheikh Dowlet.
 Hussain.
 Keyso Doss.
 Mirza Khan.
 Mozeffer.
 Tulsy Doss.
 Rahmet Khan.
 Ahmed Cossim.
 Bahadre.
 Dowlet Khan.
 Shah Mahommed.
 Hassan Khan.
 Tahr Beg.
 Kishen Doss.
 Man Singh.
 Meer Gediey.
 Cossim Cokoh.
 Nad Aly.
 Neelkunt.
 Ghiass Beg.
 Khajeh Ashreff.
 Sheref Beg.
 Ibrahim Kuly.

*Munsubdars of two hundred
 and fifty.*

Abulfettah.
 Beg Mahommed.
 Imman Kuly.
 Sekdar Beg.
 Khajeh Soliman.
 Berkhoordar.
 Meer Maasoom.
 Khajeh Malek Aly, Meer
 Sheb.
 Roy Ram Doss Dewan.
 Shah Mahommed.
 Rahim Kuly.
 Sheer Beg, Yesawel Bashy
Munsubdars of two hundred.
 Iftekhhar Beg.

Pertaub Singh.	Aca Mulla.
Hassan Khan.	Mahommed Aly.
Jyardgar' Hussain.	Muhtra Doss.
Kamran Beg.	Sultra Doss.
Mohommed Khan.	Meer Morad.
Nezameddeen Ahmed.	Kela.
Seket Singh.	Syed Dervysh.
Amadul Mulk.	Jenyd.
Sherif.	Syed Abu Ishac.
Cara Behreh.	Fettah Khan, Cheeteh Ban.
Tatar Beg.	Mokeem Khan.
Khajeh Moheb Aly.	Laleh.
Hakeem Mozeffer.	Yusef.
Abdul Subhan.	Hebby, Yesawel.
Cossim Beg.	Hyder Dost.
Sherif.	Dost Mahommed.
Nekya.	Shahbrokh.
Khajeh Abdul Samed.	Sheer Mahommed.
Hakeem Lutefullah.	Aly Kuly.
Sheer Afken.	Shah Mahommed.
Amanullah.	Sanwal Doss.
Selim Kuly.	Khajeh Zehireddeen.
Keleel Kuly.	Meer Abul Cossim.
Vely Beg.	Hajee Mahommed.
Beg Mahommed.	Mahommed Khan.
Meer Khan, Yesawel.	Khajeh Mokeim.
Sermest Khan.	Keder Kuly.
Syed Abul Hossan.	Firozeh.
Syed Abdulwahed.	Taj Khan.
Khajeh Beg Mirza.	Zyneddeen Aly.
Sakra.	Meer Sherif.
Shady Beg.	Bahar Khan.
Baky Beg.	Kysu Doss.
Yunan Beg.	Syed Lad.
Sheikh Kebeer.	Nesscet.
Mirza Khajeh.	Sankeh.
Mirza Sherif.	Kabil.
Shuckernullah.	Adownd.
Meer Abdulmomim.	Sunder.
Leshkery.	Nurem.

The Ahdy.

There are a number of brave active men on whom, although His Majesty does not bestow a Munsab, yet, being accounted Khass, or particular servants, they are freed from being under the orders of any one, and thus dignified by their independence. Such an officer is called an Ahdy. They have a separate Dewan and Bukhshy, and a great Emcer is appointed their chief. A fit person is appointed to receive those who wish to be entertained in this capacity, and he brings such every day to the palace without demanding any fee, when they are examined and approved by His Majesty. The Yadasht (*b*) and the Taleekah (*b*) being made out, a description of the Ahdy's person is taken. Then the Buraword is prepared, when the Bukhshy takes security, and brings the Ahdy a second time to the palace, where his pay is always somewhat increased, sometimes a fourth or a half, but frequently from ten to seventy Rupees. Some receive upwards of five hundred rupees per mensem. After he has been a second time before His Majesty, his horse is marked with the figure of 9. At first each Ahdy was allowed to have as far as eight horses, but now he has never more than five. Upon producing the Sikhat he receives a Perwancheh, which serves for ever after. Every four months he goes to have the identity of his person ascertained, which being authenticated by the Dewan and the Bukhshy of this department, the Mushreff of the treasury draws out a Kubz (or receipt) which is ratified by the signatures of the ministers of state, when the treasurer takes it, and pays the amount. Before the expiration of each quarter, they receive one month's pay in advance. In the course of the year, ten months' salary is paid in ready money, and two months' pay are stopped on account of his horse and other expenses; and out of the ten months there is a further stoppage of a twentieth part. On entering the service, he finds himself a horse, and when that dies, he is mounted by government. When his horse dies, proper officers make out a certificate thereof, which is called a Saketnameh, in order

that his pay may be regulated accordingly, for until he is found another horse, he ceases, to draw any pay for one ; and if he neglects to obtain the certificate, he is not allowed any thing from the time of the last muster. Those who are in want of horses, constantly attend at the palace. A great number of horses are thus bestowed, half the price of which is accounted as a present, and half is paid for in quarterly, stoppages, or if he is in debt in two years.

The other Cavalry.

The Akachundely settles the value and rank of the horse, when he is scrutinized by the Bukhshees, and then a description of the man is taken down in writing. A trooper who is more than one horse, has a camel or an ox added to his establishment, for which he has an additional allowance of half the sum allowed for cattle as before-mentioned, if he is well mounted, or if his horses are of inferior rank, only two fifths addition. Single horsemen are paid after the following rates :

Irakee, man and horse	...	90 Rs. per Mensem.
Mojennes, ditto	...	25
Turkey, ditto	...	28
Yabu ditto	...	18
Tazee	...	15
Jungeleh	...	12
A horseman employed by the } Khalseh had formerly	... }	25
Has now	...	15

Formerly horsemen had as far as four marked horses ; now no-one is allowed more than three. Formerly every Dehbashy had two troopers of five horses, three troopers of two horses, and two troopers of one horse each ; and the other Munsubdars in proportion. Now the proportion is, three troopers of three horses, four of two horses, and three of one horse each.

The Infantry.

His Majesty has formed these into different ranks, with separate regulation for each.

The Bandookcheeran.

There are twelve thousand of these employed about the royal person. To these are appointed a Treasurer, a Daroghah, and Tepukechees, which, although distinct offices, have all been occasionally executed by one person. The pay of the Bandookcheeran has already been particularized.

Durbanan, or Porters.

A thousand of these active and vigilant men guard the palace. The Mirdehahs of these are paid after five rates, viz. 300, 160, 140, 130, and 120 Dams; and the other porters from 110 to 120 Dar per mensem.

The Khidmutteah.

A thousand of these also guard the environs of the palace. A Sirdar, of rank of twenty, has monthly from fifty to two hundred to 4; a Dehbashy, from 140 to 180 Dams; and of the inferior 120, 110, or 100 Dams each. This tribe formerly were notorious for cunning and rognery; and former monarchs deemed them incorrigible; but now, by His Majesty's discipline, they are famous for their good order and honesty. Formerly they were called Mavy; now they are styled Khidmutteeah (or servants); and their chief, or Rajah, has the title of Khidmut Roy, and is an obedient subject of the empire.

Mewrah.

These are natives of Mewat, who are admirable for carrying messages that require dispatch, and bringing money from distant places; are excellent spies, and will engage in the most difficult undertakings. They are a thousand in number, and have the same pay as the Khidmutteeah.

Shumsheerbaz, or Gladiators.

This tribe are of various kinds, and perform wonderful feats; fighting and jumping with great art and agility.

Some fight with shields, and others engage with cudgels : these last are called in the Hindovee language, Lakrayit. Others have no defence, and make use of one hand only, and are thence called in Hindustan, Ekhatoh. Those who come from the eastern parts of Hindustan, use a small shield, which they call Chorwah. Those of the northern provinces have shields of such a magnitude, as to cover a man and horse ; and this kind of shield is called Tilwah. Others, who are called Pehrayit, use a shield somewhat less than the height of a man, and one Guz in breadth. Others, called Bamayit, have a long sword, whose handle measures a Guz in length, which they manage very dexterously. There is another famous tribe called Bungolee, who have not any shield, but make use of a singular kind of sword, with a crooked hilt, which they handle with great dexterity. Others are very skilful in fighting with daggers, and knives of various forms : and of these there are upwards of one hundred thousand, the choicest of whom are entertained by His Majesty. The Saddy, or Sirdar of a hundred Shumsheerbaz, is at least of the rank of Ahly. His pay is from eighty to six hundred Dams per mensem.

The Pehlwan, are wrestlers and boxers of Iran and Turan. There are also expert slingers of Gujerat and other parts of Hindustan, who are called Mul, numbers of whom are in His Majesty's service. Their monthly pay is from seventy to four hundred and fifty Dams ; and every day some of the above combat together, and receive various rewards.

The Cheelah.

His Majesty does not approve of giving to these unfortunate men the opprobrious name of slave, but calls them Cheelah ; which word in the Hindovee language signifies one who relies on another.

Of these there are several kinds : 1st, those who are considered as common slaves, being infidels taken in battle, and they are bought and sold : 2d, those who of themselves submit to bondage : 3rd, the children.

born of slaves : 4th, a thief who becomes the slave of the owner of the stolen goods : 5th, he who is sold for the price of blood.

The daily pay of a Cheelah is from one Daim to one Rupee, they are formed into divisions, and committed to the care of skilful persons, to be instructed in various acts and occupations.

His Majesty out of his humanity and discernment, promotes these and other inferior classes of people according to their merits ; so that it is not uncommon to see a foot-soldier raised to the dignity of an Emeer of the empire.

Kahars, or Bearers.

These are natives of Hindustan, who carry astonishing burdens upon their shoulders, over the most uneven ground. They also carry Palekees, Sukbasens, Chowdowles, and Doolees, with such an even pace, that the rider is hardly sensible of the motion. The best are those of the Decan and Bengal ; and there are also many good ones in the northern Soobahs. Several thousands do service at the palace. A Sirdar, or head bearer of a set, receives monthly from one hundred and ninety-two, to three hundred and eighty-four Dams ; and a common bearer has from one hundred and twenty to one hundred and sixty Dams.

The Pyaulah Dakhely.

The foot-soldiers so called, are under the command of the Omrahs, but receive their pay from the state. Every Munsudbar has, in addition to the complement of his cavalry, half the number of infantry, descriptions of whose persons are taken down in writing by his Aka or Munsudbar. Of these infantry one fourth are Bundookcheecan, and the rest archers, excepting a few who are carpenters, blacksmiths, water-carriers, and pioneers. The pay of the Bundookcheecan has already been particularized. Of the archers, the Mirdehah has from one hundred and eighty, and the others from one hundred to one

hundred and twenty Dams. Of the artificers who are paid as foot-soldiers, something has already been said in the first part of the work.

Of the Dagh, or Mark.

When the rank of the man, together with the number and qualities of his horses, are settled by particular officers, another takes a description of his person in writing, with an account of his age, country, and religion. There is also a Daroghah whose business it is to see that the men do not meet with any vexatious delays, and that they do not suffer from bribery or any other artifices.

First, the Daroghah brings the recruit to His Majesty, in whose presence his rank is settled, and a Taleekah is given him accordingly, unless he be of the number of Dakhely; in which case the Munsubdar furnishes him with a certificate. Next he is carried before five officers whom His Majesty has appointed to examine the men and cattle, and to fix the pay of each; and upon his producing to them the description of himself and his cattle, the order for his monthly pay is written at the bottom of the paper, to which they affix their seals, to prevent any alteration. Then those officers send the above paper to the Dewan Nazir, who again brings the recruit to the presence, in order that his pay may be ultimately determined. His Majesty is an excellent physiognomist, and can easily discover the respective merits of each. When the certificate is ratified, the Wakianavees puts his signature to it, and the Meer Arz and the Sirdar of the Kusbek add their seals. Upon this Sumud being produced, the Daroghah marks the horses.

When the mark was first introduced, it was made in the shape of the head of the Persian letter *Seen*, and was put upon the left side of the horse's neck. Next it was made with two *Alfs* in the shape of a cross, on one of the horses' thighs, after that, it was for sometime in the form of a bow without a string, and, at last, it was made in numerals, and on the left buttoek. Upon

the introduction of numerals, it had the first time the figure 1; and on the second time of marking the figure 2, and so on; but now that every department has a particular figure, the same is repeated as often as the horse is marked. The custom of marking was first introduced, that the Daroghahs might know for certain when a horse died, or was exchanged; and thus be able to determine what pay was due to the troops.

Many of the Teukchees, and other servants employed about the palace, who have not leisure to attend to the business of a Jageer, receive their salaries in ready money, and have the Dagb or mark renewed every eighteen months. The Omrahs who are stationed at a great distance from court have the Dagb renewed only once in twelve years, but then six years after the first marking, ten per cent is lessened in their establishment. When the Munsub of any one is increased, three years after the Dagb has been performed, he for the present receives only a Tuukhah for himself, and the additional men do not receive theirs until their horses are marked.

On the renewal of the Dagb, if any one brings a better horse, to be exchanged for the one he then rides, it is to be sent to His Majesty for his examination, and approbation.

The Kashek or Military Commands.

These which are also called the Chowkees, are of three kinds:

First. The Munsubdars, Ahdecan, cavalry, and infantry, are formed into seven divisions, and each appointed to do duty on a particular day of the week, under the command of one of the principal Omrahs. A person who is perfectly conversant in the military usages and regulations, is appointed to the office of Meer Arz of the Kashek, through whom and the Emeer all the royal orders for this department are issued, and they are continually in waiting near the palace to receive His Majesty's commands. Every afternoon, the principal officers of the guard carry the Kowr to the public hall

of the palace, and there arrange themselves in a row on the left hand of the monarch, the others placing themselves in like manner on the right. His Majesty is personally acquainted with every one and immediately discovers if there be any absentee. When both ranks have made Tusleem, they take leave and retire. If His Majesty happens to be employed upon some other business one of his sons officiates here in his stead.

If any one absents himself from guard through frivolous pretences, he is fined a week's pay; and sometimes is also reprimanded.

Second. The whole army is formed into twelve divisions, each of which is appointed for the duty of a particular month. Every person is obliged to take his tour of duty excepting those employed on the frontiers of the empire, or on special service; but even they must make a representation of their particular situation, previous to the arrival of their tour of duty, that they may receive the royal orders thereon in due time, determining whether they are to remain where they are or not. On the first day of every solar month, the guard at the palace attend and make the Tusleem, in the manner already described, and are on this occasion distinguished by presents, and other royal marks of favor.

Third. The whole army is again formed into twelve divisions, and each division does a year's duty in rotation.

The Office of the Wakyahnaaves.

This is an admirable institution, and absolutely necessary for the well conducting of the affairs of an empire. Although the name of the office existed in former reigns, yet it was never applied to any useful purpose till His Majesty's accession to the throne. For executing the offices of this department there are appointed fourteen able Tepukchees, ten of whom do duty daily in rotation. Some others are also added as supernumeraries, one of whom attends every day; and if

it happens that one of the fourteen first mentioned is absent upon a matter of necessity, this additional person officiates in his room. These supernumeraries are called Kowtel.

It is the business of the Wakyahnawces to take in writing an account of the following occurrences. Whatever His Majesty does himself, and the orders that he issues; what representations are made to him by the ministers of state; what he eats and drinks; when he sleeps, and when he rises; and what time he sits on his throne; how long he continues in the Harem; when he goes to the Bargah Khass, or to the Bargah Aun; in what manner he hunts; what game he kills; when he marches, and when he halts; what offerings are presented; what books are read to him; what alms and donations are bestowed; what grants are made of Seyurgal; what accidental increase or deduction may happen in the revenues; what contracts are concluded; what is committed to the charge of any one; what Peishcush, and remittances of revenue are received; what Firman are issued under the royal seal; the arrival, introduction, or departure of any person of consequence; what petitions are received, and what answers given; what period is fixed for the execution of any particular order, who is absent from his guard; what battles are fought, and with what success; when peace is concluded, and upon what terms; the death of any person of rank; what battles of animals have been exhibited, and who won the bets; what cattle die; what rewards are bestowed, or punishments inflicted; how long His Majesty sat in public; what marriages and births happen; when His Majesty plays at any game; of public calamities; and what harvests are produced.

The account of the occurrences being read to His Majesty, and approved by him, the Daroghah puts his seal upon it, after which it is carried to the Perwancheh, and the Meer Arz for their respective seals. The paper when thus authenticated is called a Yadasht. Then a person who writes a clear style and a fair character, takes the Yadasht and makes an abridgment of it; and

having put his seal to it, gives it in exchange for the Yadasht. To this abridgment are added the seals of the Wakyahnavees, the Meer Arz, and the Daroghah of this department. This abridgment is called the Taleekch, and the writer thereof the Taleekchnavees. Lastly, it is authenticated by the seal of the Perwancheh.

Of Sunnuds or Grants.

A paper authenticated by proper signatures is called a sunnud and the Dufter (or register) is the book in which the sunnuds are entered.

His Majesty is particularly circumspect regarding this department, and takes care that none but persons of the strictest integrity are appointed to officiate in it.

The Dufsters (or registers) are of three kinds : 1st, the Abwabulmal which contains the accounts of the revenues, the increase or deficiency therein : 2nd, the Abwabultahaveel, being the accounts of the receipts and disbursements of the household, with those of the different treasurers : 3rd, the Towjee, which exhibits the estimates of the demands for the military establishment, with the means for satisfying them.

Some Sunnuds have nothing but the royal seal ; others are first authenticated by the seals and signatures of the ministers of the state, and afterwards justified by affixing the royal seal ; and some have only the seals and signatures of the ministers, without the royal seal.

The Firman Snbtee has the signatures of the ministers, together with the royal seal, and is issued on appointment to any of the following employments : A Mamsudary ; Vakalet ; Sepahselahry ; Etaleeky (or the office of preceptor) to any of the king's sons ; the Ameer-ul-Omraiy ; the Nahayntty, the Vizurut, the Buksheegurry ; and the Suddarut. Also for the grant of a Jageer Sir, or Tun ; for confirming the salaries of officers in conquered territories ; for granting a Meelkeeyet for a grant of Seynrglual ; and for supplies for repairing religious buildings.

When the Taleekch before described is settled, the

Dewan of the Jageers draws out upon it an estimate of the *Tunkhah* ; and if it contains an order for the *Dagh* (or marking the cattle) it is sent to the *Bukhshees* for a second revision, after which His Majesty writes *Nareesund* (let them write it). Then the *Bukhshees* write down the number of men and the proper officers add the descriptions of their persons, and when the *Dagh* is completed, one of the principal *Bukhshees* takes the *Taleekah*, and gives in exchange an estimate of the monthly pay under his seal and signature. This paper, which is commonly called the *Sirkhut*, is authenticated in the offices of the other *Bukhshees* by some particular marks. The Dewan keeps this *Sirkhut*, and draws out an estimate of the pay monthly and yearly, which he presents to His Majesty, who, if there be an order for a *Jageer*, writes at the top the following words *Taleekah Tun Kulemy Nemayend* (let them write the *Taleekah* for the *Tunkhah*). The *Tepukchies* keep this as a voucher for themselves, and deliver a copy of it. Then this new paper is prepared in the following manner. First, the Dewan writes upon it *Keil Nemayend* (let them enroll it), after which the Dewan *Bukhshees*, and the *Mushreff* Dewan put their seals and signatures to it. Next His Majesty commands the *Berat* to be issued. Then the writer of the *Towjee* keeps the above-mentioned copy of the *Sirkhut*, and writes the particulars at the bottom of the *Berat*, and the *Mustofy* after he has examined it, affixes his signature and seal, after which the following officers do the same : the *Nazir*, the other *Bukhshees*, the Dewan *Kull*, the *Mushreffs*, the *Vakeel*, the Dewan of the household, and *Khansaman*. Orders for ready money payments undergo the same forms as above described, after which a calculation of the monthly pay of the men, and the *Munsabdar's* separate allowance, are added at the foot thereof. Orders regarding the offices, matters of transfer, or committing to the trust of any one, or for the wages of the inferior servants, have also *Berats* ; and it is a rule that the *Mushreff* of each department makes out *Berats* every six months one from the Persian month *Ferverdeen*

(*d*) to Sheriyur (*e*) and the second from Mehr (*f*) to Isfendiari (*g*). Some of the inferior servants have their descriptions taken in writing, being included in the rolls of the army, whilst others are only known by their offices, amongst which last are the servants of the stables. The Berat is prepared in the following manner. First is drawn out an estimate of the allowances for grain and grass &c. as paid in ready money, or kind, together with an account of the monthly pay of the servants of that department. Then the Dewan of the offices examines it, and if it is right, he gives a Tinkhah, or assignment for it, and writes on the margin the following words. "Berat navesund;" (let them write the Berat); upon which the Mushreff writes the Berat, and then prepares the Kubz (or receipt), and affixes to it his seal and signature. If the Berat is for ready money, a fourth part of the amount is deducted, for which a separate receipt is given. After it has gone through all these forms, the Dewan of the offices writes, "Subtneinayend" (let it be confirmed). Then the Mushreff and officers of the Towjee, the Mustofy, the Nazir, the Dewan of the offices, the Dewan Kull, the Khausuman, the Mushreff Dewan, and the Vakcel, affix their seals and signatures to the Berat, and Kubz; the estimate having been previously carried to each of these officers for their inspection. When all the officers have affixed their seals and signatures, it is ratified by the royal seal. Then at the back of the Kubz, are written the particular species of coin in which it is to be paid, at the current value, and in the following proportions: Mohurs one fourth; Rupees one half; Dams one fourth.

The Firman for a Munsib is prepared in like manner, excepting that it has not the signatures of the officers of the huoschold. The Firman for the Seyurghal differs only in that after the Dewan Kull, the Sudder puts on his seal. In the Firmans that are written in the Toghri character, the two first lines are the shortest. This kind of Firman is called a Perwancheh, and it is

used for the following purposes : For the salaries of the Begums, and of the king's sons, and the pensions of the learned ; for the monthly pay of the Ahdyan, and the Cheelah, and of some particular servants of the household, and for the allowance of food for the Bargeer horses. The treasurers do not require a new Sunnud every year, but pay the money upon the Knbz being produced with the proper official signatures. The Kubz is prepared after the following manner : The Mushreff draws it out, when the person who is to receive the amount puts his seal to it, after which the Dewan writes Subtnamayend (let it be confirmed), when the Dewan Kull, and the Khansaman, add their respective seals and signatures. The Perwanehehs for the Ahdyan have the signatures and seals of the Mustofy, the Dewan, the Bukhshee, and the Ahdyalashy : and as the king's seal is not required for a Kubz, neither is it used for the Sirkhut, nor for deeds of sale, nor for the Aruznameh (or particulars of receipts of revenue), nor for the Kerarnameh (or the collectors' agreements with the farmers and husbandmen), nor for the Mokasa (or the Mustofy's examination of the treasurer's accounts).

The ranks of seals.

The Firman, the Perwanehah, and the Berat are made into several folds, beginning from the bottom. On the back of the first fold from the bottom, which is necessarily the smallest, and towards the right corner which is always cut off, is the seal of the Vakeel, and opposite to it, but a little below, is the seal of the Mushreff put in such a manner that half of it goes into the second fold : and in like manner at a small distance is the seal of the Snadder ; but Sheikh Abdul Neby and Sultan Khajeh used to affix their seals in a line with that of the Vakeel. In the middle of the first fold is the place of the person who is nearest in rank to the Vakeel, such as Omgeh Khan, in the time of Munem Khan, and Adham Khan. In the second fold the Meer Mal, the Khansaman, the Perwaneheh, and such like put their seals in the upper part ; and in the lower part of the same fold the Dewan

and the Bukhshee Kull. In the third fold are seals and signatures of the Buksee Juz and the Dewan of the household. The Mustofys sign and seal in the fourth fold; and the writer of the Towjee in the fifth fold. The royal seal is affixed in the front above the Togra writing. On the Taleekah one of the king's sons affixes his seal at the top.

The Firman Byazee.

Some of the royal mandates require dispatch in the execution, and are not to be known to every one; such an order has only the royal signet, and is called a Firman Byazee. It is made up into a number of folds, after which it is doubled in the middle, so that the extremities meet together, and a slip of paper is tied over it in a knot, and then sealed up. The knot is fastened with the viscous juice of the Bur, the Peepul, or some other tree, which, like wax, cannot be dissolved in water, nor be opened without the application of fire. The Firman is enclosed in a purse made of cloth of gold, and given in charge to a Munsubdar, an Ahdy, or a foot-soldier, according to the nature of its contents. The person to whom it is sent, having proceeded a proper distance to meet it, performs various acts of obeisance, and putting it upon the crown of his head, makes the sijdah; and rewards the messenger according to his rank. His Majesty has ordered, that every written representation that is sent to him, shall be enclosed in such a bag or purse as above described.

The Manner of receiving Pay.

When any one is entertained as a Sepah (or soldier), and the Dagh is performed, he obtains his Sunnud without any expence or delay. And although in the Sunnud the pay is specified in Dams, yet at the time of making out the estimate, half is in Rupees, formerly rated at forty-eight Dams each; a quarter in Mohurs of nine Rupees each, and the remaining quarter in Dams. Now

the value of the Rupee is reduced to forty Dams. His Majesty, out of his justice, has ordered that the Rupee shall be issued to the troops at that rate. Out of a year's pay, one month is stopped for the horse and accoutrements. The horse is valued ten or fifteen Rupees above the prime cost: However, as by His Majesty's prudent management they are purchased at very cheap rates, they suffer no loss by this trifling advance. The Ahdyan are always employed in executing the royal orders of moment, and if they behave with propriety, are allowed all that they receive as presents, otherwise a part thereof is reckoned in their pay. If an Ahdy neglects to attend guard, he is paid fifteen days, and the other officers and soldiers a week's pay. The Munsibdars are authorized to stop a twentieth part out of the pay of their men, for various expenses.

Musa-ulet, or Aids granted to military Officers.

Those who are paid by Tunkhab, as well as they who receive ready money allowances, and who are not of such an inferior rank as admits of their receiving a donation being subject to temporary difficulties for want of money, His Majesty, who wishes to gain the affection of all his servants, has appointed a separate treasure and Meer Arz, that those who want a loan may obtain it without any injury to their reputation, or being exposed to difficulty or delay. For the first year no interest is required: the second year a sixteenth part is added: The third year an eighth: The fourth year, a fourth; and from the fifth year to the seventh, fifteen percent: From the eighth to tenth year seventeen per cent: and after ten years double the principal, beyond which there is no increase. This has proved a wholesome lesson to exorbitant usurers, who now lend their money on moderate terms.

Donations.

His Majesty bestows presents of money after different ways, according to the various ranks of men, giving

to some publicly, and rewarding others in private. To some he apparently gives a loan, but never receives repayment of it. And there are daily given away elephants, horses, and many valuable articles to an astonishing amount. Every day the Bukshees read over the names of the guard and others, and point out those upon whom horses have not been bestowed; but after a person has received a horse, his name is not read again for a year.

Of Alms.

His Majesty bestows upon the poor and needy money and necessities of every kind, gladdening the hearts of all in public or private. Many are allowed daily, monthly, or annual pensions; which they receive regularly without any delay or deduction. Besides those establishments, the sums that are daily bestowed upon particular persons, in consequence of representations made in their favour, as well as the food and necessities constantly distributed amongst the indigent, are beyond description. There is a treasurer always in waiting in the presence for this purpose, and every needy person who presents himself before His Majesty, has his necessities instantly relieved.

The Ceremony of weighing the royal person.

As a means of bestowing a largess upon the indigent, the royal person is weighed twice a year, various articles being put into the opposite scale. The first time of performing this ceremony is on the first day of the Persian month Aban (*h*), which is the solar anniversary of His Majesty's birth-day. He is then weighed twelve times, against the following articles: Gold, quick-silver, raw silk, artificial perfumes, musk, Rooh-tootea, intoxicating drugs, Ghee (*i*), iron, rice-milk, eight kinds of grain, and salt. And at the same time, according to the

(*h*) October.

(*i*) Melted butter.

years that His Majesty has lived, there are given away a like number of sheep, of goats and of fowls, to people who keep these animals for the purpose of breeding. A great number of wild birds of all kinds are also set at liberty on this occasion.

The second time of performing this ceremony is on the fifth of the Arabian month Rêjib, when he is weighed eight times, against the following things : Silver, Tin, linen cloths, lead, dried fruits, sesame oil, and pot-herbs : and on this occasion the festival of Salgeerah is celebrated, and donations are bestowed upon people of all ranks. The king's sons and grandsons are weighed once a year on the solar anniversary of their respective natiivities, against seven or eight things, and some as far as twelve, which number they never exceed : and according to their respective ages, such a number of beasts and fowls are given away, and set at liberty. There are appointed for this ceremony a separate treasurer and Mushreff.

Of the Segurghal.

Our wise monarch bestows different favours upon men according to their ranks, and situation in life. Four classes of men have land and pensions granted them for their subsistence. 1st The learned and their scholars.. 2nd. Those who have bid adieu to the world. 3rd. The needy who are not able to help themselves. 4th. The descendants of great families who from a false shame will not submit to follow any occupation for their support. When a ready-money allowance is given to those it is called Wezeefch : and land so bestowed is name Meelk. and Muddulmash : and after those several ways Crores are given away. In order that the conditions of men, and their respective necessities, may be properly ascertained, a person of known impartiality, humanity, and diligence, is dignified with the office of Sudder, for the purpose of investigating those points. The Cazy and the Meer Adel are under his orders. There is also an able Tepukchee appointed to keep a

register of every transaction in this department ; and he is called the Dewan Saadet. His Majesty has also directed to the nobility to bring to his presence all fit objects of charity, who never fail of obtaining their heart's content.

When His Majesty first began to give some attention to this department, it was discovered that the Sudder had been guilty of various illicit practices, on which account Sheikh Abdul Neby was appointed to this office. The Seyurghal of the Afghans and Chowdrees were annexed to the Khalseh, or exchequer, and the rest left to his management and discretion. Some time after this, it was represented to His Majesty, that those who possessed Seyurghal had not their land in one place, but scattered in different parts ; whereby the weak, whose grounds lay contiguous to the Khalseh, or to Jageer lands, suffered material injury and vexation. It was therefore commanded, that all the Tunkhahs should be granted upon places that lay contiguous to each other : and accordingly particular villages were set apart and appropriated to this purpose ; which regulation afforded great relief. But of this Sudder also there were unfavourable reports ; upon which an order was issued, that no one should possess five hundred Beegahs and upwards, till he had been brought to the royal presence, and there obtained this grant. But even this regulation was not found sufficient to prevent dishonesty ; wherefore it was ordered, that every hundred Beegahs, which had not yet been separated, being divided into five parts, three thereof should be annexed to the Khalseh, excepting the lands granted to the Irany and Turany women. In consequence of the above regulation respecting the Seyurghal not included in the appropriated villages, the avaricious quitted such parts of their old lands as were bad, and took other places in the appropriated villages in exchange : upon which it was determined, that any person relinquishing his former land for other, should have a fourth part deducted, and a Tunkhah granted accordingly. When the collusive practices of the Cazees in general were detected and fully proved, His Majesty resolved to place no further reliance upon men, who carry

a fair appearance with the world, but are inwardly base and corrupt. He examined this matter to the bottom, and finding some exceptions in favour of the Cazces who had been appointed under the Suddarut of Sultan Khajeh, he confirmed them in their offices, but degraded all the rest. The Irany and Turany women were also convicted of collusion; upon which it was ordered, that such of them as possessed more than one hundred Beeghas, should be obliged to apply for a new grant. In the Suddarut of Azeded Dowleh, the following further regulations were enacted:—Whenever two or more persons hold Seyurghal in partnership, without its being so specified at the bottom of the grant, if one of them dies, the Sudder shall of his own authority divide the land; and the share that was possessed by the defunct, shall be annexed to the Khalseh, till the heirs make and establish their claim. This Sudder was permitted to grant of his own authority as far as fifteen Beeghas. It frequently happened that the possessors of Seyurghal planted their grounds with fruit-trees, which yielded them a considerable profit; upon which the officers of government, wishing to benefit the state, required a revenue from them. His Majesty was greatly displeased at the conduct of his officers in this respect, and commanded that no such requisition should be made. It being discovered that those who held one hundred Beeghas, and even less than that quantity, were also guilty of dishonest practices, His Majesty commanded Meer Sudder Jehan to bring all of them to the presence, to have their grants scrutinized. Afterwards it was directed, that the Sudder should lessen or increase the Seyurghal, in such a manner as the author of this work might think advisable. The following are regulations now established. The Seyurghal land, when granted, shall be half arable, and the other half capable of being brought into circulation: Or, if the whole be arable, a fourth part shall be deducted from the grant, and Tunkhal issued for three fourths only. The revenue of a Beegha differs in every village, but is never less than one Rupee. His Majesty, out of his righteousness, is constantly attentive to this department, and is careful to appoint

disinterested people to the offices of Suddarat Juz, and Kull.

Of Machines.

His Majesty has with great skill constructed a cart, containing a corn-mill, which is worked by the motion of the carriage. He has also contrived a carriage of such a magnitude as to contain several apartments, with a hot bath, and it is drawn by a single elephant. This moveable bath is extremely useful, and refreshing on a journey. Other carriages for the convenience of travelling, are drawn by camels, horses, or oxen.

He has also invented several hydraulic machines, which are worked by oxen. The pulleys and wheels of some of them are so adjusted that a single ox will at once draw water out of two wells and at the same time turn a mill-stone.

Of the ten Seers of Grain exacted from every Beegha of land.

His Majesty, in return for the cares of royalty, exacts an annual tribute of ten Seers of grain from every Beegha of cultivated land throughout the empire; and granaries are erected in different parts of the kingdom, from whence the cattle employed by the state are provided with subsistence. They are also applied to the relief of indigent husbandmen; and in time of scarcity, the grain is sold at a low price, but the quantity is proportioned to the absolute necessities of the purchaser. Likewise, throughout the empire, a great quantity of food is dressed daily for the support of the poor and needy. Proper officers are appointed to the charge of the granaries, and to keep the accounts of the receipts and expenditures.

Of Festivals.

His Majesty, who knows what degree of regard is due to the approved custom of antiquity, is continually endeavouring to make himself acquainted with them; and then, regardless of who was the institutor, he adopts such as appear proper, and rejects whatever displeases him.

After having adopted a particular custom or ceremony he next considers how to make it of most general advantage, seeking for opportunities of benefiting mankind, and embracing every occasion of bestowing largesses upon his people. With this view, he adopted the festival of Genshid, and other feasts of the ancient Persians, which are used as the means of bestowing donations.

First is the festival of Nowroz or the new year, when the sun enters the sign Aries. This is celebrated with feasting for nineteen successive days, during which time immense sums of money, and valuable articles are distributed. It commences on the first of the Persian month Ferverdeen (*k*) and continues till the end of the nineteenth. With the ancient Persians, the day which bears the same name with the month was also a festival; and His Majesty has ordered them to be kept in the following order: The nineteenth day of the month Ferverdeen (March); the third of Ardebehsht (April); the sixth of Khordad (May); the thirteenth of Teer (June); the seventh of Amerdad (July); the fourth of Sheriur (August); the sixteenth of Mehr (September); the tenth of Aban (October); the ninth of Azer (November); the eighth, fifteenth, and twenty-third of Dey (December) the second of Bahman (January); the fifth of Isfendiar (February). And on every festival many public as well as private benefits are bestowed. On those days a kettle-drum is beat every three hours, accompanied by musical instruments. On the festival of the new year there are public illuminations for three nights successively; and again on the nineteenth night of the same month. Many particulars relative to these ancient ceremonies are related in the first volume of the Akbernamah.

The Khushrooz, or Days of Diversion.

His Majesty gives this name to the ninth day after the festival of each month, and thereon assembles his court. Upon this occasion the wives of merchants hold a market, where they expose to sale the manufactures of

every country, at their respective shops. The women of the Harem, and others of character, resort thither, and carry on a large traffic, to the mutual satisfaction of all parties (7). His Majesty is also there in disguise, by which means he learns the prices of different articles of merchandize, and hears what is said of the state of the empire, and the characters of the officers of government. When the female fair is over, another is set on foot for the men, when His Majesty and the courtiers come and purchase. And at this time every man may represent his particular grievances, without the intervention of any one; when the injured never fail of obtaining redress, and the offenders are punished. There are also a Treasurer and a Mushreff appointed to this department, that the merchants may receive immediate payment for the things that are purchased from them.

Of Marriages.

This grand union of the sexes, is not only beneficial in the procreation of the species, but is a check upon inordinate desires, and preserves the domestic peace of families.

His Majesty, who is ever seeking to do good, by watching over the interests of all his subjects, does not admit, in this instance, of a disregard to difference in religion, nor to the unsuitableness of the dispositions of the parties towards each other, nor disparity of rank; and he holds it sinful for marriages to be contracted under the age of puberty, because, if upon their arrival at years of discretion, they should not be satisfied with each other, it must be a continual source of family discord. He considers the consent of the bride and bridegroom to be equally necessary with that of their parents. He thinks it improper that those of near affinity in blood should be married together; and says, "Adam would not suffer marriages to take place between his sons and daughters who were twins; which consideration ought to silence those who draw inference from the letter and not from

This fair is held in the square of the Harem.

the spirit of the Mahomedan law, which is made by them to admit of intermarriage with the daughter of a paternal uncle, because it does not positively prohibit such an union." He disapproves of excessive Kabeens (*m*) or marriage-settlements, which probably were instituted to increase the dread of separation. He does not approve of a man's having more than one wife, nor of a young man's marrying an old woman. He has appointed two disinterested persons, one to ascertain the condition of the men, and the other to inform himself of the rank of the women. They are both called Towee Beghy; and sometimes both offices are executed by the same person. They levy a small tax upon marriages for the use of the crown, which is collected from each party according to the rank of their father's, in the following proportions:

From the son or the daughter of a Munsub,	10 Mohurs.
dar of five thousand to one thousand	}
Ditto of nine hundred to five hundred	... 4 Ditto.
Ditto of seven hundred to one hundred	... 2 Ditto.
Ditto of eighty to twenty	... 1 Ditto.
Ditto of thirty to ten, and other people	} 4 Rupees.
of condition	
Middling people	... 1 Ditto.
Common people	... 1 Dam.

Regulations for Teaching in the Public Schools.

All civilized nations have schools for the education of youth; but Hindustan is particularly famous for its seminaries.

The boys are first taught to read the letter of the Persian alphabet separately, with the different accents, or marks of pronunciation. And His Majesty has ordered, that as soon as they have a perfect knowledge of the alphabet, which is generally acquired in two days, they shall be exercised in combinations of two letters;

(*m*) The Kabeen is the marriage-portion or settlement which a husband is obliged to pay to his wife, if he divorces her without sufficient cause.

and after they have learnt those for a week, there is given to them a short line of prose or verse, containing a religious or moral sentiment, wherein those combinations continually occur. They must strive to read this themselves, with a little occasional assistance from the teacher. For some days the master proceeds with teaching a new hemistich, and in a very short time the boys learn to read with fluency. The teacher gives the young scholar four exercises daily, *viz.* the alphabet, the combinations, a new hemistich or distich, and repetition of what he had read before. By this method, what used to take up years, is now accomplished in a few months, to the astonishment of every one. The sciences are taught in the following order. Morality, arithmetic, accounts, agriculture, geometry, longimetry, astronomy, geomancy, economics, the art of government, physic, logic, natural philosophy, abstract mathematics, divinity, and history. The Hindoos read the following books on their subjects of learning. Beakern, Bedant and the Patanjol, every one being educated according to his circumstances, or particular views in life. From these regulations the schools have obtained a new form, and the colleges are become the lights and ornaments of the empire.

The office of Meer Behry, or Admiralty.

Water-carriage tends to the success of military operations, furnishes the husbandman with the means of disposing of the produce of his lands, and supplies reciprocally the wants of mankind in general. His Majesty, in making the regulations for this department, has kept four objects in view :

First. The building of ships and boats for the purpose of inland navigation. There are boats built for the transportation of elephants : some are of such construction as to be employed in sieges, and others are made convenient for the conveyance of merchandise. Ships, to those who are used to them, serve for convenient habitations, whilst they are sailing from one place to another, particularly throughout the Turkish empire, in

Africa, and in the lands of the Christians. Every part of the empire abounds in boats, but in Bengal, Cashmeer, and Tata, they are the centre upon which all commerce moves. His Majesty has had some pleasure-boats built with convenient apartments, and the head of each is made to resemble some animal. On others are floating markets, and flower-gardens. In the maritime provinces ships are built of a size for sea voyages. And also at Allahabad and Lahore, ships are constructed, and sent from both places to the ocean. In Cashmeer there was made a model of a ship that astonished every one who saw it.

Second. The giving employment to experienced mariners, who are versed in the nature of tides, know the depths of channels, and what coasts are to be avoided, are acquainted with the winds which blow in particular seasons, are skilful swimmers, and capable of undergoing hardships and fatigues. Men of these characters are not to be collected without much encouragement and enquiry. The greatest part of them come from the coast of Malabar. Their number is regulated by the size of the ship. 1st, The Nakhoda, or commander of the vessel, who directs what course the ship shall steer : 2nd, The Maullim (the mate) who is acquainted with the soundings, and by his knowledge of the situation of the stars, prevents the ship from running into danger, and guides her to her place of destination : 3rd, The Tundeil is the chief of the Khelasses or sailors : 4th, The Nakhoda Kheshheb provides fuel for the people, and assists in lading and unlading the ship : 5th, The Sirheng, whose business it is to superintend the docking and launching of the ship, and he frequently officiates as a Maullim : 6th, The Bundaree, who has charge of the ship's stores : 7th, The Keranee, or ship's clerk, who keeps the accounts, and serves out water to the people : 8th, The Sukangeer (helmsman). Of these there are sometimes twenty in a ship ; they steer the ship according to the orders of the Maullim : 9th, the Punjeree, who looks out from the top of the mast, and gives notice when he sees land or a ship, or discovers a storm rising, or any other object

worth observing : 10th, The Goomtee are those particular Khelasses who throw the water out of the ship : 11th, The gunners, who differ in number according to the size of the ship : 12th, The Kherwah (or common seamen) are many, and they are employed in setting and furling the sails, and in stopping leaks ; and if the anchor sticks fast in the ground, they go to the bottom of the water to set it free. For every voyage, which in the language of those people is called Kowsh, different rates of monthly wages are given. In the Bander of Satgong, the Nakhoda (or captain) has 400 Rs. pay, besides being permitted to fill four Buleehs with whatever commodities he pleases, for his own profit. A ship is constructed with separate divisions, part being appropriated for the accommodation of the people, and the rest for the stowage of goods ; and each of these divisions is called a Buleeh.

A Tundeil has one hundred and twenty Rupees per mensem, the Keranee, fifty Rupees and one Buleeh ; the Nakhoda Kheshieh, thirty Rupees ; the Sirheng, twenty-five Rupees ; the Sukangeer, the Punjeree, and the Bundaree, fifteen Rupees each ; A Goomtee ten Rupees, a Common seaman, forty Rupees ; A cook, twelve Rupees. In Cambayit, the Nakhoda has eight hundred Rupees, and the rest in proportion : In Lahry, the Nakhoda has three hundred Rupees, and the rest in proportion : In Atchee (Achin) he has five hundred Rupees : In the southern parts of the empire, and in Portugal, three hundred Rupees, and something more : In Malacca four hundred Rupees : In Peign, and Dehnaserry, something more than five hundred and forty Rupees. But these rates vary according to the danger and length of the voyage. The watermen employed in navigating boats in rivers have never less than one hundred, nor more than five hundred Dams each per mensem.

Third. An active resolute man is appointed to watch the rivers. He settles every thing relative to the ferries, regulates the tonnage, and provides travellers with boats at the shortest notice. Those who are not able to pay at the ferries, are passed over gratis, but no one is permitted to swim across a river. It is also his duty to

hinder boats from travelling in the night, unless in cases of necessity. Nor is he to allow goods to be lauded anywhere but at the public wharfs.

Fourth. Remission of duties. His Majesty, from the excess of his beneficence, has remitted duties in this department that equalled the revenues of a kingdom. Nothing is now exacted upon exports and imports, excepting a trifle taken at the Bunders, (or ports) and which never exceeds two and a half per cent; and this demand is so inconsiderable, that merchants account this reduction a perfect remission. If a boat and people are hired, the rate for every thousand Mamuds is one Rupee per Coss. If only the boat is found by the owner, and the hirer pays the boatmen, it is only one Rupee for two Coss and a half.

For Crossing at the Ferries.

An elephant	...	...	2	Dams.
A cart loaded	...	...	4	"
Ditto empty	...	...	2	"
A camel loaded	...	...	1	"
Ditto without a load...	...	...	$\frac{1}{2}$	"
A horse, or an ox loaded	...	...	$\frac{1}{2}$	"
An ox without a load	...	...	$\frac{1}{4}$	"
An ass or a Yabu loaded	...	...	$\frac{1}{4}$	"
A man	...	...	1 $\frac{1}{2}$	Cheetel.

And at many ferries a man passes free.

Of Hunting.

The generality of people consider hunting merely as a diversion, but those who look into consequences discover it to be of real utility. His Majesty is exceedingly fond of this sport. When he intends to hunt, the Bundookcheean, surround the spot that contains the game, at the distance of four or five Coss from which is the station of the Kowr; and beyond that are the Ourah and others of rank; the whole being enclosed by the guards. In the space between the Bundookcheean and the Kowr, is the station of the Meer Toozeah; and behind him, at the distance of a Coss, are some of the principal attendants with the Khidmnteelah. In the

enclosure where the game is, some particular Omrahs and servants move about gently in quest of sport, and when they discover any, point it out to His Majesty. Some remain with His Majesty, and others disperse themselves on all sides. When His Majesty chooses to take rest, the courtiers are ready to attend him. Having given a short account of the manner of surrounding the place where the game is, something shall be said of the different ways of hunting.

Different ways of Hunting the Lion.

They make a large cage, strengthened with iron, into which they put a kid in such a situation that the lion cannot come at it, without entering by the door, which is left open. The cage is put in the place which the lion frequents, and when he enters to seize the kid, the door shuts upon him, and he is taken. Or an arrow is set in a bow of a green colour, which is fastened to a bough of a tree, and when the lion passes under it, the motion discharges the arrow and kills him. Or they fasten a sheep to the spot which he frequents, and surround it with straw worked up with some glutinous substance, so that when the lion attempts to seize the sheep, his claws become entangled in the straw, upon which the hunters issuing from their covert either kill him, or take him alive and tame him. But His Majesty has ordered that they should always be destroyed.

Sometimes a bold resolute fellow seats himself upon the back of a male buffalo, and makes him attack the lion, and toss him with his horns till he kills him. It is not possible for any one, who has not seen this sight, to form an adequate idea of the sport it affords, nor to conceive the boldness of the man, who seats himself erect like a pillar, notwithstanding the violent motions of the buffalo during the bloody conflict. And now I will say something of His Majesty's exploits for the satisfaction of the uninformed. Once on a hunting party, advice being brought that a lion had made his appearance in a thicket near a town, His Majesty went in quest of him. The lion struck his claws into the forehead of His Majesty's elephant, and

pinned him to the ground ; till the king put the lion to death, to the astonishment of every spectator. Another time, being hunting near Toodah, a lion seized one of his train, when he smote the beast with an arrow, and delivered the man from his clutches. Another time a large lion sprung up near His Majesty, who smote him with an arrow in the forehead. Another time a lion had seized a foot-soldier, and every one despaired of his life ; but His Majesty set him free by killing the lion with a matchlock. On another occasion, in the wilds, a lion moved towards him in such a terrible rage, that Shujahut Khan, who had advanced before His Majesty, lost his resolution, but the king stood firm, holding the lion at defiance ; when the animal, through instinct, becoming frightened at the sight of Heaven's favourite, turned about to escape, but was speedily killed with an arrow. But it is impossible for me, in my barbarous Huidu dicke, to describe in fit terms the actions of this inimitable monarch.

The Manner of taking Elephants.

This is done after several ways. One method is that which they call Khedeh, wherein cavalry and infantry are employed. In the summer season they beat drums and blow trumpets in the place where the elephants resort to feed. The unweildy animals are frightened, and run about till their strength is quite exhausted, and in search of rest, take shelter under the shade of a tree, when skilful persons throw ropes over them, and fasten them to the trunk. Here they are got acquainted with tame elephants, and familiarized by degrees, and taught to be obedient. The people who take the elephant are paid the fourth of its value. There is another method called Choorkhedeh, which is this : They carry a tame elephant to the place where the wild ones feed, the driver sitting upon him in such a manner as not to be perceived : when the two elephants begin fighting, the driver throws a rope over the wild animal. Another way is called Gedd ; they dig a deep ditch in the path which the wild elephant usually passes, and cover it with grass. When he comes near the pit-full, the people who are in ambush

make a great noise, from the dread of which the elephant precipitates himself into the excavation. Here, being kept short of provisions, he is tamed by degrees. Another method is what they call *Barferakh*: They enclose with a ditch the place where the wild elephants usually assemble at a particular season, leaving only one entrance, to which they fix a door with ropes, in such a manner, that upon slipping the ropes, it shuts fast. Next, they scatter food in and about the enclosure, which entices the elephants to enter, when the people come out of their hiding-place, slip the ropes, and shut the door. Sometimes elephants in their rage attempt to break open the door, when the people light fires and make a noise, during which time the elephants keep running about till their strength is quite exhausted. The tame elephants are fastened round the enclosure, and the wild ones are kept short of food till they become docile. These were the old ways of taking elephants. But His Majesty has invented a new method. A herd of male elephants are fastened to one spot in the form of a circle, and the females are brought into sight in another quarter; and men making a shout on all sides, the wild elephants run together, in order to join the others. Upon this the female elephants, who are trained to the practice, enter the enclosure, which is constructed for this purpose. A number of wild elephants follow them, and are then taken without any trouble.

The manner of hunting the Yuz, or Leopard.

This animal who is remarkable for his provident and circumspect conduct, is an inhabitant of the wilds, and has three different places of resort. They feed in one place, rest in another, and sport in another, which is their most frequent resort. This is generally under the shade of a tree, the circuit of which they keep very clean, and enclose it with their dung. Their dung in the Hindoovee language is called *Akhir*.

Formerly, a large pit used to be dug and covered with grass. This pit was called *Ordee*. When the Yuz stepped upon the grass, he fell into the pit; but it frequently hap-

First. *Oopurghuttee*, when they place the Yuz on the right side of the game. Second. *Reghnee*, when they take off his chain, and show him the game at a distance, whilst himself is in a covert, and he creeps along, and jumps upon the game by surprize. Third. *Meharee*, when they put the Yuz in a covert, and drive his carriage towards the deer, who being frightened at the appearance of it, flies to the quarter where the Yuz is hidden, who springs upon the game and seizes it. It is impossible to describe the activity and subtle artifices of this animal. Sometimes he raises such a dust with his feet, that he is entirely hidden under it, and he can bend himself so close to the ground, as to be scarcely above the surface. Formerly, they did not hunt with them more than three kinds of game, but now they take twelve different sorts. His Majesty ordered a screen to be made, which is called *Chuttermundle*, and it serves as a hiding place for the Yuz; the hunters set up a noise and drive the deer towards the screen, from behind which the Yuz springs out upon it. His Majesty liberally rewards the servants of this department who may merit encouragement, and there are also particular marks of favour bestowed upon the leopards, the relation of which would run me into prolixity. The following astonishing incident occurred under this auspicious reign. A deer contracted an intimacy with a leopard, and they lived and sported together; but this particular attachment did not prevent the leopard from hunting other deer. Formerly, they did not venture to let the leopard loose in the evening, for fear of his being untractable, or taking refuge in the woods; now he is so well trained, that he will hunt as well during night as in the day-time. They used also to cover their eyes, till it was time to set them at the game, from the apprehension that they would struggle to get loose immediately upon seeing it; but they are now taught to remain perfectly quiet with their eyes open. The Omrahs lay bets upon every forty leopards, and he whose animal seizes first wins the wager. Also the Dooreah (or leader) whose leopard first kills twenty game, takes five Rупees from his

brethern. Syed Ahmed Barah, who is at the head of this department, takes a Mohur from each person who wins a bet, from whence he acquires a considerable income. When an Emeer presents His Majesty with twenty pair of antelope's horns, he receives a Mohur from each of the other thirty-nine Omrahs. The Bundookeheean, and keepers of the Missels, have also their respective bets. His Majesty never hunts on Friday, in consequence of a vow that he made upon the birth of his eldest son.

The Sgaqosh.

Formerly, this animal hunted only hares and foxes, but now he is taught to seize an antelope. He is allowed a Seer of flesh every day. Each of these animals has a keeper at one hundred Rupees per mensem.

Dogs.

His Majesty has a great affection for this faithful animal, and is collecting them from all countries. The best are those of Cabulistan, especially those bred in the districts of Hezereh and Tesheen, where they cross the breed with leopards; which species has a particular name. There are various ways of hunting with dogs, some of whom are so brave that they will attack a lion.

Each Khaseh dog is allowed two Seer of flesh, and the others one Seer and a quarter, daily. Every pair of greyhound has a keeper at one hundred Dams per mensem.

The Manner of hunting Deer with Deer.

They fasten a snare about a tame deer, so that when a wild one engages him, he is entangled by the horns, and ears; upon which the hunters issue from their covert and seize him. If the tame deer is overpowered, or the snare breaks, he returns to his keeper. Sultan Firoze Kuljie had some idea of this manner of hunting; but it is only now brought to perfection. They will now hunt in the night, and if the wild deer runs away, or the snare breaks, the tame one obeys the orders of

his keeper, and comes or goes just as he directs. Formerly, they were afraid to send out a tame deer at night, and whenever one was let loose, it had a clog fastened to one of its legs, but now no such precaution is used. Some time ago a tame deer ran away in the wilds of the Soobah of Allahabad, and after passing many rivers and towns, travelled to his native country, Punjab, and there joined his former keeper. Formerly, only two or three people partook of this sport, and, for fear of frightening the wild deer, used to disguise their persons, or hide themselves in the grass; but His Majesty has introduced a method whereby upwards of four hundred people may go together. Forty oxen are taught to move slowly, and in such a manner as to conceal the people who are behind them. Also does are taught to entice the bucks into snares. A decoy-deer ensnared a Yuz, and they were brought together to Gujerat.

Ghuntaheerah is the name of another manner of hunting. A man takes in his hand a shield or a basket, so as to cover a lamp. Then with his other hand he rings a little bell. The animals running towards the light and the noise, are shot with arrows by those who lie in covert. There is another way of assembling the game together by a person's singing an incantation. But His Majesty considering both these methods to be nefarious, has ordered them to be discontinued.

Taghnee. A person shows himself to the deer stark naked, making a number of foolish gestures, upon which the deer, taking him for a mad man, come near and stare at him with astonishment, when the archers from their covert smite them with arrows.

Another way, called Bowkareh. Some archers hide themselves in the grass in the wind's eye, whilst others hold up a large sheet like a wall, and the deer being driven towards the sheet, are there shot with arrows.

Deddawen is much like that last mentioned.

Ajarek is when the archers cover themselves with green foliage, so that nothing of the human form appears,

and that their bows and arrows are concealed. Another way : The hunter hides himself in a tree, and from thence makes a noise like a deer, which brings them to that quarter, when he discharges his arrows upon them.

The Manner of hunting the Buffalo.

In the ground which he frequents, they fasten an iron ring with two ropes ; and near this spot they tie a female buffalo. An active, resolute fellow lies in ambush, and when the wild buffalo comes to the female, he binds him with the ropes ; but it frequently happens that the man is killed in making the attempt. The following is another way : They place snares on the banks of a pool of water, whither the wild buffaloes resort. Then people mounted on tame buffaloes, and, armed with spears, go into the water, and attack them, and, if any of them escape out of the pool, they are taken in the snares.

Of Hawking.

His Majesty sometimes hunts with the Baz, the Shahheen, the Shankar, the Shahbaz, and the Purkut ; but he is fondest of the Bashheerah ; and each of this last kind has a particular name. In the mid-spring all the falcons are sent into the country to moult ; and when the season is over, they are brought to the royal presence to be reviewed. The Moolcheen is a green bird no bigger than a sparrow, but like a royal falcon, he will bring down a crane. It is said that, with his talons he tears out the crane's eyes ; but neither the truth of this, nor the story of his cutting off the crane's wings whilst he is flying, have yet been ascertained. The Zodehpeer, which is brought from Cashmeer, is a green bird, smaller than a parrot, with a straight red bill, and a long tail. He seizes small birds in the air, and brings them to the fowler. Many other birds may be taught to hunt. The crow may be taught to seize the sparrow, the Deodenek, and the Sar. It would be tedious to say more upon this subject. Munsubdars, Ahlics and other cavalry are

appointed to this department. The foot soldiers who are natives of Cashmeer and Hindustan, are paid after two rates :

			Rs.	Rs.
Cashmeereean	1st Rate.	per mensem	4½	to 7½
do.	2nd Rate.	do.	4	to 5
Indian	1st Rate.	do.	3¾	to 4½
do.	2nd Rate.	do.	3	to 3½

Allowance of food for the Hawks.

The Cashmeereean, and many Indian falconers give their birds flesh only once a day ; but in the royal aviary they are allowed it twice a day in the following proportions :

<i>Names of birds.</i>	<i>Daily Allowance of Flesh.</i>
A Baz	7 Dams weight.
A Jurah	6 ..
A Behry, a Lacheen, and a Basheli	5 ..
A Chippuck Basheli, a Shickreh, a Beyserah, a Dhonce, and such like, each.	2 ..

In the latter part of the afternoon they let all these birds loose upon sparrows. A Baz, a Jurah, and a Behry, are each allowed to catch and eat seven. A Lacheen is permitted to have five, a Basheli three, and the other kinds two each. The Chergh and the Luckeh have flesh given them at this time. The Shahbaz, the Shunkar, and the Purkut are each allowed a Seer of flesh daily. Frequently they feed them with the game that they take.

Prices of Falcons.

Frequently men, through eagerness to possess a particular bird, or from ignorance of its worth, paying much beyond their proper value, His Majesty has enquired out the prices of each kind, in order that the

buyer may not be imposed upon, nor the seller be deprived of a reasonable profit.

A Baz	...	From 5	Rs. to 12	Mohurs.
A Basheh	...	5	Do.	3 Do.
A Shaheen	...	3	Do.	1 Do.
A Behry, a Jurah, or a Behry				
Butcheh	...	1	Mr.	2 Do.
A kehleh	...	$\frac{1}{2}$	Do.	1 Do.
A Chergh	...	$1\frac{1}{2}$	Rs.	$2\frac{1}{2}$ Rs.
A Chippuck Busheh	...	$\frac{1}{4}$	Do.	1 Do.
A Shikreh	...	$\frac{1}{2}$	Do.	$1\frac{1}{2}$ Do.
A Beyserah	...	$\frac{1}{2}$	Do.	2 Do.
A Chippuck Lucker	...	$\frac{1}{4}$	Dy.	1 Do.

And each of the above are of three kinds, viz. 1st, Those that have moulted once since taken. 2nd, Chicks who have not yet cast their feathers. 3rd, Those who had moulted before they are taken.

The master falconers are rewarded according to the number of game that their birds take. The settled rewards are from a Dam to a Mohur. If they bring a bird alive, they are paid according to its size and value. Half the reward goes to the Bazdar, or him who holds the falcon; and when he brings the game to the presence, he has a further donation of a twentieth part of the whole. If a falcon is sent in a present to His Majesty, the Koshbeghy and the Mushreff receive as follows:

<i>Names of Birds.</i>	<i>Koshbeghy's Fee.</i>	<i>Mushreff's Fee.</i>
Baz	$1\frac{1}{2}$...	$\frac{1}{2}$ Rupee.
Surah	1 Chern ...	1 Chern.
Basheh	Do. ...	1 Ashet.
Chergh, Lacheen, Chergoleh, Kehleh, or Behry Butcheh	1 Ashet ...	1 Dessy.
A Chippuck	1 Deseh...	1 Suky.

In the royal aviary there are never less than twenty Bazees, and the like number of Shaheens, thirty Jurahs, one hundred Bashes, Behrehs and Cherghs, twenty each;

Lückers and Shikars, twelve each ; but it is impossible to say how many more there may be.

The Manner of catching Water-Fowl.

This is done after several ways ; but the most curious is the following : They make an artificial bird with the skin and feathers of a water-fowl, the body of which is hollow, so that a man may put his head into it, and two apertures are made for him to see through. The man having put his head therein, stands in the water up to his neck, and getting amongst the birds, pulls them very dexterously under water by the legs ; but sometimes they are cunning enough to escape. In Cashmeer they teach a hawk to seize the birds whilst swimming, and to bring them to the man who attends in a little boat : those that are too large for the hawk to carry, he sits upon, till the boat comes to him.

The Manner of catching Partridges.

This is also done after various ways ; but the following is the most extraordinary. Tame partridges are taught, at the ringing of a little bell, to fight with the wild ones, during which the fowler throws a net over them. They are also put into a cage, which is hung round with snares of horse-hair, and, upon a signal given them by the fowler, they call the wild ones to them, who are taken in the snares.

The Manner of catching the Boodeneh.

In the night they take an earthen vessel with a narrow neck, and blowing into it make a noise like an owl. The Boodenehs, frightened at the noise, assemble together, when another man sets fire to some straw, the light of which dazzles their eyes, when the fowlers take them one by one, and put them in a cage, or else throw a net over them.

The Manner of taking the Lucker.

The bird is about the size of the Cherg, but its plumage resembles the Jurnh. They fix snares about his

body, and fill his claws with feathers ; when the other birds of prey thinking he has caught some game, come to seize it from him, and being entangled in the snares, they struggle and come tumbling together to the ground.

The Manner of catching the Ghowghiey.

They fasten together upon a cross-stick a Ghowghiey and an owl, surrounding them with snares. Both the birds being frightened, set up a noise, and the wild owls and Ghowghieys coming to their assistance, are taken in the snares.

It would run me into prolixity to describe all the different methods of hunting and fowling : I shall therefore pass on to another subject.

Of Games.

His Majesty, who is an excellent judge of mankind, uses these sports as a latent means of discovering other merits. They are of various kinds, of which a few particulars shall here be given.

The game of Chowgan,

Those who consult only appearances consider this merely as a piece of diversion ; but the wise, reflecting upon the great exertions that it requires, regard it as the touchstone of a man's strength and courage, and esteem it an excellent method of exercising and training for action both the man and his horse. When His Majesty enters the lists at this game, he pitches upon a fit person to be his adversary, and ten others are selected, and then divided into pairs by the cast of the die. Each couple play together for twenty-five minutes' continuance. This game is played after several ways. First, one of the parties places the ball in the hollow of his bat, and trundles it gently towards the *Chal* or pit. This manner

of ejecting the ball, is called in the Hindovee language *Rowl*. Then the adversary, with great skill and activity, catches up the ball in his bat, and flings it forcibly away before the other can come up with him. This found motion is called in the Hindovee language *Beyleh*. It is performed several ways, either by throwing the ball towards the right or to the left, and the other frequently snatches it from between his horse's legs or from under his belly; and sometimes when it comes in front, he catches it upon the spike of his bat. His Majesty performs all these feats with great address, frequently catching the ball in the air. When the ball is flung into the pit, a Kettle-drum is beat, to apprise every one of the game being concluded. In order to increase the ardour of the combatants, the players lay bets upon the game. Whoever throws the ball into pit wins the game. If the ball is caught on the spike of the bat, it is called a forced game; and when one is going to catch the ball upon the spike all the others crowd about him striving who shall carry it off, and in this contest astonishing feats of dexterity are exhibited. His Majesty is so dexterous, that he will catch the ball upon the spike in a dark night. For playing at night, they use balls of Palass; which wood burns for a considerable time, and is not heavy. The ends of the bats are ornamented with rings of gold and silver, and whenever they break off, whoever can catch them, has them.

The Manner of training Pigeons.

His Majesty is very fond of this amusement, and has brought pigeons into high esteem. The monarchs of Iran and Turan have sent him some very rare kinds; and the merchants also bring capital collections. A very fine green pigeon, named Meheneh, that belonged to Kookultash Khan, having fallen into His Majesty's hands, became the chief of the royal pigeons, and from him descended Ahsky, Pereezad, Almas, and Shahowdee, who were the progenitors of the choicest pigeons in the world. The pigeon-houses of Omar Sheikh Mirza, and Sultan Hussain Mirza are now

forgotten ; and such improvements have been made in the art of training pigeons, as astonish the pigeon-trainers of Iran and Turan. His Majesty, by crossing the breeds, which method was never practised before, has improved them astonishingly. The hen generally lays her eggs from twelve to twenty days, after coupling, but some who are weak and sickly couple in the month of Mehr (*k*), and do not deposit their eggs before Ferverdeen (*l*). The cock sits upon the eggs in the day-time, and the hen during the night. In winter they incubate twenty days, or if the weather be remarkably temperate, seventeen or eighteen days. For the first six days, the pigeons feed their young with Fuleh, which is grain macerated in their crops till it almost resembles water : from that period till the expiration of a month, they feed them from their crops with grain half digested ; after which they are themselves able to eat raw grain, when they are taken away from their dams, and given to the pigeon-trainers. At first the trainers give them only a fourth of their allowance of grain, till they have taken forty flights ; then they are taught to make circular flights, and to tumble in the air. In the royal pigeon-houses, each pigeon, before he receives his full allowance of grain, performs fifteen circular flights, and seventy tumbles ; and they are also taught to do this, and to fly to a great height in the night. On a journey or a march they fly the whole way, bearers carrying their houses ; and when the birds are fatigued, they rest themselves for a short time, and then pursue their flight. There are never less than twenty thousand pigeons with the court, out of which five hundred are Khaseh. Formerly, they did not know how to judge of pigeons by twisting their feet, or sleeting their eye-lids, or opening their nostrils ; but His Majesty has discovered these and other infallible criterions. He has appointed separate servants to this department, and has fixed the prices of pigeons after nine rates :

- (*k*) September.
- (*l*) March.

Classes.			prices per pair.	
Class 1 has no determinate price.				
2	3 Rupees.
3	$2\frac{1}{2}$ "
4	2 "
5	$1\frac{1}{2}$ "
6	1 "
7	$\frac{3}{4}$ "
8	$\frac{1}{2}$ "
9	3 Ashets.

When the pigeons are brought to be reviewed by His Majesty, they begin with the stock of Meheneh: then follow the Ashky, which, although they be also of the offspring of Meheneh, are considered as a distinct species. Next come those called Charjeshee, being of the stock of a pigeon that belonged to Hajee Aly of Samarcand, which coupled with an Oodee hen. After these, they are brought in tribes, according to their number, or time of being bred. The following are the names of the colours of the Klaseh pigeons: Zurreen, Emera, Zomiera Cheenee, Nustee, Shesekee, Oodee, Surmai, Kishmishee, Hulwai, Sundely, Jiggery, Nebaty, Doghee, Ushkee, Hullanee, Neluserree, Kooreh, Azruk, Ateshee, Sushtaloo, Gul, Gugger, Kagheezee, Aguree, Mohrekee, and Khezree. There are also many other beautiful pigeons, which, although they neither wheel nor tumble in the air, yet perform many pleasing tricks. Amongst them are the following: The Kowkh, which seems to say the word Yakroo. The Luckeh, whose cooing is very agreeable, and he carries his head with astonishing pride and stateliness. The Lowtun, who upon being shaken, and then put upon ground, jumps about with strange convulsive motions. The Kehrnee, who has such amazing affection for its hen, that when he has flown out of sight, if she is exposed in a cage, he instantly drops down upon it. They descend either with both wings spread, or with one open, or else with both shut. The Rubteh is a pigeon famous for carrying letters; but any pigeon may be taught to do this. The Neshwaree ascends in the air till

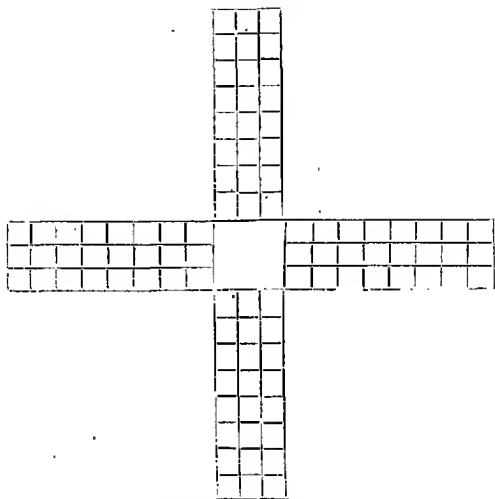
he is out of sight, and remains so far a day or two, after which he alights on the ground. There are also many other kinds that are valuable only on account of their beauty; such as the Sherazee, the Shushitree, the Shashenu, the Jougeeah, the Rezehdehn, the Muggessee, the Koime-ree, and the Gowlah. This last is a wild pigeon, of whom if a few are taken, they are speedily joined by a thousand others of their kind. There are people who obtain a livelihood, by sending these pigeons to feed abroad, and making them vomit up the grain, by giving them water strongly impregnated with salt. A pigeon is said to live to the age of thirty years. One hundred flying pigeons require for their daily allowance four Seers of Arzen. The others are fed with a mixture of the seven following grains viz., rice, split vetches, Moung, Arzen, Korer, Ledereh and Jewar.

The servants of this department are on the rolls of the army, and receive their pay accordingly. A foot soldier has from two Rupees to sixty Dams per mensem.

The Game of Chowper.

This is a very ancient Hindustany game. There are sixteen pieces of one form, but of four different colours, and they all move in the same direction. Frequently four people sit down together at this game, each having his respective adversary, and playing with four pieces of the same colour. There are three dice, having on one side one spot, on another two, on the third five, and on the fourth side six spots.

The table is composed of two parallelograms, intersecting each other at right angles; and each of the four sides of this cross is divided into twenty four equal parts, a square space being left in the centre of the whole, as is shewn in the following figure.



Each player places a peice on the sixth, and another on the seventh square of the middle line of the division which fronts him; and one piece on the seventh, and another on the eight square of the lower line of the division on his right. The pieces begin moving to the right, and proceed all round the table on the outer line, till they come to the middle line again. When the pieces are brought round to the sixth and seventh squares of the middle line, it is called a sure game, and from the situation he must throw the number that will exactly carry his pieces into the space in the centre, which concludes the game.

•Chundel Mundel.

This game was invented by His Majesty. The table resembles that for Chowper, only that it is circular, and has sixteen sides, for as many people to play at. There are four dice, and the pieces move the same as in the

game of Chowper. Whoever gets his pieces up first, is paid by the other fifteen players, and the next by fourteen, and so on, till the last, who pays every one.

Cards.

This is a well-known game. At first the pack consisted of twelve kings, with eleven cards dependent upon each in the following order :—

First, Ashweput, the king of the horses. He is painted on horse-back, like the king of Delhi, with the Chutter, the Alum, and other ensigns of royalty. On another card is his Vezzer mounted on horse-back; and the other cards of this suit have representations of horses, from one to ten each. Second, Gajput, the king of the elephants, is mounted on an elephant like the king of Orissa. His Vezzer is also on an elephant, and on the ten other cards are elephants. Third, Nurput, the king of men. Like the king of Bejajipoor, he is seated on a throne, and has different kinds of soldiers attending him on foot. The Vezzer is seated on a Sendely (or chair); and the ten other cards have foot soldiers from one to ten each. Fourth, Gurlyput, the king of the castles. He is sitting on a throne on the top of a castle; his Vezzer on a Sendely; and the other cards have castles. Fifth, Dheuput, the king of the treasures. Under his throne are bags of gold and silver coins. His Vezzer is seated on a Sendely in like manner; on the other ten cards are vases of gold and silver. Sixth, Dulput, the king of the warriors. He is seated on his throne clad in armour, and surrounded by soldiers in coats of mail. His Vezzer is in armour on a Sendely; and the other ten cards have men in armour. Seventh, Newaput, the king of the boats. He is seated on a throne in a boat; his Vezzer in like manner on a Sendely; and the ten other cards have figures of boats. Eighth, Typut is the figure of a queen seated on a throne, and surrounded by her handmaids. Her Vezzeress is on a Sendely; and the other cards have the figures of women. Ninth, Surput, the king of the Dewtahs (or celestials), whom they call Inder, seated on a throne. His Vezzer on

a Sendely, and on the ten other cards are figures of Dewtahs. Tenth, Assurpat, the king of the genii, is represented by Solomon, the son of David, seated on a throne. The Vezzer is on a Sendely; and on the other ten cards are figures of genii. Eleventh, Bmput, king of the wild beasts, is the figure of a lion, with other beasts of prey. His Vezzer is represented by a tiger, and on the other ten cards are different kinds of wild beasts. Twelfth, Eliput, the king of snakes, is a large snake riding upon a dragon. The Vezzer is a snake mounted on another of its kind; on the other ten cards are snakes. Of these twelve snits the first six are called Beeshbur, and the last six Kumbur. His Majesty has made considerable alterations and improvements in this game. The pack of cards now consisted of eight suits. First, the king of the gold coins is depicted in such a manner, that he seems to be bestowing the money upon those who stand round the throne. His Vezzer is seated on a Sendely looking at the treasure, and on the other ten cards are represented the different officers of the mint. Second, the king of the Berats (or grants) is seated on a throne, with his attendants presenting grants of different kinds for his ratification. The Vezzer is seated on a Sendely with a register-book before him; and on the other ten cards are the officers who are employed in drawing out these papers. Third, the king of the manufactures is looking at a Katass ox loaded with raw silk, and silken stuffs. The Vezzer, on a Sendely, is examining what goods are in store; and on the other ten cards are different animals loaded with goods. Fourth, the king of the Chung, or harp, is listening to a concert. The Vezzer, on a Sendely, is trying the abilities of some musicians; and on the other ten cards are different kinds of musical performers. Fifth, the king of the silver coins is giving away Rupees and other pieces of silver. The Vezzer, on a Sendely, is examining the coins; and on the other ten cards are the officers employed in the silver-coinage. Sixth, the king of the swords is trying the temper of a blade. His Vezzer is examining the arsenal; and on the other ten cards are different artificers employed in working iron. Seventh, the king of the

diadems is bestowing a crown. His Vezeer is preparing a crown, and on the other ten cards are tailors, and such like. Eighth, the king of the slaves, is mounted on an elephant: his Vezeer is in a chariot ; and on the other ten cards are different kinds of slaves some sitting, others falling down, some drunk, and others sober. These, with the ordinary kinds of cards, chess, and other delightful games, serve to recreate the paradisiacal assembly.

END OF THE SECOND PART.

AYEEN AKBERY.

VOL I.

PART III.

CONTAINING

REGULATIONS FOR THE REVENUE DEPARTMENT.

Of Eras.

HAVING given a summary account of His Majesty's new arrangements in the household, and in the military department, I shall now say something of the management of the revenues, beginning with æras, all public transactions being regulated thereby.

Every nation forms an era from some memorable event, such as a change in religion ; the accession of one family to the throne upon the expulsion of another ; a great earthquake, or a flood. But as a multiplicity of æras occasions confusion in public transactions, His Majesty, in the twenty-ninth year of his reign, ordered that all old dates should be discontinued, and substituted a new one in their stead, as will be hereafter particularly explained.

By the joint exertions of the ancient philosophers, wonderful observatories have been erected, from whence, with the assistance of astronomical instruments, they ascertained the situations and motions of the heavenly bodies, and determined the latitudes and longitudes of places, with many other useful discoveries. But these grand objects cannot be obtained solely by means of the wealth of individuals, they require also the patronage and encouragement of monarchs, and moreover demand thirty years' observation to be informed of the revolutions of the planets. So that the more time and the greater

pains are bestowed upon these studies, the more effectually will they be brought to perfection. Numbers, by their skill and assiduity in these researches, have left their names to posterity.

Down to the present year, which is the fortieth of the reign, the following spaces of time have elapsed from the periods in which the most famous observatories were constructed.

<i>Observatories.</i>	<i>Years since</i>
Those of Archimedes, Arastarcus, and } Aberkhus, in Egypt }	1769
That of Ptolemy in Alexandria	1410
That of the Khalif Mamoon in Baghdad	798
That of Syeil Ben Aly, and Khaled Ben } Abdulmalek, at Damascus }	764
That of Nebatty, in Raca	654
That of Nasserdedeen Tousee, which was } erected in Maragha }	362
That of Mirza Ulugh Beg, in Sumerkund, } and which is esteemed the best of all ... }	156

There are different astronomical tables, to the number of two hundred and upwards. Whatever particular motions happen to the heavenly bodies in the course of a year, being collected together, are called an almanac. The almanac contains the diurnal progression of the planets, from the time of the sun's entering the sign Aries, till his return to that point of the Zodiac. The Hindoos call such an almanac *Puttereh*.

The sages of Hindustan say that the science of astronomy is from divine revelation; for that when a man is endowed with purity and sanctity of character, he is made acquainted with the various forms of existence, in the superior and in the lower regions, and becomes privy to whatever has happened, or that will come to pass; and all these mysteries are written in a book called *Sedhant* (*siddhānta*). They have at this day nine such books. First, *Brahma Sedhant* (*Brahma-siddhānta*), dictated by *Brahma*. Second, *Soorej Sedhant* (*Surya-*

śiddhānta), dictated by the sun. Third, Soam Sedhant (*Soma-siddhānta*), dictated by the moon. Fourth, Berispūt Sedhant (*Vrihaspati-siddhānta*), dictated by the planet Jupiter. And the revelation of these four is placed at an immense distance of time. The other five they consider as having been dictated by mortals. Fifth, Gurg Sedhant (*Garṇa-siddhānta*). Sixth, Narnā Sedhant (*Nirāṇa-siddhānta*). Seventh, Paraser Sedhant (*Parāśara-siddhānta*). Eighth, Poolast Sedhant (*Palastya-siddhānta*). Ninth, Becshishtha Sedhant. (*Vasishtha-siddhānta*.)

All nations compute time by days and nights. The natural day in Turan and in Europe, is computed from noon to noon. In China and Chinese Tartary, they reckon it from midnight to midnight. But the generality of people reckon from sunset to sunset. According to the Hindoo philosophers, the natural day is thus computed. In Jumnokē (*Yamakoti*), which they make to be the eastern extremity of the globe, from sunrise to sunrise: in Roomāk (*Romaka*), the western extremity, from sunset to sunset: in Lunka (*Lanka*) the southern extremity from midnight to midnight and in Delhi they also reckon after this manner: In Siddapoor (*Siddhapura*), the northern extremity, from noon to noon. The artificial day consists of a complete revolution of the sun round the earth, without making any allowance for its retrograde motion. Summarily, all nations, for the ease of calculation, reckon by artificial days, which they divide into equal parts. In the astronomical tables of Nebatty, the difference between a natural and an artificial day is made to be fifty-nine minutes, eight seconds, eight thirds, and forty-six fourths. The Ilkhanian tables make the difference the same in the minutes and seconds, but say; nineteen thirds, forty-four fourths, two fifths, and thirty-seven sixths. Ulugh Beg and Nassereddēn agree with Ilkhan in minutes, seconds, and thirds, but make forty-seven fourths, and forty-three fifths. In Ptolemy's tables, and in his *Almagestum*, the minutes and seconds are the same as those; but he says seventeen thirds,

twelve fifths, and thirty-one sixths. These disagreements must have arisen from the difference of skill, or the defects of instruments.

The year and the seasons are computed from the sun's revolution round the Zodiac. From his quitting one point, till his return to the same again, is a year. The time that he remains in one sign, is called a solar month. The time that the moon takes in going from one conjunction with the sun to another, or from one opposition to another, or such like, is called a lunar month. Twelve monthly revolutions of the moon, being nearly equal to one annual revolution of the sun, twelve lunar months are called a lunar year. Thus both the year and month are solar and lunar, natural and artificial.

The natural year and month, are when the revolution is complete ; and the artificial, is when the computation is made in days, and not in revolutions.

The Hindoos divide the year into four parts, allotting each for a particular purpose.

Having now given a general idea of years, months and days, I shall proceed to say something of ancient aeras.

The Aera of the Hindoos.

The epocha of this aera is the creation of Brahma, and every one of his days is the commencement of a new aera. Every one of his days consists of fourteen Munoo (*manu*), or sons of his will, who are his coadjutors in the works of creation. Every Munoo (*manu*) comprises seventy Kulebs (*kulpa*) each containing four Jowgs (*yuga*), or forty-three lak and twenty thousand years. On this, which is the first day of the fifty-first year of the age of Brahma, there have been six Mundos (*manu*) ; and of the seventh Munoo (*manu*), there have elapsed twenty-seven Kulebs (*kulpa*), and three Jowgs (*yuga*) of the twenty-eighth Kuleb (*kulpa*), and four thousand seven hundred years of the fourth Jowg (*yuga*):

In the beginning of the fourth, or present Jowg (*yuga*), Rajali Joodishter (*Yudhishtira*) was universal monarch; and the commencement of his reign became the epocha of an æra, of which to this time (being the 40th year of the reign) there have elapsed four thousand six hundred and ninety-six years. After him Bickramajeet (*Vikramāditya*) reckoned from his own accession to the throne, and reigned one hundred and thirty-five years. Of this æra there have elapsed one thousand six hundred and fifty-two years. It is said that a youth named Salbahin (*Salivahana*) made war upon Bickramajeet (*Vikramāditya*), and, after having taken him prisoner in battle, asked him what boon he had to request? Bickramajeet (*Vikramāditya*) answered, "My only desire is that my æra may not be discontinued in public transactions." Salbahin (*Salivahana*) granted his request, but at the same time made use of another æra from his own accession. Of the æra of Salbahin (*Salivahana*) there have elapsed one thousand five hundred and seventeen years. The Hindoos believe that this æra will continue in use for the space of eighteen thousand years, after which they say that Raja Bidjeeabundun (*Vijayabuddhana*?) will introduce a new æra from his own accession to the throne, which will last ten thousand years. Then Naka Arjen (*Nagārjuna*) will sit on the throne, and establish another æra, which will continue for four lacs of years. And, lastly, Kulkee Owtar (*Kalki-aratara*) will institute an æra, which will remain in use for eight hundred and twenty-one years. And all the six æras now mentioned, excepting that of Bickramajeet (*Vikramāditya*), are metaphorically called by them Saka (*saka*), and held in the greatest veneration. Besides these six, there are many others including that of Bickramajeet (*Vikramāditya*), and which they call Sumbut (*sumvat*). The æra of Bickramajeet (*Vikramāditya*) was changed from Saka (*sika*) into Sumbut (*sumvat*) upon the invasion of Salbahin (*Salivahana*). After the expiration of these six æras, the Snt Jowg (*satya-yuga*) will commence, and give rise to a new æra. The Hindoo astronomers reckon the months and years after four kinds. First, Soormass

(*saura-māsa*), which is the time that the sun is in one sign of the Zodiac, and this year consists of three hundred and sixty-five days, fifteen Ghurries, thirty Puls (*pala*) and twenty-two and a half Bepuls (*vipala*). Second, Chundermass (*chāndra-māsa*), which is computed from Purwa (*pratipat*) to Amavus (*amāvasyā*), and its year consists of three hundred and fifty-four days, twenty-two Ghurries, and one Pul (*pala*). They reckon the commencement of the year from the sun's entering the sign Aries. This month consists of thirty Tit'hs (*tithi*) each containing twelve degrees of the moon's circuit, reckoning from her conjunction with the sun ; and according to the quickness or slowness of the moon's progress, the Tit'hs (*tithi*) differ in the number of Ghurries ; but no Tit'h (*tithi*) is of more than sixty-five Ghurries, nor less than fifty-four Ghurries. The first Tit'h (*tithi*) is called Parwa (*pratipat*) ; the second, Dooj (*dyutiyā*) ; the third, Teej (*tritīyā*) ; the fourth, Chowt'h (*chaturthi*) ; the fifth, Panchomee (*panchamī*) ; the sixth, Chut'h (*shashthī*) ; the seventh, Sutneen (*saptamī*) ; the eighth, Ashtomeen (*ashtamī*) ; the ninth, Nowneen (*navamī*) ; the tenth, Dusmeen (*dasamī*) ; the eleventh, Ekādussey (*ekadasi*) ; the twelfth, Duādussey (*dvadasī*) ; the thirteenth, Terodussey (*trayodasī*) ; the fourteenth, Chowduss (*chaturdasī*) ; the fifteenth, Pooran Massee (*purnamāsi*) or full moon ; and from the sixteenth to the twenty-ninth, the same names are used, excepting for the thirtieth, which, is called Amavus (*amāvasyā*). The first half of this month is called Shookulputch (*suklapaksha*), and the last half, Kishenputch (*krishnapaksha*) ; and they begin the month from Kishenputch (*krishnapaksha*). In most of their almanacs the year is solar, and the months lunar.

The artificial lunar year is less than the solar by 10 days 53 Ghurries 29 Puls (*pala*) and $2\frac{1}{2}$ Bepuls (*vipala*) ; and this difference, in the course of two solar years eight months and fifteen days, amounts to one month. And according to the calculations in the Ephemerises, this difference happens in the course of three years, or in two years and one month. After the first method of calculation, in

every twelve months, there is this excess ; and in the year when it amounts to one month, they reckon one month twice. According to the second way, the solar month, wherein there are two conjunctions of the sun and moon, is reckoned twice ; and this double calculation never happens but from Chyte (*Chaitra*) to Kenwar or Assin (*A'svina*). This intercalary month the astronomers call Adhic Mass (*adhi-ma'sa*) and the vulgar, Lound. The third kind of month is that which they call Sawon Mass (*sa'van-ma'sa*). This they begin at any day they please, and make the months to consist of thirty days each, or the year of 360 days. The fourth kind, Nechutter Mass (*nakshatra-ma'sa*), is reckoned from the moon's quitting any mansion till her return to it again. This month consists of twenty-seven days, and the year of 324 days.

The Hindoos reckon six seasons, each of which they call Rittoo (*ritu*). The first, called Bussunt (*vasanta*), is the time that the sun is in the signs Pisces and Aries ; and this is the temperate season. Second, Gerykhum, (*grishma*) whilst the sun is in the signs Taurus and Gemini, is the hot season. The third, Beekha (*varsha*), whilst the sun is in Cancer and Leo, is the rainy season. The fourth, Surd (*s'arat*) when the sun is in Virgo and Libra, which is the end of the rains, and the commencement of the winter. The fifth, Keymunt (*hemanta*), when the sun is in Scorpio and Sagittarius which is the winter. The sixth Shishra (*sisira*) when the sun is in Capricornius and Aquarius, which is the season between winter and spring. They also divide the year into three parts which they name Kall (*kala*), beginning with the month of Phagun (*phalguna*). The four hot months, they call Dhopakall : the four rainy months, Berkhakall (*varsha-kala*) ; and the four cold months Seetkall (*sita-kala*). And throughout Hindustan they do not reckon more than three seasons of the year. Thus Pisces, Aries, Taurus, and Gemini are the summer ; Cancer, Leo, Virgo, and Libra, are the rains ; Scorpio, Sagittarius, Capricornius, and Aquarius, are the winter.

They also divide the solar year into two parts, the first commencing with Aries, and ending with Virgo ; and this half they call Ootergole (*uttara-gola*) or the sun's course to the north of the Equinoctial. The other half commences, with Libra, and ends with Pisces, and is called Decangole (*dakshina-gola*) or the sun's course to the south of the Equinoctial. Also from the first of Capricorn to the end of Gemini they call Ooterayin (*uttara'yana*.) or the sun's northern declination ; and from the commencement of Cancer to the end of Sagittarius Dutchenayin (*dakshina'yana*), or the sun's southern declination. And according to their belief, many affairs are particularly dependent on these two divisions ; and to die in the first, is esteemed very fortunate.

They divide the day and night into sixty equal parts, each of which they call Ghuttee (*ghati*), or more commonly Ghurry. Each Ghurry is subdivided into sixty Puls (*pala*), and each Pul (*pala*) consists of sixty Narys (*na'di*) which are sometimes called Bepul (*ripala*). The Nary (*na'di*) contains six respirations of a man of a temperate habit, who is in perfect health, and at rest. They say that a man of a temperate habit, in full health, respire 360 times in the space of a Ghurry, or 21,600 times in the course of a day and night. The breath which is respired they call Sowass (*s'vassa*) : and that which is inspired, Pursowass (*prasva'sa*) : and collectively they are called Purran (*pra'na*). Six Purrans (*pra'na*) make one Pul (*pala*), and sixty puls (*pala*) are an astronomical Ghurry, or Sat (hour), which is the twenty-fourth part of day and night. One of these Ghurries is equal to two and a half of the ordinary Ghurries before described. They likewise divide the day and night into four equal parts, which they call pahars (*prahara*).

The Khathain Era.

They reckon from the creation of the world, which they place at the distance of eight thousand, eight hundred, and eighty-four Yuns and sixty years. A

Vau consists of ten thousand years ; and they believe that the world will exist for the space of three hundred thousand Vans. Their year is a natural solar one, and their months natural lunar. They begin their year from the sun's entering the fifteenth degree of Aquarius ; but Mohyeddeen Meghircby says, they reckon from the 16th degree ; and others make it to be the 18th degree.

They divide the day and night into twelve Chaghs, each of which is subdivided into eight Khos, every one of which has a different name. They also divide the day and night into ten thousand Peneks.

They have three cycles for their months and years, viz. Shangvun, Joongvun, and Khavun, each comprising sixty years ; and the years that compose the cycle bear its name. They also make use of cycles of ten and twelve. The first is applied to years and days, and the other to months and the subdivision of days ; and by compounding these cycles, after a multiplicity of calculations, they form the cycle of sixty years.

The Turkish Æra, called also Ighuree,

Is like that of Khathai, excepting that this has only the cycle of twelve. They reckon their years and days after the same manner. In some astronomical tables it is asserted, that they also make use of the cycle of Ten.

It is not known from what event they commence their æra. Abu Rihan says that the Turks add nine to the common years of the Syromacedonian æra, and, dividing the amount by twelve, the remainder shews the year of the cycle, commencing with the mouse, and reckoning on to the animal of that number. However, upon trial, this will be found to be erroneous by one year : therefore it seems that the reckoning should commence with the ox. Although we are ignorant of the commencement of this æra, yet we know sufficient to determine the cycle and year, compared with the Syromacedonian æra. And if seven be added to the common years of the Mulliky æra and the amount divided by twelve,

whatever is the remainder will be the number of the year, reckoning from the mouse.

Names of the twelve years that form the Cycle.

1. Sitchkan, the mouse. 2. Oud, the ox. 3. Pars, the tiger. 4. Tewish Kan, the hare. 5. Lowey, the crocodile. 6. Ilau, the snake. 7. Yoont, the horse. 8. Ku, the sheep. 9. Beetch, the monkey. 10. Tekhaka, the cock. 11. Eyt, the dog. 12. Tunkooz, the hog. At the end of each of these names they add the word *il*, which signifies year.

The Astrological Era.

Astrologers reckon this from the commencement of the world, at which time they say all the planets were in the first sign of Aries. The year is solar and by their calculation there have elapsed one hundred and four thousand, six hundred and ninety six years.

The Era of Adam.

Commences with his creation. The years are solar, and the months lunar. According to the Ilkhanian and some other astronomical tables there have elapsed of this era five thousand three hundred and fifty three solar years. Some historians say six thousand three hundred and forty-six solar years: others make it six thousand nine hundred and thirty-eight: and others again say six thousand nine hundred and twenty solar years, and from the learned amongst the Christians, I have heard that it is six thousand seven hundred and ninety-three years.

The Jewish Era.

Commenced from the creation of the world. The years are natural solar, and the months artificial lunar. They reckon their months and days like the Arabians. Their year is of two kinds, simple in which there is no intercalation, and Abur, which is intercalary. Like the Hindoos they intercalate a month every three years.

The Era of the Flood.

Is computed from that calamity. The years are natural solar, and the months natural lunar. The year commences when the sun enters the sign Aries. Abul Masher of Balkh having calculated the regression of the planets, places the commencement of this era at the distance of 4696 years.

The Era of Bukhtnasser or Nebuchadnezzar.

This prince instituted an era from the commencement of his reign. It is an artificial solar year of 365 days. The twelve months have 30 days each, which making only 360 days, five days are added at the end of the year. Ptolemy in his *Almagestum*, calculating from the revolutions of the planets, makes this era to have commenced 2341 years since.

The Era of Alexander.

Begins from the death of that monarch. The year and month are artificial solar. According to Tawoon of Alexandria, and Ptolemy in his *Almagestum*, there have elapsed of this period 1917 years.

The Coptic Era.

It begins from the creation. Nebbatty says it is an artificial solar year of 365 days. In the *Zeech Sultany* the years and months are said to resemble the Syromacedonian, and that the intercalations differ only in that the intercalary days of the Egyptians are placed six months before those of the Syromacedonians.

The Syromacedonian Era.

The years and months are artificial solar, of 365 days and 6 hours exactly; and in some astronomical tables the excess is made to be something less than six hours. Thus, Ptolemy says it is less by fourteen minutes and forty-eight seconds. Ilkhan makes the minutes the same as Ptolemy, but says thirty-two seconds and thirty thirds. According to the Khathain calculation, the minutes are

the same, but thirty-six seconds and thirty-seven thirds. Ulugh Beg agrees in minutes, but says thirty-three seconds. Mohyeddeen Meghreby calculates twelve minutes. Nebbatty, says thirteen minutes thirty-six seconds. Mohyeddeen adds, that by some of the Syromacedonian calculations it is made to be something more; and according to others amongst them, something less than six hours, so that a quarter of a day is about the medium. Others assert that the Syromacedonian observations have determined it to be exactly six hours. Consequently it is a natural solar year, although Mulla Aly Kowshekee makes a solar year to be something less than 365 days six hours. This era begins from the death of Alexander, although it was not brought into use till twelve years after that event. Others say that he established this era in the seventh year of his reign, when he left Macedonia to make conquests. But, according to Mohyeddeen Meghreby, this era commenced with the reign of Seleucus, who founded the city of Antioch. Both the Jews and Syrians make use of this era. They say, that when Alexander, the son of Philip, marched from Greece to subdue the Persian empire, he came to Jerusalem; when, assembling together the principal Jews of Syria, he commanded them to discontinue the Mosaical era, and to compute from the commencement of his reign. They answering, said, "Our forefathers never continued any era for above a thousand years; and, behold, this year will complete such a period; so that from the next year we will do as thou commandest us." And they did accordingly. This happened in the twenty-ninth year of Alexander's age. Some say that the Syromacedonian year was originally Hebrew. Gowshear, in his Astronomical Tables, says that the Syromacedonian and the Syrian year are the same, excepting that they differ in the names of the months. The Syrian year begins on the first day of the month Teshreen-ul-ewwel, which at first happened when the sun was in the fourth degree of Libra, but now falls on the sixteenth. The Syromacedonian year commences on the first of Kanoon-ul-Sany, when the sun is near the twentieth degree of Capricorn. Nebbatty says

this æra began under the reign of Philip, but that he named it after his son, to increase his fame : and, calculating from the regression of the planets, he makes 1905 years to have elapsed.

The Æra of Augustus.

He was the first of the Cæsars (*o*) ; and the birth of Jesus Christ happened under his reign. It began from his accession to the throne. The year is like the Syromacedonian, and the months are the same as the Coptic. The last month in the common year has thirty-one days, and thirty-five days in the Leap year. Of this æra there have elapsed 1623 years.

The Christian Æra,

Commences from the birth of Jesus Christ. The year consists of 365 days and five hours. Like the Syromacedonians, they add one day at the end of every four years. They begin reckoning their day from midnight. Like the Arabians, they have different names for the days of the week, and begin with Sunday. Their year commences from the sun entering the sign of Capricorn, or, according to others, from the seventh degree.

The Æra of Antoninus of Rome.

It begins from his accession to the throne. The years are the same as Syromacedonian, and the months like the Egyptian. According to Ptolemy's calculations of the situations of the fixed stars, it appears that 1457 years have elapsed of this æra.

The Æra of Constantine.

He was the first Christian emperor ; and this æra commenced with his reign. The years are Syromacedonian, and the months Egyptian. This is the 1410th year of the Constantine æra.

(*o*) The Persian historians always confound together Julius and Augustus.

The Era of the Hijera.

The Arabians, before the time of Mahommed, had various æras, such as from the building of the Caaba, and the commencement of the reign of Omar Ben Rebeyan in Hejaz, where he introduced idolatry : and this æra continued in use till the year of the elephants, which incident produced a new one. Every tribe of Arabs had its æra from some particular event that had happened to them. In the time of the prophet, very little attention was paid to dates, till the Hijera, from which period every year had a different name. Thus the year that he fled from Mecca to Medida was called *Amul Izun*, the year of permission (to go from Mecca to Medina). The second year, *Amul Emr*, the year of command, (to combat the infidels). When Omar ascended the throne of the Khalifat, Abu Musa Asherec, governor of Yemen, made the following representation : "I have received your mandate written in the month of Shaban, but am not able to discover the date of the year." The Khalif assembled together the learned of all nations, to consult them upon the subject. The Jews recommended their own æra ; and the Magi explained the Persian method of computation called *Mahroze*. But as they both had intercalations, the calculations of which would have been found difficult, the æra of the Hijera was adopted in preference. According to it, the month is reckoned from one new moon to another. It never consists of more than thirty, nor less than twenty-nine days. It sometimes happens that four successive months are of thirty days, and three following months of twenty-nine days each. Astronomers reckon the lunar month after three ways. 1st, Natural, which is the time the moon takes in going from one appointed aspect with the sun, such as a conjunction, or an opposition, till her return to the same point. 2nd, Artificial. The motion of the moon varying, and the calculation of the difference being attended with difficulty, they reckon by artificial months. According to the tables of Ulugh Beg, the artificial lunar month consists of twenty-nine days, twelve hours, and forty-

four minutes. 3rd, In the Ephemeris the rule is, that if the excess is more than half a day, they reckon it as one day. Thus, in common years, they make the month of Moherrem thirty days, and the next month twenty-nine days, and so on alternately. The artificial lunar year consists of 354 days, eight hours, and forty-eight minutes; being less than an artificial solar year by ten days, twenty hours, and twelve minutes. Mirza Ulugh Beg, in his new astronomical tables, makes 1002 years to have elapsed of this æra down to the present time.

The Æra of Yezdijurd, the Son of Sheriar, the Son of Hormuz, the Son of Noorshirvan.

It began from the accession of Gensheed to the throne of Persia. Every succeeding monarch gave his own name to it, so that Yezdijurd only followed the example of his predecessors. The years are like the Syromacedonian, but they intercalate only once in one hundred and twenty years, when they make the year to consist of thirteen months. The first intercalation was the month Ferwerdeen, which was reckoned twice under the same name. The second was Ardebehest, and so on. Scarcely had Yezdijurd given his name to the æra, than he was dethroned, and the accounts of the intercalations were entirely neglected.

The Æra of Mullik Shah.

Is also called Jilalee. Before his time they used the Persian æra; but by having neglected to make the intercalations, the year began improperly. By the command of Sultan Jilaleddeen Mullik Shah Siljuckee, the efforts of Omar Kheyam, and several other learned men, formed this æra, and made the year to begin from the sun's entering the sign Aries. At first the years and months were both natural; now the month is an artificial one of thirty days; and at the end of Isfendiar they add five or six days. Of this period there have elapsed five hundred and fifteen years.

The Khuneean Era.

Begins with the reign of Ghazan Khan, and is founded upon the astronomical table of Il Khan. The years and months are natural solar. Before his time they dated all public deeds from the Hijera; but the lunar year was in common use. This method of computation was the occasion of much oppression; because thirty-one lunar years are only equal to thirty solar ones, and the revenues being demanded in lunar years, whilst the harvests kept pace with the sun, the husbandman suffered a grievous loss. Ghazan Khan immortalized his reign for justice, by abolishing that mode, and introducing this era. The names of the months are the same as the Turki-hi, with the addition of the word Khunee at the end of each. Of this period there have elapsed two hundred and ninety-three years.

The Emperor Akber's Era, called Ilahce.

His Majesty had long been desirous of establishing a new era in Hindustan, in order to remove the perplexity that a variety of dates unavoidably occasion. He disliked the word Hijera (*p*), but was apprehensive of offending ignorant men, who superstitiously imagine that this era and the Mahomedan faith are inseparable; although it be evident to the sensible part of mankind, that dates are only of use in worldly transaction, and can have no connection with religion. But as the world abounds with ignorant people, whilst the number of the wise and discerning is but small, he delayed carrying his intention into execution, till the 992d year of the Hijera, when his light having shone upon mankind, and enlarged their understandings, he embraced that opportunity for accomplishing this purpose. The illustrious Emeer Futtah Ullah Sheerazy corrected the calendar from the astronomical tables of Ulugh Beg, making this era to begin with His Majesty's reign; and contemplating the character of the monarch, named it Tarikh Ilahce

(or the mighty era). The years and months are both natural solar, without any intercalations. The names of the months and days correspond with the ancient Persian. The months are from twenty-nine to thirty days each. There is not any week in the Persian month, thirty days being distinguished by different names ; and in those months which have thirty-two days, the two last are named *Rozo' Shub* (day and night) ; and, in order to distinguish one from the other, are called first and second.

ماه‌های هندی <i>The Hindo- vee Months.</i>	ماه‌های خطا <i>The Khath- ain Months.</i>	ماه‌های ایغور <i>The Ighurian Months.</i>	ماه‌های مجیدان <i>The Jewish Months.</i>	ماه‌های قبطی <i>The Egypti- an Months.</i>
چیت Cheyte.	چنه Chunweh.	آرام ای Aram Iy.	تسری Tisri.	توت Toos.
بیساکه Boisakh.	ژژوه zhezheveh	ایکندی ای Ikundy Iy.	مرچسوان Marchesvan.	فارفی Farfi.
جیتبه Jeyte,	ساعوه Samweh.	اوجن ای Ojeuj Iy.	کسلو Caslev.	آثور Asore.
اساره Assarh.	هزوه Huzweh.	درونج ای Derwenj Iy.	طیبت Tebes.	خواق Khoac.
سانون Sanwon.	اوه Ooweh.	پیتسج ای Pitsunj Iy.	شباط Shebat.	طوبی Tuba.
بهادون Bhadun.	لووه Looweh.	برمکریج ای Bermakretch Iy.	آزار Azar.	مناخیر Mekheer.
کنوار Kunwar.	چوه Cheweh.	اووچ ای Oowetch Iy.	نيسان Nisan.	فمانوت Famenoos.
کاتک Katik.	باوه Baweh.	توکسچ ای Tokseetch Iy.	ایار Iyer.	فرموتی Farmusee.
اگن Aghun.	کوه Kheweh.	سکسچ ای Sukseetch Iy.	سیوان Sivan.	فاخون Fakhoon.
پوس Pous.	شبه Shubweh.	بتسچ ای Bitseetch Iy.	تموز Temuz.	فانوی Faveny.
ماگه Maugh.	شیایوه Shyeweh.	السیچ ای Alseetch Iy.	آب Ab.	ایپیفی Epiefee.
پهگن Phagun.	سروه Sirweh.	خقسا بات ای Hoksabat Iy.	ایلول Elul.	ماسورعی Mesooree

ماه‌های رومی <i>The Syro-Macedonian Months.</i>	ماه‌های نصاری <i>The Christian Months.</i>	ماه‌های هجری <i>The Arabian Months.</i>	ماه‌های فارسی <i>The Persian Months.</i>
تشرین الاول Teshreen I.	جانواری January.	محرم Moherrum.	فروردین Ferverdeen.
تشرین الآخر Teshreen II.	فبرواری February.	سفر Safer.	ارد بهشت Ardebehesht.
کانون الاول Kanoon I.	مارچ March.	ربیع الاول Reby. I.	خرداد Khordad.
کانون الآخر Kanoon II.	اپریل April.	ربیع الآخر Reby II.	تیر Teer.
شباط Shebat.	مئی May.	جمادی الاول Jemady I.	امرداد Amerdad.
آزار Azar.	جون Jnne.	جمادی الآخر Jemady II.	شهریور Sheriyr.
نیسان Nisan.	جولای July.	رجب Rejab.	مهر Meh.
ایار Iyer.	اگست August.	شعبان Shaban.	آبان Aban.
حزیران Hezeran.	سپتمبر September.	رمضان Ramzan.	آذر Azer.
تموز Temuz.	اکتوبر October.	شوال Shewal.	دی Diy.
آب Ab.	نومبر November.	ذوالقعدة Zulkaad.	بهمن Behmen.
ایلول Elul.	دیسمبر December.	ذوالحجج Zulheej.	اسفندیار Isfendiār.

Of Tribute and Taxes.

Seeing that without a sufficiency of food to recruit the animal strength, no one can exert himself so as to deserve a subsistence, and as this is to be merited either by corporeal or intellectual labour, it is incumbent on all ranks of people to employ themselves to the same end. But the success of these operations, which tend to the ease and comfort of every condition of life, depends upon the justice of monarchs, and the integrity and ability of their ministers ; for every country has something peculiar to itself. Some soils produce crops almost spontaneously ; whilst others require the greatest exertions of labour and skill. Much depends upon the vicinity or distance of water ; and the neighbourhood of cities ought also to be a matter of consideration. So that it, behoveth the officers of government, in their respective districts, to attend to every one of those circumstances, that the demands of the state may be fixed accordingly. In former times, the monarchs of Hindustan exacted the sixth of the produce of the lands ; in the Turkish empire, the husbandman paid the fifth ; in Turan, the sixth ; and in Iran, the tenth. But at the same time there was levied a general poll-tax, which was called Kheraj. Cobad (*p*) disapproved of this arbitrary mode, and intended to have made a measurement of all the arable land in his empire, for the purpose of ascertaining an equitable fixed revenue. He however died before he could carry this intention into execution : But his son (*q*) Noorsheervan adopted his plans, and instituted a land-measure of sixty square Kissery Guz ; and, computing the produce of such a quantity of land to be a Kefecz, valued at three Dirhems, he determined that a third part should be the proportion of revenue. The Kefecz is a measure, which is also called Saa (*r*), consisting, some say, of eight Retels ; whilst others make it to be something more. The Dirhem was equal in weight to a Miskal. When the Khalifat descend-

(*p*) King of Persia.

(*q*) Under whose reign Mahommed was born.

(*r*) A pound of twelve ounces.

ed to Omar, he approved of the wisdom of Noorsheervan, but introduced a few innovations, which may be learnt by consulting ancient books. Latterly in Iran and Turan, government has taken a tenth of the produce of the soil; but, at the same time, the husbandman is loaded with a number of other taxes, which altogether exceed half the produce. In Egypt, the proportion of revenue is as follows :

From a Kodan of the	best	soil ...	3	Ibraheemees.
"	"	iniddling "	...	2 "
"	"	worst "	...	1 "

The Kodan is a measure of land containing one hundred square reeds, each of which is equal to one Ba (or perch). The Ibraheemee passes current for forty Kebeers, fourteen of which are equivalent to a Rupee of Akber Shah. In many parts of the Turkish empire, they exact from the husbandman thirty Okchehs for every yoke of oxen, besides forty-two Okchehs for the exchequer, together with twenty-one Okchehs for the army, and fifteen Okchehs for the Soobahdar (or viceroy). The Okcheli is a small coin, eighty of which are equivalent to one Ibraheemee. In other places of the same empire, for every yoke of oxen, twenty-seven Okchehs for the troops, and six for the viceroy. In other parts, twenty-seven Okchehs for the Sengiakbegy, and twelve for the Soobashy or Cootwal. There are also other rates of collection in that empire, the relation of which would run me into prolixity. The Mahommedans make three distinctions in conquered lands; Asheree, Kherajee, and Sulhee. The Asheree and Kherajee, are each subdivided into five kinds; and the Sulhee into two. Asheree, 1st kind, The lands of Tehama, including Mecca, Tais, Yemen, Oman, Bahrein, and Reyeh. 2nd kind, Land whose proprietor has voluntarily embraced the faith. 3rd kind, Land that has been conquered and divided amongst the victors. 4th kind, Land on which a Moslem has built a house, or planted a garden. 5th kind, Waste

land, which has been brought into cultivation by order of the ruler. Kherajee, 1st kind, The lands of Persia proper, and of Kernau. 2nd kind, Land on which a Zimnee has built a house, or planted a garden. 3rd kind, Waste land which a Moslem has made arable, by means of water brought thither at the public expense. 4th, Land which has surrendered upon terms of capitulation. 5th, Land which is cultivated by the means of water that pays revenue. Sulhee, 1st kind, The lands of the tribe of Beny Behran. 2nd kind, The lands of the tribe of Beny Saleb, the explanations of each of which may be learnt from ancient books. Likewise, according to some authors, land is made to be of four kinds : 1st, Land cultivated by Moslems, and which is called Asheree. 2nd, The land of a person who embraces Islamism. Some make this to be Asheree, and others, Kherajee. 3rd, Conquered lands ; which some make Asheree, and others, Kherajee. 4th, Land which has surrendered upon terms of capitulation ; and this is accounted Kherajee. Kheraj is made to be of three kinds : 1st, Kheraj Mokossimeh (or divided) is the fifth or sixth of the produce of the soil. 2nd, Kheraj Wezeefeh, which is settled according to the ability of the inhabitants. 3rd, According to some ancient books, Kheraj implies the whole produce of the soil ; and after a share has been allowed to the husbandman under certain stipulations, the remainder taken by government is called Zekat, and Asher. But, regarding every one of the cases above mentioned, there are many contradictory accounts. The Khalif Omar laid an annual tax upon every one who was not of the Mahomedan religion. A person of high condition paid 48 Dirhems ; a middling person 24 Dirhems ; and one in an inferior station, 12 Dirhems : and this tax was called Jezeeyeh. In every kingdom, besides the land-tax, government exacts something from the property of every individual ; which extraordinary levy is called Timglia. In Iran and Turan they collect land-tax from some ; from others, Jehat ; a number pay Syerjehat ; and others, Voofoohat, and Feroohat. Summarily, the quit-rent is called Mal ; the taxes upon manufactures, Jehat ; and all other

imposts are in general named Syerjehat. Of the charges of collections, the proportion taken by the revenue-officers is called Voojoochat; and all other expenses are named Feroohat.

But this mode of collection is destructive to the country, and vexatious to the people. His Majesty abolished all arbitrary taxes: he settled the Guz, the Tenah, and the Beegah; after which he ascertained the value of the lands, and fixed the revenue accordingly.

The Ilahée Guz.

Is a measure used in Hindusthan. Formerly the Guz was of three kinds, long, middling, and short. Each was divided into twenty-four equal parts, called Tesuj. A Tesuj of the long Guz was equal to the breadth of eight ordinary barley-corns; and a Tesuj of the last measured six barley-corns. The long Guz was used for measuring cultivated lands, roads, forts, reservoirs, and mud walls. The middling Guz served for measuring buildings of stone and wood, thatches, religious houses, wells, and gardens; and the short Guz was employed for measuring cloth, armour, beds, palkees, chairs, carts, &c. In some other countries the Guz consists of twenty-four Tesujes, but they divide it after the following manner:

12 Weheemahs	} make one {	Hebbah
8 Hebbahs		Zerrah
12 Zerrahs		Kitmeer
8 Kitmeers		Nekeer
6 Nekeers		Feteel
6 Feteels		Ful
6 Mustard seeds		Barley-corn
2 Barley-corns		Hubbah :
or,		
4 Tesuj	} make one {	Dang
6 Dangs		Guz.

Others make the Guz consist of 24 fingers, each measuring the breadth of six barley-corns, and each of the latter being equal to the thickness of six hairs taken from the mane of a Yabu horse. In some ancient books the Guz is said to consist of two spans and two inches ; and the Guz was divided into sixteen equal parts, each of which was subdivided into quarters, called P'her ; so that the P'her was the sixty-fourth part of a Guz. Other ancient authors say the Guz was of seven kinds : 1st, the Guz Sowdah, consisting of twenty-four fingers, and two-thirds of a finger, which Haroonal Resheed measured from the hand of one of his Abyssinian slaves. The Nilometer of Egypt is made after this measure, which is also used for measuring cloths, and buildings. 2nd, the Kusbeh Guz, called also Aaneh and Dowr, consists of twenty-four fingers, and was invented by Ebn Abyliclah. 3rd, the Yousefy Guz, consists of twenty-five fingers, and is used at Baghdad for measuring buildings. 4th, the little Hasheemeeah Guz, of twenty-eight fingers and a third, was invented by Belal, the son of Abeebirdeh ; although some attribute it to Abu Musa Asharee. 5th, the long Hasheemeeah Guz, of twenty-nine fingers and two-thirds, was invented by Mansoor Abbassy. Both the Hasheemeeah Guzes are called Goz Mullik, Guz Zeeadeeah, because Zeead, the adopted son of Abu Sofian, made use of them for measuring the Arabian Irak. 6th, the Omareeah Guz, of thirty-one fingers, was invented by the Khalif Omar. Having added together the contents of the long, middle, and short Guz, he took a third of the aggregate sum, and added four fingers to it. He closed both ends of the measure with tin, and sent it to Hezeefeh, and Osman the son of Hanif, in order that they might measure with it the Babylonian Irak. 7th, the Mamooneeah Guz of sixty-nine fingers and a half, Maamon Abbassy invented and used it in measuring rivers, cultivated lands, and roads.

There was also formerly a Guz consisting of twenty fingers, used for measuring cloths. The Guz Mesahet, according to some, was also of twenty-eight fingers, whilst others make it of different lengths.

Sultan Secunder Loedee invented a Guz in Hindustan, consisting of the breadth of 41½ Iscunderrees, which was a round silver coin adulterated with copper. Hemai-oon made it complete 42 Iscunderrees. This Guz is equal to thirty-two fingers. But, according to some ancient authors, this Guz was in use before the time of Loedee. Sheer Khan and Selim Khan, who abolished the custom of dividing the crops, and made a measurement of the cultivated lands, used this Guz for that purpose.

Till the thirty-first year of the present reign, although the Guz of Akber Shah, consisting of 46 fingers, was used as a cloth-measure, yet the Secunderree Guz was employed for every other purpose. His Majesty taking into consideration the inconveniences arising from a multiplicity of measures, commanded that, for all purposes, there should be used only one Guz, consisting of forty-one fingers, and named it the Ilahee Guz.

The Tenab.

His Majesty adopted Noorshcervan's measurement of sixty squares, which he made to consist of that number of the Ilahee Guz. The Tenab formerly used in Hindustan was made of rope, which being subject to great variations from the dryness or moisture of the air, His Majesty in the 19th year of his reign, commanded that it should be composed of bamboos joined together by iron rings.

The Beegah or Jereeb,

Are names applied indifferently to the measure itself as well as to such a quantity of land. It consists of three thousand six hundred square Guz. If a piece of ground be unequal in length and breadth; it is brought into square measure.

20	Unswanseh	} make one {	Pitwansseh.
20	Pitwansseh		Tiswansseh.
20	Tiswansseh		Biswansseh.
20	Biswansseh		Biswah.
20	Biswah		Beegah.

All the divisions below the Tiswansseh are imaginary.

No revenue is required from nine Biswanseh ; but ten Biswansehs are accounted one Biswah.

*Of the Division of the Lands ; together with some
Account of the Revenues of Hindustan.*

When His Majesty had settled the Guz, the Tenab, and the Beegah, he next divided the lands into different kinds, and fixed a different revenue to be paid by each.

Poolej is that land which is cultivated for every harvest, being never allowed to lie fallow.

Perowty is that which is kept out of cultivation for a short time, in order that the soil may recover its strength.

Checher is that which had lain fallow three or four years.

Bunjer is that which has not been cultivated for five years, and upwards.

Both of the two first mentioned kinds of land, namely, Poolej and Perowty, are of three sorts, viz. best middling, and bad. They add together the produce of a Beegah of each sort, and a third of that aggregate sum is the medium produce of one Beegah of Poolej land, one third part of which is the revenue settled by His Majesty. What was exacted by Sheer Khan exceed the present produce of lands.

POOLEJ LAND.

The Spring Harvest, called in Hindustan Assadhya.

	The produce of a Beegah of the best sort of Poo lej		The produce of a Beegah of the middle sort of Poolej		The produce of a Beegah of the worst sort of Poo lej		The aggregate produce of three Beegahs of differ ent sorts		One third of the preceding, being the medium pro duce of a Beegah of Poolej		One third of the medium produce of a Beegah being the propor tion fixed for the revenue	
	Md	Sr	Md	Sr	Md	Sr	Md	Sr	Md	Sr	Md	Sr
Wheat	18	0	12	0	8	35	38	35	12	38¼	4	12¼
Vetches	13	0	10	20	7	20	31	0	10	13½	3	18
Adess	8	10	6	20	4	25	19	15	6	18½	2	6
Barley	18	0	12	20	8	15	38	35	12	38¼	4	12¼
Linseed	6	20	5	10	3	30	15	20	5	7	1	29
Maasfei	8	30	6	30	5	10	20	30	6	36½	2	12
Arzen	10	20	8	20	5	5	24	5	8	1½	2	27½
Mustard	10	20	8	20	5	5	24	5	8	1	2	27½
Peas	13	0	10	20	8	25	32	5	10	23	3	23
Fenugreek	14	0	11	0	9	35	34	35	11	25	3	35
Shalykowr	24	0	18	0	14	10	56	10	18	30	6	10

For musk-melons, Ajwain, onions, and other greens the revenue was ordered to be paid in ready money, at the rates set forth in the subjoined tables.

POOLEJ- LAND.

The Autumn Harvest, called in Hindustan Sawoney.

	The produce of a Beegah of the best sort of Poolej.		The produce of a Beegah of the middling sort of Poolej.		The produce of a Beegah of the worst sort of Poolej.		The aggregate produce of three Beegahs of differ- ent sorts.		One-third of the pre- ceding, being the medium produce of a Beegah of Poolej.		One-third of the medium produce of a Beegah, being the proportion fixed for the revenue.	
	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.
Molasses	13	0	10	20	7	20	31	0	10	13½	3	18
Cotton	10	0	7	20	5	0	22	20	7	20	2	20
Shaly Mu shkeen	24	0	18	0	14	10	56	10	18	30	6	10
Common Rice	17	0	12	20	9	15	38	35	12	38½	4	13
Mash	10	20	7	20	5	10	23	10	7	30	2	23½
Mowng	6	20	5	10	3	30	15	20	5	6½	1	29
Jewar	13	0	10	20	7	20	31	0	10	13½	3	18
Shamakh	10	20	8	20	5	5	24	5	8	1½	2	27½
Koderem	18	0	12	20	8	15	38	35	12	38½	4	12½
Sesame	8	0	6	0	4	0	18	0	6	0	2	0
Gall	6	20	5	10	3	30	15	20	5	7	1	29
Turyeh	6	20	5	10	3	30	15	20	5	7	1	29
Arzen	16	10	13	20	10	25	40	5	13	1½	4	18½
Lehdereh	10	20	7	20	5	10	23	10	7	30	2	23½
Mendow	11	20	9	0	6	20	27	0	9	0	3	0
Lubyeh	10	20	7	20	5	10	23	10	7	30	2	20½
Kowdery	6	20	5	10	3	30	15	20	5	7	1	29
Kelet	10	20	7	20	5	10	23	10	17	30	2	20½
Berty	6	20	5	10	3	30	15	20	5	7	1	29

The people who watch the crops, are allowed by government in some places a quarter of a Seer per Maund, and in others more.

The revenue arising from indigo, Kuknar, Pan, turmeric, Singarhar, hemp, Kutchalu, Kuddoo, Henna, eucumbers, Badinjan, radishes carrots, Kerelah, Tyndus and Ketcherah was ordered to be paid in ready money, at the rates set forth in the subjoined tables.

Perowty-land, when cultivated, pays the same revenue as Poolej.

His Majesty, out of his wisdom, having settled the revenues in the above favourable manner, also ordered that the Jehat or duties on manufactures which used to be ten per cent., should be reduced to 5 per cent.

The Suddn-ey Putwary (s) used to be equally divided between the Putwary and the Canoongoo. The Putwary is employed on the part of the husbandman, to keep an account of his receipts and disbursements, and no village is without one of these. The Canoongoo is the protector of the husbandman, and there is one in every Pergumnah. Now the Canoongoo's share of one per cent. is remitted, and these officers are paid by government according to their rank. The first has 50 Rupees, the second 30 Rupees and the third 20 Rupees per mensem, and they have a Jageer Tun equivalent thereto. Formerly it was a rule, that the Gomishthas of the Shekdar of the Karkum, and those belonging to the Anneen, should receive daily 58 Dams Zabetaneh or custom, provided that in spring they did not measure less than two hundred, nor in autumn less than two hundred and fifty Beegahs.

His Majesty, whose bounty is boundless as the sea, ordered the above custom to be discontinued, and that in lieu thereof, only one Dam per Beegah should be collected. He also remitted a variety of vexatious taxes, which used to equal the quit-rent of Hindustan. Of the number of these taxes were the following, viz.

(s) Or two per cent. for the Putwary.

Jezyeh (1).	Tesseeldary (8).
Meer Behry (2).	Fotedary (8).
Kereea (3).	Wejeh Koryeh (9).
Gawshemary (4).	Kherytytel (10).
Sirderukhty (5).	Serafy (11).
Pishesh (6).	Hassil Bazar (12).
Feruk Aksam Pee-shah (7).	Nekass (13).
Daroghaneh (8).	

together with taxes on the following articles : hemp, blankets, oil, and raw hides. There were likewise taxes upon measuring and weighing, and for killing cattle, for dressing hides, for playing at dice, and for sawing timbers. Likewise,

Rahdary, or passport ;

Pug, which was a kind of poll-tax ;

Hearth-money ;

A tax both on the buyer and on the seller of a house ;

A tax on salt made from earth ;

Bilkutty, or permission to reap the harvest, for which something was exacted.

A tax on Putty, (nemed*) ;

A tax on lime ;

A tax on spirituous liquors ;

A tax on brokerage ;

- (1) Capitation tax, paid by the Hindoos.
- (2) Port duties.
- (3) When a number of people were gathered together to perform any religious ceremony, they exacted something from every person.
- (4) A tax upon oxen.
- (5) A tax upon every tree.
- (6) Presents.
- (7) A Poll-tax collected from every workman.
- (8) Taxes made for those officers of Government.
- (9) Lodging charges for the above officers.
- (10) For money bags.
- (11) For trying and exchanging money.
- (12) Market duties.
- (13) A tax on the sale of cattle.

* Felt.

A tax on fishermen ;

A tax on Storax ;

in short, all those articles which the natives of Hindustan comprehend, under the description of Syerjehat.

Of Checher Land.

When land, either from excessive rain, or by reason of inundation, has suffered so much that the husbandman finds difficulty in cultivating it, he is allowed to pay the revenue in the following proportions.

The first year, two fifths of the produce ; the second year, three fifths ; the third and fourth year, four fifths each ; and the fifth year as Poolej ; and, according to circumstances, the revenue is received either in money or in kind. In the third year the charges of five per cent. and the duty of one Dam per Beegah are collected.

Of Bunjer Land.

When the land has been greatly injured by inundation, the revenues are collected in the following proportions :—

SPRING HARVEST.

The proportions in which the revenues are collected from a Beegah of Bunjer land for four years, after which it becomes Poolej :

The 1st year. The 2d year. The 3d year. The 4th year.

	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.
Wheat	0	20	1	0	2	0	3	0
Mustard R.	0	5	0	25	0	35	1	10
Nakhud I.	0	10	0	30	1	10	2	10
Ditto R.	0	5	0	30	1	10	2	20
Barley I.	0	20	1	0	2	0	5	0
Ditto R.	0	5	0	30	1	20	2	20
Adess I.	0	10	0	30	1	10	1	30
Ditto R.	0	5	0	30	1	10	1	30
Arzen I.	0	10	0	25	0	35	1	0
Ditto R.	0	5	0	25	0	35	1	0
Linseed I.	0	5	0	20	0	30	1	10
Ditto R.	0	5	0	5	0	30	1	10

N. B. I. stands for inundated land, and R. for that which has suffered from rain.

AUTUMN HARVEST.

The proportion in which the revenues are collected from a Beegah of Bunjer land for Four Years, after which it becomes Poolej

		<i>The 1st year.</i>		<i>The 2d year.</i>		<i>The 3d year.</i>		<i>The 4th year.</i>	
		<i>Md.</i>	<i>Sr.</i>	<i>Md.</i>	<i>Sr.</i>	<i>Md.</i>	<i>Sr.</i>	<i>Md.</i>	<i>Sr.</i>
Mash	I.	0	20	1	0	1	20	2	10
Do.	R.	0	5	0	20	1	0	1	20
Jewar	I.	0	20	1	0	2	0	3	0
Do.	R.	0	5	0	20	1	0	2	0
Mowth	R.	0	5	0	20	0	30	1	10
Lehderch	R.	0	5	0	20	1	10	2	0
Korderm	I.	0	20	1	0	2	0	3	0
Do.	R.	0	5	0	20	1	20	2	20
Mendeweh	I.	0	20	1	0	2	0	3	0
Do.	R.	0	5	0	30	1	20	2	20
Kodcry	I.	0	10	0	25	0	35	1	10
Do.	R.	0	5	0	25	0	35	1	10
Gall	I.	0	10	0	25	0	35	1	10
Do.	R.	0	5	0	25	0	35	1	10
Turyek	I.	0	20	1	0	1	10	1	20
Do.	R.	0	5	0	25	0	35	1	10
Shamakh	I.	0	10	0	25	0	35	1	10
Do.	R.	0	5	0	25	0	35	1	10
Aizen	I.	0	10	0	30	1	0	1	10
Do.	R.	0	5	0	30	1	0	1	10
Sesame	R.	0	5	0	20	0	30	1	10

Now it is ordered that in Bunjer, there shall be taken from each Beegah, the first year, only one or two Seers; the second year five Seers; the third year the sixth of the produce, together with one Dam; the fourth year a fourth of the produce; and after that period as Poolej. But this indulgence differs according to circumstances. The husbandman may always pay this revenue in money or in kind as he may find most convenient.

The Bunjer land at the foot of mountains, and that in the Pergunnahs of Sembeleli and Beratchi, do not con-

tinue in that state¹; for such a quantity of new earth is brought with the inundation, that when the water subsides, the soil is better than most Poolej. However, His Majesty, out of the abundance of his beneficence, reckons it only as common Banjar.

The husbandman has his choice to pay the revenue either in ready money, or by Kunkoot, or by Behawely.

Of the Nineteen Years' Collections (u).

Careful and intelligent people have been continually employed in learning the current prices of every province of the empire; and, agreeably thereto grain has been received by government.

The rates at which the revenue of a Beegah of Poolej land was fixed, commencing at the sixth year or A. H. 968, and concluding with the 24th year of the reign, are particularized in the annexed tables, which were made after the most diligent investigation(w).

Of The ten Years' Settlement.

From the commencement of the immortal reign, persons of integrity and experience have been annually employed in preparing the current prices for His Majesty's information, and by which the rates of collection were determined; but this mode was attended with great difficulties.

When Khajeh Abdul Majeed Asof Khan was raised to the Vizaret (x), the Jumma of the lands was only computed, and he increased the Tunkhas just as he thought fit. As at that time the empire was but of small extent, the exigencies of the servants of the crown were accumulating daily; and the Tunkhas were levied partially according to the particular views of corrupt, and self-interested people.

(u) Nineteen years is a cycle of the moon, during which period the seasons are supposed to undergo a complete revolution

(w) Vide Appendix

(x) In the 4th year of the reign.

But when this great office was entrusted to the joint management of Raja Tudermull and Mozeffer Khan, in the 15th year of the reign, they appointed ten Canoongoos to collect the accounts of the provincial Canoongoos, and which were brought to the royal exchequer. Then having taken from the Canoongoos the Tukseem Mulk, or divisions of the empire, they estimated the produce of the lands, and formed a new Jumma (*y*).

This settlement is somewhat less than the former one ; however, there had hitherto been a wide difference between the settlement and the receipts.

When, through His Majesty's prudent management, the bounds of the empire were greatly enlarged, it was found very difficult to procure the current prices every year from all parts of the kingdom, and the delays that this occasioned in making the settlement, were productive of many inconveniences. Sometimes the husbandman would cry out against the exorbitancy of the demands that were made upon them ; and, on the other side, those who had Tunkhas to collect would complain of balances. His Majesty in order to remedy these evils effectually, directed that a settlement should be concluded for ten years ; by which resolution, giving ease to the people, he procured for himself their daily blessings.

For the above purpose, having formed an aggregate of the rates of collection from the commencement of the fifteenth year of the reign to the twenty-fourth, inclusive, they took a tenth part of that total as the annual rate for ten years to come.

From the twentieth to the twenty-fourth year, the collections were made upon grounds of certainty ; but the five former ones were taken from the representations of persons of integrity ; and, moreover, during that period

(*y*) This Tukseem Jumma, or assessment of the lands is particularized in the second volume, which contains the history of the twelve Soobahs, or vicerealties of Hindustan.

the harvests were uncommonly plentiful, as may be seen in the tables of the 19th year's rates.

INSTRUCTIONS FOR THE OFFICERS.

The Sepahsillar, or Viceroy.

He is His Majesty's vicerent. The troops and subjects of the Soobah are under his orders; and the prosperity thereof depends upon his impartial distribution of justice. In all his actions he must strive to please the Deity, to whose throne it is his duty to be incessantly offering up supplication, and praise. He must constantly keep in view the happiness of the people; and never suffer himself to be negligent in business. He must not talk idly, nor shew an unpleasant countenance. He must be circumspect in his conduct, and pay due regard to the rank of every one, shewing particular complacency towards them who are nearest him in office, nor neglecting those whose duty engages them at a distance from his person. Whatever can be transacted by his servants, he shall not commit to the care of his sons, neither shall he employ himself upon a business which can be performed by his children. On all occasions he shall consult with a person wiser than himself, or if such an one is not to be found, he shall associate together several of approved wisdom, and deliberate with them, listening with attention to the opinion of each, and determining with caution.

Verse.

“Sometimes an old wise man may counsel foolishly; and an ignorant boy, may through mistake, drive the arrow into the butt.”

He must not admit every one to his counsel, nor allow people in particular, since few advise from motives of friendship and disinterestedness. Considering his office to be that of a guardian, let him act with the utmost caution. He must regard the knowledge of the dispositions of men as the firmest basis of his power, and, having obtained that, he will live in perfect security. Let him keep under the command of

reason, both his favor and displeasure. The disobedient he shall strive to reclaim by good advice. If that fail, let him punish with reprimands, threats, imprisonment, stripes, or even amputation of limbs; but he shall not take away life till after the most mature deliberation. He must not stain his tongue with abuse, for foul language belongeth to low and inconsiderate people. Let him not make a practice of affirming his words with an oath, for he will thereby make himself suspected for a liar, and fill his hearers with distrust. In judicial investigations, let him not be satisfied with witnesses and oaths, but make repeated and various enquiries, and pay due attention to physiognomy. He must not entrust these investigations so entirely to another, as to consider himself freed from all responsibility therein.

Verse.

“Refer not his cause to the investigation of the Dewan; for possibly his complaint is against the Dewan.”

Those who apply for justice, let them not be afflicted with delay and expectation. Let him shut his eyes against offences, and accept the excuse of the penitent. Let him behave himself with befitting state and munificence. Let him object to no one on account of his religion or sect. Let him entrust each division of the country to the care of an honest upright man. Let the roads be made safe by stationing proper guards for the protection of the traveller, and let him continually receive information thereof. Let him appoint to offices men of worth, foresight and integrity, and not such as are avaricious. And if a sufficient number of such people are not to be found, he shall join in office several who are not acquainted or connected together; and writing down the representation of each, he must endeavour to discover the truth. Let his expenses always be less than his income; and of what remains, he should give some part to the needy, particularly those who do not set forth their wants. Let him be always attentive to the discipline of the troops, and see that their arms be kept in good order. And he shall constantly exercise himself

and his men, in riding, and in shooting with the bow and the matchlock. Let him be circumspect and deliberate in placing confidence, for many who are evil-minded carry a fair outside, and use the language of friendship; but as their professions are void of sincerity, they conclude with acting a vicious part. Let him strive to increase cultivation and population, and gain the hearts of all our subjects by a faithful performance of his engagements; and let him consider it his duty to befriend the industrious husbandman. Let him be careful to appoint impartial collectors of the revenues, and be always watchful over their conduct. He must give attention to the digging of reservoirs, wells, and water-courses, to the planting of gardens, to the erecting Serais and other pious and useful foundations; and see that such as have fallen into decay be repaired. He must not be fond of retirement, nor indulge himself in melancholy; neither ought he to be familiar with the populace, nor always in a crowd.

Verse.

“Neither associate with every one; nor separate yourself from every one. Go in the road of wisdom, and be neither a fly nor a phoenix.”

Let him venerate those who devote their lives to the service of God, and respect the Dervishes and truly pious mendicants. Let him not consider imploring blessings from the sun and venerating lamps as ignicoly. Let him accustom himself to watching, and sleep and eat with moderation. Let him employ himself in prayer at sunrise, noon, evening and midnight. When he is at leisure from religious and worldly duties, he should peruse books of philosophy, and guide his actions by their precepts. If he is not in a temper of mind to relish this study, he may read the Musncevy, regardless of the letter; but considering the spirit of the author. He ought also to cultivate his mind with the approved tales of the Kelcilah Dunnah, thus making the experience of ancient times his own. Let him listen to true theo-

logy, and not give attention to idle tales. Let him associate with the wise, and those of good and friendly disposition, and having selected from amongst them a man of truth and integrity, direct him to give due attention to all his actions, in order that whatever appears improper to him may be represented by him in private. If at any time he misconceives a motive or action, he shall not therefore be displeased at him, for it has long been matter of complaint that people are backward in speaking anything that may be disagreeable to their superiors, and that it is difficult to find one who will benefit another to his own injury. Let him not be hurried away by the representations of slanderers, but exert his own circumspection on all occasions, because men of bad character forge stories, and passing themselves off for men of integrity and disinterestedness, labour to injure others. Let him not be revengeful ; but behave with modesty and kindness to every one. He must not slight the descendants of ancient families, but consider the glorious actions of their ancestors as the recommendation of their less deserving posterity. Let him observe that at meals every person says *Allah Akber*, and that the principal man amongst them answers *Jelle-jelalehoo*. Let him see that neither a goat nor a sheep be killed that is not a twelve month old. For a month following the anniversary of his birthday, he shall abstain from eating flesh, neither shall he eat of any thing that himself hath slain. Let him not addict himself to sensual gratifications ; nor have commerce with a pregnant woman. The food which is usually given away after the death of a person, he shall prepare every year on his own birthday, and bestow upon the needy.

Upon the sun's entering a sign of the Zodiac, let him employ himself in prayer, and discharge cannon and musketry, to apprise the populace thereof. And let him order the kettle-drum to be beat at sunrise and midnight. Let him not consider himself as stationary, but hold himself and family in readiness to repair to the presence at the shortest summons.

The Foudjar.

For the further prosperity of the empire, His Majesty, in the same manner as he has appointed a Sepahsillar for every Soobah, has nominated one of his intelligent and disinterested servants to the charge of several Pergunnahs, who is styled Foudjar ; he is under the orders of the Sepahsillar, to whom he is to give every assistance in his power.

Whenever a Zemcendar, or a collector of the royal or Jageer lands is disobedient, he shall endeavour to bring him back to his duty by fair words, and if they fail of producing the desired effect, he shall take down in writing an account of his proceedings, in the presence of the principal officers of government, and then inflict a proper punishment. If a number confederate together, let him fix his quarters near to their abode, and possess himself of their men and property by degrees, without hazarding a general engagement. For a service which can be effected by infantry, he shall not employ cavalry. He must not be precipitate in attacking a fort, but encamp his troops beyond the reach of its guns, and block up all the avenues thereto. He must be guarded against their nightly sallies, and he ought to provide a safe retreat for himself. Let him be careful that the troops are relieved regularly. When he has possessed himself of the stronghold of the rebels, he must act with fidelity in the division of the plunder, a fifth part of which he shall send to the royal exchequer ; and if after making the division there be any remainder, that shall also be the property of the state. Let him pay constant attention to the horses and accoutrements of the troops. If a trooper be without a horse, his comrades shall provide him with one at their joint expense. If a horse is killed in battle, the trooper is to be mounted again at the expense of government. He must send regularly to the presence a roll of the troops who are present, and of those who are absent. In all instances, he must exert himself in carrying into execution the royal regulations.

The Meer Adul and the Cazy.

Although it be the immediate duty of a monarch to receive complaints, and administer justice ; yet seeing that it is not possible for one person to do everything, it necessarily follows that he must delegate his power to another. This delegate must not be satisfied with witnessses and oaths, but make deligent investigation ; because it is very difficult to come at the truth without painful search, and minute enquiry. Considering the depravity of human nature, he ought not to place much reliance on depositions, and solemn asseverations. Divesting himself of partiality and avarice, let him distinguish the oppressed from the oppressor ; and when he has discovered the truth, act accordingly. He shall begin with asking the circumstances of the case, and then try it in all its parts. He must examine each witness separately upon the same point, and write down their respective evidences. Since these objects can only be effectually obtained by deliberateness, intelligence, and deep reflection, they will sometimes require that the cause should be tried again from the beginning, and, from the similarity or disagreement, he may be enabled to arrive at the truth. The Cazy tries the cause ; and the person who passes sentence and orders punishment, is called the Meer Abdul.

The Coutwal.

The office requires one who is courageous, experienced, active, and of quick comprehension. He must be particularly attentive to the nightly patrols, that, from a confidence in his vigilance, the inhabitants of the city may sleep at ease, and every attempt of the wicked be prevented or frustrated. It is his duty to keep a register of all the houses, and frequented roads. And he shall cause the inhabitants to enter into engagements to aid and assist, and to be partakers in the joy or sorrow of each other. And he shall divide the city into Mehals (or quarters), and nominate a proper person to the superintendence thereof, under whose seal he shall receive a

journal of whatever comes in or goes out of that quarter, together with every other information regarding it. He shall also appoint for spies over the conduct of the Meer Mehal, a person of that quarter; and another who is unknown to him; and keeping their reports in writing, be guided thereby. Travellers whose persons are not known, he shall cause to alight at a separate Serai, and he shall employ intelligent people to discover who they are. He must carefully attend to the income and expenses of every man. His own conduct must be upright and strictly honest; and he must make himself acquainted with every transaction. Out of each class of artificers, he shall select one to be at their head, and appoint another their broker for buying and selling, and regulate the business of the class by their reports. And they shall regularly furnish him with journals attested by their respective seals. He shall endeavour to keep free from obstructions the small avenues and lanes, fix barriers at the entrances, and see that the streets are kept clean. When night is a little advanced, he shall hinder people from coming in, and going out of the city. The idle he shall oblige to learn some art. He shall not permit any one forcibly to enter the house of another. He shall discover the thief and the stolen goods, or be himself answerable for the loss. He shall not suffer any one to levy Baj or Tumgha, excepting upon arms, elephants, horses, goats and manufactures, upon each of which something is taken, in every Soobah, at one appointed place. He shall cause old coins to be melted at the mint, or pay them into the treasury as bullion. He shall be careful that the gold and silver coins of the present reign do not pass current at different rates; and upon coins short in weight, he shall take exactly the deficiency. He shall see that the market prices are moderate; and not suffer any one to go out of the city to purchase grain; neither shall he allow the rich to buy more than is necessary for their own consumption. He shall examine the weights and see that the Seer be exactly thirty Dams; and shall not suffer any other measure than the Ilahee Guz to be used. He shall pro-

hibit the making, drinking, selling, and buying of spirituous liquors ; but need not take pains to discover what men do in secret. If any one die or disappear and leave no heir, he shall make an inventory of his effects, and take care of them. He shall see that particular ferries and wells are kept separate for the use of women only. He shall take care to employ trusty people in drawing water for supplying the public water-courses. He shall not permit women to ride on horse-back. He shall take care that neither an ox, a horse, a buffalo or a camel be slaughtered. He must not allow private people to confine the person of any one, nor admit of people being sold for slaves. He shall not allow a woman to be burnt contrary to her inclination. He shall not suffer any one to be empaled. He shall not permit any one to be circumcised under the age of twelve years, but after that period, they may be left to their own discretion. Let him expel from the city all hypocritical Mullungees and calenders, or make them quit that course of life ; but he must be careful not to molest recluse worshippers of the Deity, not to offer violence to those who resign themselves to poverty through religious principles. Let him see that butchers, those who wash dead bodies, and others who perform unclean offices, have their dwelling separate from other men, who should avoid the society of such stony-hearted, dark-minded wretches. Whosoever drinketh out of the same cup with an executioner, let one of his hands be cut off ; or if he eateth of his kettle, deprive him of one of his fingers. Let him see that the cemetery be withoutside the city in the western quarter. Let him prohibit the disciples from mourning in blue vestments, ordering them to wear red cloths upon such occasions. From the first till the nineteenth of the month Ferverdeen, during the whole of Aban, on the first day of every solar month, on festivals, on days of eclipses of the sun and moon, and on Sundays, let him prohibit men from slaying beasts, except it be for feeding animals used in hunting, or for sick people as necessity may require. Let him have the place of execution without-

side the city. Let him see that the Ilahee festivals are duly observed ; and that on the night of the new year, and the 19th night of the month Ferverdeen be celebrated with illuminations. On the eve of a festival, as well as on the festival itself, let him order a kettle-drum to be beat every three hours. He shall cause the Ilahee Tarikh to be used in the Persian and Hindovee almanacs, observing that in the latter the month be made to begin from Kishenputch (*krishnapaksha*.)

The Amilguzzar, (or Collector of the Revenues).

He must consider himself the immediate friend of the husbandman, be diligent in business, and a strict observer of truth, being the representative of the chief magistrate. He must transact his business in a place where every one may find easy access, without requiring any mediator. The crafty and disobedient he shall strive to reform by reprehension, and if that produce not the desired effect, he shall inflict other punishment. Let him not be discouraged at the lands having fallen waste, but exert himself to bring them back again into cultivation. He shall not be satisfied with receiving pecuniary fines in exculpation for murders and other capital offences : his conduct must be such, as to give no cause for complaint. He must assist the needy husbandman with loans of money, and receive payment at distant and convenient periods. When any village is cultivated to the highest degree of perfection, by the skilful management of the chief thereof, there shall be bestowed upon him half a Biswah out of every Beegah of land, or some other reward proportionate to his merit. Let him endeavour to ascertain the quality of land in cultivation, and make trial of different portion, in order to gain a competent knowledge of its various properties, for there is a great difference in the value of land ; and some soils are only capable of being cultivated for particular purposes. Let him learn the character of every husbandman, and be the immediate protector of that class of our subjects. He shall acquaint himself with, and maturely consider, the

conduct of former Annals; and if they appear to have been guilty of inconsiderateness or dishonesty towards the husbandman, he must strive to remedy the evils they may have occasioned. Let him endeavour to bring the waste lands into cultivation, and be careful that the arable lands are not neglected. Let him promote the cultivation of such articles as will produce general profit and utility; with a view to which, he may allow some remission from the general rate of collection. If an husbandman cultivates a less quantity of land than he engaged for, but produces a good excuse for so doing, let it be accepted. If a husbandman is able to cultivate more Banjar land than may happen to be in his own particular village, he shall be allowed land in some other place. Let him use the utmost circumspection and impartiality in measuring the lands. He shall annually assist the husbandman with loans of money. Let him see that his demands do not exceed his agreements. If in the same place some want to engage by measurement, and others desire to pay their proportion of the revenues from an estimate of the crops, such contrary proposals shall not be accepted. As soon as the agreements are concluded and executed, let them be sent to the presence. Let him not be covetous of receiving money only, but likewise take grain. The manner of receiving grain is after four ways: First, *Kankoot*. *Kan*, in the Hindovee language, signifies grain; and the meaning of *Koot* is conjecture, or estimate. The land is measured with the crops standing, and which are estimated by inspection. Those who are conversant in the business say, that the calculation can be made with the greatest exactness. If any doubt arise, they weigh the produce of a given quantity of land, consisting of equal proportions of good, middling, and bad, and form a comparative estimate therefrom. Second, *Buttiey*, and which is also called *Bhareley*, is after the following manner: They reap the harvest, and, collecting the grain into barns, there divide it according to agreement. But both these methods are liable to imposition, if the crops are not carefully watched. Third, *Khey* *Buttiey*, when they divide the

field, as soon as it is sown. Fourth, *Lang Buttley* : they form the grain into heaps, of which they make a division. Whenever it will not be oppressive to the subject, let the value of the grain be taken in ready money at the market-price.

If an husbandman sows his land with the best kinds of grain, let there be remitted the first year a fourth part of the rate for Poolej land. If upon making the measurement, the kinds of grain appear to be better, although the quantity of land be less than was agreed for, so that the difference causes no deficiency in the revenues, the Amil shall not express any displeasure thereat ; and in every instance he must endeavour to act to the satisfaction of the husbandman. Let him not entrust the principal men of the village with making the estimates of Kunkoot, for such a measure, by giving room for oppression, would create disgust, and consequently occasion indolence and neglect. But on the contrary let him transact his business with each husbandman separately ; and see that the revenues are demanded and received with affability and complacency. He must take securities for the conduct of the land measurers, weighmen, and other officers in this department.

*Extra Daily Allowance whilst employed in
making the Measurements*

	Flour.	Oil.	Rice.	For Pot-herbs.
Officers.	Seer.	Seer.	Seer.	Dams.
Tepukchy ...	5	$\frac{1}{2}$	7	4
Measurer of land	4	$\frac{1}{2}$	$\frac{1}{2}$	4
4 Tannahdars ...	8	1	—	5

And besides the above he shall pay them their monthly salaries. They shall fix a mark upon the land they have measured.

The Amil shall take a written obligation from the principal inhabitants to discover any difference that may happen in the crops. If at the time of making the measurement, he meets with a parcel of bad land, he shall immediately make an estimate of the quantity, and quality, and give the paper to the husbandman, by way

of certificate. If such discovery be made after gathering the harvest, he shall collect information from the neighbours of that place, as well as from the Putwary's accounts, and allow what may appear to be the medium.

The Mohurur and the Putwary shall keep their respective accounts of the produce of the soil, in the same manner as the Karkun. When the Aumil has compared these accounts together, he shall put his seal to them, and give the Karkun, Mohurur, and Putwary, copies of their respective papers. When the accounts of the crops of a village are completed, they shall be subjoined to the Montijee (or account of assets) and again authenticated by the Karkun and Putwary. This paper ought to be sent to the presence weekly, and must on no account be delayed beyond a fortnight. If after sending the Nesukh (estimate of assets of revenue) any calamity befalls the crops, the Aumil shall immediately investigate the circumstances, make an exact calculation of the loss, and transmit the same to the presence, in order that it may either be approved of, or an Aumeen sent to make further enquiry. Let him collect the revenues with kindness; and never make any demands before they become due. He shall commence the collections of the spring harvest from the Hooly. This is an Hindoo festival which falls out differently between the time of the suns arriving at the end of Aquarius, to the fifteenth of Pisces. The autumn harvest, he shall begin to collect from the Des-shereb, which is another Hindoo Festival, that also happens differently, from the beginning of Virgo to the commencement of Libra. Let him be careful that the treasurers do not require any particular species of coin, but that whenever there be any deficiency in fineness or weight, the exact deficiency be taken, and an account thereof given in writing. Let him agree with the husbandman to bring his rents himself at stated periods, that there may be no plea for employing intermediate mercenaries. Whenever there is a plentiful harvest, let him collect the full amount of revenue, and not leave any balances to be realized from future crops. If any one does not cultivate Kherajee land, but keeps it for pastur-

age, let there be taken yearly, from a buffalo 6 Dams; and from an ox 3 Dams, but calves shall be permitted to graze without paying any duty. For every plough there shall be allowed four oxen, two cows, and one buffalo; from whom likewise no duty shall be taken for pasturage.

He shall himself keep an exact account of whatever is paid into the 'treasury; and having compared it with the journal of the Karkun, cause it to be authenticated by the treasurer. Having fastened and sealed up the money bags, let them be deposited in a safe place, on the door of which there shall be several Locks of different constructions; he shall keep one of the keys himself, and the others are to be in the charge of the officers of the treasury. At the end of every month, he shall take from the Tepukchy, an account of receipts and disbursements, and send it to the presence. Whenever two Laeks of Dams are collected together, they are to be sent to the principal treasury, under charge of a trusty person. Let him give directions to the Putwary of every village, that whenever there be any balance in favor of the subject, he be furnished with a memorandum specifying the particulars thereof; and he shall also be directed to draw out an exact account of the balances due to government, with the names of the persons indebted, which shall be signed by the principal part of them. Let the balances be collected without oppression from the next harvest. He shall attentively examine the grants of Seyurghal, and taking copies thereof send them to the registry to be compared. Let him carefully scrutinize the Chuckmaneh, and resume the share of the defunct, the absentee, and those who are removed from offices. Let him be cautious that resumed lands are not suffered to remain uncultivated. He shall mind to take proper care of the effects of absentees, and of those who die without heirs and represent the circumstances to the presence. Let him see that no Jezeyeh be collected and that whatever taxes former monarchs thought proper to remit, do continue to be excused. The charges attending travelling, feasting, or mourning, shall not furnish pretences for exactions: neither is he permitted to receive Salamees of any kind.

The Mokuddem and Putwary, whenever they came with treasure or to the courts of justice, used to present a Salamy of a Dam each; which custom is ordered to be discontinued. Also Bilkutty, Meer Behry, Rahdary, duties upon blankets, wool, leather and ghee, and various other vexatious taxes, which the avarice of men who feared not God, had introduced to the oppression of mankind, he shall by no means suffer to be exacted. He shall appoint one who is perfectly acquainted with the districts under his charge, to reside at the presence, for giving the most minute information that may be required. He shall make a monthly report to the presence of the condition of the subjects, Jageerdars, neighbours and rebels, together with the market-prices of goods, the rent of houses and shops, the state of dervishes, and artificers, and every other remarkable occurrence.

If there be not any Cootwal within his district, the Aumil shall execute that office in the manner prescribed by the regulations for that department.

The Tepukchy

Must be of an upright disposition, a good writer skilful in accounts, and industrious, as the Aumil depends solely upon him for just information. His duty is this : He shall take from the Cancoogoo an account of the medium-state of the revenues for ten years, in money and in kind, and having thereby made himself acquainted with the nature and capacity of the country, satisfy the Aumil in every particular. He shall write down whatever engagements are made with the husbandman. He shall keep a separate account of the boundaries of the villages. He shall draw out a statement of the waste and arable lands, to which he shall subjoin the names of the Munsif treasurer, and Tamalidar, together with those of the husbandmen and Nyaks (or chiefs of the village) the articles of cultivation, villages, Pergunnah, and harvest ; and subtracting the deficiency, leave the amount of assets. When the measurement of a village is completed, let him draw out the proportion of assessment of each husbandman, and specify the revenue to be paid by that place, to

serve as a rule for the Aumil's collections. The account of measurement, which in the Hindovee language is called *Klessereh*, shall be sent to the presence. At the time of drawing out the Towjee (or account of demands) if former statements thereof are not procurable, let him obtain information, by taking from the Putwary an account of the land cultivated by each husbandman. The Towjee, together with the accounts of receipts and disbursements, shall be sent to the presence regularly. The name of collector shall be written in the journal, at the bottom of the account of each place. When a husbandman brings his revenue, let him have a receipt for it signed by treasurer. He shall receive from the Putwary and Mokudden copies of their Towjee accounts, as a guidance for making the collections, together with copies of the Sirkhut, or receipts which are given to the husbandman. These he shall carefully compare together, and, if he discovers any fraud or collusion, inflict a fine upon the offenders. He shall daily report to the Aumil the receipts and balances of every village; and stimulate him to the performance of his duty. Whenever a husbandman comes to settle his account, let it be done immediately. At the end of every harvest, he shall prepare accounts of receipts and balances, and compare them with the Putwarce's books. He shall keep a journal of receipts and disbursement's, under every name and form, and which shall be every day authenticated by the seals and signatures of the Aumil and treasurer. At the end of the month he shall enclose the above account in a *Khereetchi* (or silken bag) under the seal of the Aumil, and send it to the presence; whither he shall also daily transmit, under the seals of the principal officers, the rates of exchange of Mohurs and Rupees, together with the market-prices of every article. At the end of every harvest, he shall draw out a particular account of the treasurer's receipts and disbursements, and send it to him for signature. And at the end of the year, let there be sent to the presence, under the seal of the Aumil, the *Mujemmel* (or abstract) and the *Jummabundy*, (or particular account of assessment). If any place has been

attacked and plundered, let a calculation be made of the loss sustained in cattle and effects, which is to be entered in the journal, and the circumstances represented to the presence. When the season for making the collections is concluded, he shall draw out an account of what remains due from the country, which he shall deliver to the Amil. and send a copy to the presence. In case of dismissal from office, he shall deliver over to the new Amil an account of the balances of revenue and Tekavý, and, after having satisfied him regarding those particulars, take an abstract thereof, and repair to the presence.

The Treasurer.

The treasury shall be situated near the residence of the principal officer of government. The treasurer shall not demand from the husbandman any particular kind of coin, but receive Mohurs, Rupees, and copper of every species. No Serf shall be taken upon the coins of the present reign that are of full weight; and if any of them are short in weight the deficiency only is to be made up. The coins of former reigns shall be received as bullion. The money shall be carefully kept, with the knowledge of the Shekdar and Karkun: It shall be counted every evening, and a memorandum thereof signed by the Amil. His accounts are to correspond with those of the Karkun, who is to countersign them. He is to have one of the keys of the treasury and whenever it is to be opened, he shall apprise the Amil and Karkun thereof. He shall not receive any money without the knowledge of the Amil and Karkun; and he shall give the husbandman receipts for his payments. To the book which in the Hindovee language is called Bihee, the Putwary shall affix his signature, in order that there may not be any disagreement in their accounts. No disbursements shall be made without the approbation of the Dewan, excepting in cases of absolute necessity which will not admit of delay, when he may act from the orders of the Shekdar and Karkun, but must afterwards represent the case to his superiors,

T A B L E S
OF
NINETEEN YEARS' RATES OF REVENUE
COLLECTED FROM
A BEEGAH OF POOLEJ LAND.
Calculated in Dams.

of Agra—Nineteen Years' Rates.

16th Year.	17th Year.	18th Year.	19th Year.	20th Year.	21st Year.	22nd Year.	23rd Year.	24th Year.
36 to 52	36 to 74	43 to 54	32 to 50	40 to 58	42½ to 80	64 to 94	40 to 58	52 to 116
33-57	36-57	36-57	33-57	33-57	33-57	33-57	26-52	50-85
20-30	20-48	19-28	19-20	21-38	19-44½	26½-40	22-37	40-86
21-34	21-54	28-80	20-40	26-40	28-52½	26-54	23-36	40-90
50-70	50-60	40-54	40-60	44-62	44-60	44-60	46-60	46-60
100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130
60-70	52-70	50-70	40-73	54-73	54-73	54-73	54-73	54-73
18-30	23-28	23-26	24-28	24-26	16 34½	16-34½	18-26	24-42
20-30	24-32	22-30	22-26	19½-30	19-32	20½-32	18½-26	30-48
15-28	15-30	15-22	15-23	17-25	17-40½	16-20½	16-24	25-50
15-22	15-24	14-18	14-17	16-19	15½-25	12½-24	12-24	16-34
15-42	15-42	19-24	17-28	17-30	17-30	17-30	18-28	32½-56
86-120	86-120	86-120	86-120	86-120	80-120	80-120	80-120	80-120
15-16	15-17	15-16	15-16	15-16	15-16	10-16	12-16	12-16
36-44	36-54	32-50	32-42	32-54	34-56	34-46	34-48	50-70
70-90	70-71	60-90	70	50-80	70-90	70-90	70-74	72-74
54-74	70-73	70-72	70-80	70-80	70-80	70-80	70-80	70-80
70	50-70	40-70	70	50-80	60-70	28-80	32-80	40-80
20-30	20-28	20-40	20-40	16-26	16-26	18-25	18-25	22-40
24-25	24-25	24-25	24-25	25	25	25	16	16

The Autumn Harvest of the Soobah

[illegible]

of Agra—Nineteen Ycars' Rates.

[illegible]

of Allahabad—Nineteen Years' Rates.

16th Year.	17th Year.	18th Year.	19th Year.	20th Year.	21st Year.	22nd Year.	23rd Year.	24th Year.
42 to 100 50	42 to 100 50	48 to 70 50	40 to 70 50	42½ to 62½ 33-50	48½ to 86 ...	62½ to 86 36-75	40 to 62 26-75	40 to 75 40-63½
13-40	32-45	20-45	20-45	30-74½	43½-57½	33-50	26½-44	24-43
50-100	50-100	40-100	40-100	40-100	44-60	46-60	43-60	37-60
28-70	32-50	30-50	21-50	22-50	22½-47	45-83	38-56	24-56
100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130
60-70	60-70	52-70	50-70	43-70	56-70	56-70	56-70	56-70
26-64	30-64	18-64	20-64	22-31	23-28	20-27	18-22	18-24
26-44	26-44	22-44	24-44	25-43	26½-46½	28-36	22-30	22-44
18-40	24-40	15-40	15-40	18-43	24-36	21-35½	25-28	17-38½
17-36	14-36	16-36	16-23	14-23	16-23	14-23	14-23	14-30½
17-40	14-40	15-40	17-34	17-44	18-44	18-44	17-28	18-41½
120-160	120-160	80-160	66-160	43-160	86-120	86-120	86-120	80-120
12-16	12-16	8-16	9-16	12-42	12-16	12-16	12-16	12-16
40-48	40-48	36-46	38-46	22-42	36-42	32-42	40-42	40-50
70-100	70-80	60-100	52-100	52-70	52-73	70-73	52-73	52-73
70-100	70-100	70-100	70-100	70-76	62-76	72-76	72-76	70-95½
36-70	36-70	36-70	36-70	50-73	52-82	52-72	28-80	40-80½
24-30	24-30	23-40	20-40	20-39	20-36	20-25	14-25	16-24
24	24	24	25	25	25	25	16	25

of Allahabad—Nineteen Years' Rates.

16th Year	17th Year	18th Year	19th Year	20th Year	21st Year	22nd Year	23rd Year	24th Year
200	200	200	170 to 200	160 to 200	180 to 200	180 to 200	180 to 200	180 to 200
100-144	86½-110	100-120	100-130	86½-134	86½-165	86-170	76-170	70-136
56-76½	56-76	56-76	50-76	54½-78	49-77	49-77	56-06	36-76
36-50	36-58½	34-58½	37-57½	37-58	42-59	40-50	36-44	30-61
48	48	48	48	60	44½	65	65	65
90-120	70-120	70-120	70-120	70-120	70-123	80½-102	70-102½	50-70
70-100	60-100	50-100	50-100	60-94	60-94	60-94	60-86	60-99½
30-50	39-40	28-40	28-40	26½-38	22-32	24-32	24-52	24-46
29-46	22-46	20-46	18-46	13-30	22-28	16½-20	16-27	16½-38
28-42	28-42	24-42	25-42	27-44	21-44	21-40	24-45	24-45
32-46	32-46	30-46	38-46	32½-48	28½-56	34-56	30-50	26-56
26	26	26-28	22-26	29-46½	22½-54	30-54	32-40	24-44
20	20	20-22	16-40	20-48	20-48	20-48	24-40	23-61
...
21-33	20-44	20-22	16-36½	21½-38	26-48	31-48	22-30	21-39½
10	10	10	7-2	7-14	7-14	7-14	10	7-14
20	10-40	10-22	10-22	7-22	8-22	7-14	10½-18	7-17
13-24	13-24	10-24	8-24	10½-21½	11-23	15-23	14½-24	12-22½
20-36	20-36	20-36	18-36	20-38	14-28	14-28	14-28	14-30
22-29½	22-29½	17-29½	13-29	19-39½	25-32	25-32	22-28	18-28
130-160	120-180	130-160	130-180	132-140	132-140	132-140	132½-140	132-160
70-80	70-80	76-80	76-80	60-88	60-90½	80	80	80
32-44	32-40	24-44	24-44	32-40	26-40	26½-40	26½-40	26½-30
100	100	100	100	100	100	100	100	100
70	60	60	60	60	60	60	60	60
36	36	36	36	24	24	24	18	29½
58	58	58	58	60-80	60-80	60-80	60-80	60-80
10-12	10-12	10-12	12-19½	10-14	10-15	10-14	10-14	10-14
180	180	180	180	160	200	200	200	240
100	100	100	100	100	100	100	100	100
...	...	...	...	20	20	20	20	20

of Owdh—Nineteen Years' Rates.

16th Year.	17th Year.	18th Year.	19th Year.	20th Year.	21st Year.	22nd Year.	23rd Year.	24th Year.
42 to 50	50 to 52	33 to 46	33 to 43	46 to 50½	46 to 70	54 to 74½	32 to 44	38 to 46
50	50	50	50	50	50	50	50	50
26-33	26-33	20-27	20-28	30-41	40-47	30-57½	19-44	21-40
30-32	32-61	20-27	20-28	29-45	43-62	34-56½	22-30	24-40
50-60	50-60	40-60	40-60	40-52	40-52	40-52	44-60	24-60
130	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130
60-70	60-70	52-70	52-70	54-60	54-60	54-70	54-70	54-70
26-31	26-31	30-31	18-31	20-27	21-31	27½-28	17-22	17-24
28-33	26-33	22-33	22-23	25-39	19-31	25-31	20-28	21-22
19-20	20	14-19	14-18	17-24	20-24	19-28	19-22	18-25
17-20	17-20	14-18	14-16	16-18	14-17	16-17	14-16	14-17
28	28	16-28	15-31½	15	16-28	17-22	16-24	16-31
120	120	160-180	66-120	86-120	86-120	86-120	86-120	86-120
8-16	16	13-16	8-16	15-16	12-16	12-16	12-16	12-16
36-46	36-46	36-46	23-46	22-42	32-42	35-42	35-42	36-50
70	70-71	60-70	70	52-70	52-73	70-73	52-73	52-73
70	70-73	70-73	70	70-74	70-74	70-74	70-74	70-74
70	70	70	70	52-80	52-80	50-80	52-80	52-80
24	24	50-90	24	20-25	20-28	20-28	14-28	16-28
24	24	24	25	25	25	25	16	25

of Owdh—Nineteen Years' Rates.

16th Year.	17th Year.	18th Year.	19th Year.	20th Year.	21st Year.	22nd Year.	23rd Year.	24th Year.
200	200	200	120	200	200	200	200	200
124-144	100-110	100-110	100-101	90-106	70-100	70-100	64-80	64-107
56-68	56	56-70	50-70	54-70	49½-68	44-76	40-76	36-60
36-48	36-38	36-38	28-36	24-38	22-46	36-40	21-36	22-36
48	48	48	48	48	60	44½	65	65
90	70-90	70-84	72-130	72-130	65-79	64-70	50-60	46-90
70	60-70	50-76	60-70	64-94	64-94	64-94	60-70	60-64
50	40-50	28-50	14-50	28-32	29-90½	21½-33	21½-30	26-92
22-36	22	20-22	20-22	13-21½	18-25	16-25	16-20	12-20
28-36	28	27-28	26-28	23-35	28-42½	28-34	19-36	13-28
32-40	32-40	32-40	32-40	32½-48	28½-44	30-52	36-46	25-30
26-40	26	26-27	24-26	23-40	23-48	25½-48	30-40	24-46
20	20-40	18-48	18-48	20-40	18-48½	30-40	18-30	18-30
15-20	32	32	30	36½	35	20	20	20
21-36	20-21	20-21	16-24	22-30	28-41	22-34	18-28	15-28
10	8-10	10	10	9-10	9-12½	9-12	9-12½	10½-18½
10-20	10	9-10	9-10	9-12½	8½-18	10-16	8-12	11-18½
13-28	13	10-13	10-13	11-15	12-23	12-23	14-14½	12-14
20	20	20	18-20	20-28	14-28	14-28	14-22	14-25
22-23	22-23	16-22	18-23½	18-32½	22-31	18-28	14-28	14-28
130-136	130-136	136	130-140	140	140	140	140	140
70-78	70	70	70	70-80	80	80	68-80	60-80
32	32	24-32	24-32	21-32	18-32	20-32	20-32	14½-24
100	100	100	100	100	100	100	100	100
70	60	60	60	60	60	60	60	60
36	36	36	36	24	24	24	18	29½
58	58	58	58	58-70	58-70	60-70	60-70	60-70
16-18	10	10	10	10-12	10-12	10-12	10-12	10-12
180	180	180	180	300	200	200	240	240
100	100	100	100	100	100	100	100	100
...	...	...	...	20	20	20	20	20

of Delhi—Nineteen Years' Rates.

16th Year	17th Year	18th Year	19th Year	20th Year	21st Year	22nd Year	23rd Year	24th Year
36 to 48 54	37 to 64 54	40 to 48½ 54	24 to 40 33-58	31 to 50 54	45 to 83 54-57	35½ to 82 54½-57	20 to 56 50-57	65 to 102 57-60½
20-31	20-30	20-40	19-30	19-50	19-24	21-30½	24-38	19-37
16-39	20-44	12-37	12-13	12-30	20-34	19-37	26-42	40-72½
40-70	40-60	40-54	40-60	40-60	40-60	40-60	40-60	40-60
100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130
60-70	60-70	50-70	50-70	50-70	54-70	54-70	54-70	54-70
20-30	20-30	19-30	19-30	19-30	28-70	14½-28	8-19	26-30
19-30	27-28	19-26	19-27	19-27	14½-24	19½-30	19½-24	28-48
19-24½	19-28	15-18	15-18	15-18	14-30	16-25	16-25	30-44
15-20	15-20	12-30	12-17	12-17	12-18	12-18	12-20	16-30
15-24	15-30	15-44	15-24	15-24	15-25	17-32	17-24	20-56
80-120	80-120	80-120	80-120	66-130	80-120	80-120	80-120	80-120
11-16	10½-16	11-16	11-16	10-16	12-16	12-16	12-16	12-16
34-45	34-48	28-52	24-54	24-54	30-56	30-56	30-56	30-70
70	70	70	70	70	70-73	70-73	70-73	70-73
70-73	70-73	70-73	70-73	70-74	70-74	70-74	70-74	70-74
70	70	70	70	30-70	22-70	30-40	42-60	42-60
19-26	19-24	19-25	22-25	16-25	16-25	16-25	28-40	28-40
24-25	24-25	25	25	25	25	25	16-18	24-25

[illegible]

of Delhi—Nineteen Years' Rates.

16th Year.	17th Year.	18th Year.	19th Year.	20th Year.	21st Year.	22nd Year.	23rd Year.	24th Year.
180 to 200	180 to 200	180 to 200	100 to 200	180 to 200	180 to 200	180 to 200	180 to 200	180 to 200
104-130	90-134	96-134	90-134	90-106	90-123½	94-140	60-100	80-110
48-57	47-57	48-57	44-57	64-77	47½-70	47½-78	54-78	42-90
32-45	31-45	30-49	28-50	18-50	32-57	20-58	36-64	34-66
48-65	43-65	48-65	40-65	50-65	44½-65	43-65	43-60	38-65
75-90	70-90	60-90	70-90	76-112	88-150	56-120	44-68	45-70
70	44-70	54-70	54-70	54-70	54-70	57-60	57-60	57-60
50	32-50	35-80	35-50	23-50	21-43	19½-45½	19½-36½	20-36
18-22	19-21	16-22	19½-22	10-19½	10-13	13-21	19-36	19-36
25½-35	26-35	22-32	19-31	22-36	19-29½	13-22	25-44	28-54
28-32	28-32	28-32	22-45	24-40	22-40½	23-36	30-44	30-55
22-26	22-26	22-26	18-26	20-42	19-42	19-42	25-32	26-53
20	20	18-20	16-21	19-27	17-22	19-28	18-31	18-44
20-32	20-30	20-32	14-23	19-33	20-33	20-33	20-33	20-33
21	21	16-20	14-24	17½-35	17½-36	19½-43	20-39	29-50
9½	10	10	6-10	4-10	5-10½	5-14	5-12½	10½-15
9½-15	9½-15	9½-15	6½-11	6½-11½	5½-12	12-28	7-13	10½-15
20	16-20	16-20	13-20	12-22	8½-21	12½-22	16½-25	14½-25
20	16-20	16-20	13-20	12-22	8½-21	10½-22	14-25	14½-25
22	22	16-22	14-22	14½-25	13-22	17½-33	24-35	23-44
126-132	120-126	124-136	126-136	126-136	134-136	136-150	136-150	130-150
65-70	67-70	67-70	60-70	66-70	50-66	66-70	60-80	60-70
32	32	28-32	32	19½-40	17½-40	18½-38	18½-40	18½-38
100	100	100	100	100	100	100	100	100
70	60-70	54-70	54-70	57-60	57-60	57-60	52-60	54-60
26	26	22	22	28	24	24	20	26
58	58	58	58	60-70	60-70	60-70	60-70	60-70
10	10-12	10-12	9½-15	10-12	10-12½	15	10-12½	10-12½

The Spring Harvest of the Soobah

[illegible]

of Lahore—Nineteen Years' Rates.

16th Year.	17th Year.	18th Year.	19th Year.	20th Year.	21st Year.	22nd Year.	23rd Year.	24th Year.
8 to 52	40	24	30	40 to 43	20 to 30	44 to 53	30 to 37	30
31-57	43-57	57-16	57-3½	57-3½	57	57-1	57½-63	57½-63
32-33	25	16	20	24½-28	16-21	28-34	28-44	40-53
32-36	24	12	21	22-27	18-24	26-40	30-51	40-51
50-60	60	50	50	50-54	54	54	54-74	54-74
100	100	100	104	104	104	104	104	104
70	60	60	70	64	64	64	64	64
28-30	25	19	24	20-23	14-23	15-30	16-30	25-40
25	19	30	22-23	16-23	18-28	18-28	20-26	30-42
24-27	20	12	16	12½-19	13-16½	19-26	26-42	29-42
20-22	16	13	20	16-18	7½-10½	7½-14	12-20	18-24
15	19-28	28-36	15	19-23	19	19-28	19-30	28-36
200	120	120	120	80	66	86	86	86
13	13	15	15	12-15	12	12	12	12
24	24	27	27	26-27	26-27	34-40	36-50	36-50
70	70	70	70	70-74	70-76	70-76	73-74	73-74
73	73	73	73	70-74	72-74	70-74	70-74	70-74
70	70	70	70	42-54	20-74	20-32	30-64	40-64
24	24	24	20-21	20-21	20-21	20-21	18-26	21-32
25	25	25	21	21	18½	18½	16-20	20-50

The Autumn Harvest of the Soobah

[illegible]

of Lahore—Nineteen Years' Rates.

16th Year.	17th Year.	18th Year.	19th Year.	20th Year.	21st Year.	22nd Year.	23rd Year.	24th Year.
200	200	200	200	200	200	200	200	200
00-120	100-120	100-120	117½-120	40-107½	94-131	94-130	70-130	105-130
46	46	42	40	50-60	40½-62	44-60	43-60	60-70½
36-40	36-40	32-36	26-32	32½-46½	22-32½	24-38	30-48	45-56
65	65	65	65	50	50	43-50	30-56	50-52
96-104	70	64	80	90-95½	90-120	80-160	44-70	55-68
70	60-70	50-60	50-60	60-70	60-70	60-70	60-70	60-70
48	40	36	36	25-40	22-28	18-26	20-34	32-40
28-30	30-38	24-25	20-21	20-21	18½-23	12-17	10½-17	14-28
36-50	24-25	24-25	34	20-26	18-32	22-60	39-50	39-50
26-28	20-28	24-26	21	23	15-20	15½-23	16-24	26-34
32	32-36	25-27	25	38½	24½-30	23-30	18-40	40-60
26-28	20-28	24-26	21	23	15-23	15½-23	16-24	26-34
30	30	30	30	23	14-25	12½-27	20-30	24-28
32	30-32	30	26	24-30	18½-28	18½-28	18½-28	26-44
10	10	10	5	10	5-12	6½-10	8-12	5-14½
10	10	10	7	7-10½	7-10	8-9	9-12	12-18
17	16-17	12-24	13-14½	7½-15½	8½-11½	10-14	10-14½	12½-20
20-24	20-24	16-20	14-18	16-21½	6½-15	8-11	10-20	15-20
26-28	26-28	16-28	22-26	21	25	18-25	20-26	26-36½
136	136	120	120	130-134	130-134	134	134	134
78	78	70	72	82	...	60-80	60-80	60-80
120	120	104	104	104	104	104	104	104
32	32	32	34	34	34	34	24-34	23-34
70	70	60	60	68-70	70	68-70	68-70	26-70
26	26	22	22	24-28	24	24	48	26-32
58	58	68-71	67-70	67-70	67-70	67-70	67-70	67-70
10	10	10	10	11	11	11	11	11
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The Spring Harvest of the Soobah of Multan—Nineteen years' Rates.

	15th Year.	16th Year.	17th Year.	18th Year.	19th Year.	20th Year.	21st Year.	22nd Year.	23rd Year.	24th Year.
Wheat	52	52	36	24	30	36 to 60	21½ to 40	...	40 to 52	46 to 60
Cabul Vetches	57-16	57-16	57-16	57-16	57-16	57-16	57-16	57-16	57-16	57-16
Indian do ...	30	32	23-25	16	20	21½-40	13½-40	20½-40	20-48	26-48
Barley ...	34	36	22	12	21	20½-40	16-40	20½-40	20-48	26-48
Pot-herbs ...	70	60	56-60	50	50	53-60	44-50	34-40	52-60	52-60
Kooknar ...	130	120	100	100	100	60-104	40-104	100-104	100-104	100-100
Maasfer Flowers ...	76	70	60	60	70	66-64	60-64	64-70	64-70	60-70
Linsced ...	30	30	20	19	24	24	23	23	16-30	28-30
Mustard ...	30	30	25	19	30	18-60	15½-40	14½-28	20-36	36
Adess ...	28	28	19	12	16	6-20½	12½-40	18½-40	20-42	27½-4
Arzen ...	22	22	16	13	20	16-37	18½-40	10-16	13-20	17-24
Peas	15	15	19-20	26-30	15½	19	19	18½	19-22	26-30
European Musk Melons	120	120	120	82	66	60-80	86	86	86	86
Indian do do	13	13	13	11	11	12-19	12-40	11-12	11-16	12
Shalykowr ..	44	44	44	24	27	26	28-36	40	40	40
Ajwain ...	70	70	70	70	70	64-70	44-70	52-74	56-74	44-60
Onions ...	70	70	70	70	70	60-74	40-74	52-74	56-74	44-60
Fenugreek ...	70	70	70	70	70	60	35-40	14½-52	40-70	44-70½
Carrots ...	24	24	24	24	20-21	20-21	20-21	20	16	24-26
Keyu ...	25	25	25	25	25	20	18½	18½	20	25

The Autumn Harvest of the Soobah of Multan—Nineteen years' Rates.

	15th Year.	16th Year.	17th Year.	18th Year.	19th Year.	20th Year.	21st Year.	22nd Year.	23rd Year.	24th Year.
Sugar-cane, called Powndeh	200	200	200	200	200	200	200	200	200	200
Common Sugar-cane	150	120	100-120	100-120	100-120	110-120	100	100-110	70-100	100
Shaly Mushkeen	60	46	46	40	40	60	45-62	45-62	54-62	65-72
Common Rice	50	40	40	32	32	46-48	28-40	28-40	32½-40	38-48
Shaly Moonjee	65	65	65	65	65	50	50	50	56	52
Cotton	120	104	70	64	80	70-96	40-95½	70-86	44-90	56-90
Pot-herbs	76	70	60-70	60	50	40-78	40-70	70	60-70	60-70
Sesame Seed	58	48	40	36	36	40-48	19½-40	24-26	20-26	26-40
Mowth	31	25	25	21	20	23-40	13-40	13-40	14-15	24-26
Mash	36	30	30	25	24-25	34-48	18-40	20-32	22-26	26-40
Mowing	32	32	32	32	37	34-48	34-40	26-36	32-33	32-60
Jewar	39	32	32	27	25	39-48	15½-40	24-26	25-32	32-48
Lehdereh	30	28	28	26	21	23-48	23-40	13	16	26-30
Lubya	32	32	32	32	32	23-36	22-40	26-27	22-26	26-38
Kodeitem	32	32	32	32	32	23-36	22-40	26-27½	22-26	26-38
Korey	32	32	32	32	26	34-30	18½-30	18½-30	16	26
Shamakh	18	10	10-16	10	5	10-16	9-10	9-10	10-12	5-12½
Gall	16	10	10	10	7	10-10½	9-10	9-10	8-10½	12-12½
Aizen	20	24	24	24	14	20½-48	21-40	10-21	10-20	15-20
Mundeweh	30	28	28	24	21	25	25	25	18-25	26-30
Indigo	136	136	136	120	120	130-134	134	134	134	134
Hemp	78	78	78	70	70	48-72	40-82	40-82	60-70	70-72
Tureyeh	32	32	32	32	32	34	34	34	24-34	23-34
Turmeric	120	120	120	104	104	104	104	104	104	104
Catchalu	76	70	70	60	60	68-70	68-70	67-70	70	70
Kulet	28	26	26	22	22	28	24	24	24	24-30
Henna	58	58	58	58	58	48-70	40-70	70	70	70
Water Melons	10	10	10	10	10	11	11	11	11	11
Pan	180	6¼	6¼	6¼	6½	300	200	200	200	200
Singhareh	100	100	100	100	100	100	100	100	100	100
Arher	...	...	...	..	...	20	20	30	20	30

The Spring Harvest of the Soobah

[illegible]

of Malwah—Nineteen Years' Rates.

16th Year.	17th Year.	18th Year.	19th Year.	20th Year.	21st Year.	22nd Year.	23rd Year.	24th Year.
50	50	50	50	43½	43½	43½	43½	43½
43½	43½	43½	43½	43½	43½	43½	43	43½
50	50	50	50	43½	43½	43½	43½	43½
50	50	50	50	43½	43½	43½	43½	43½
70	75	75	75	75	75	75	75	75
75	75	75	75	100	100	100	100	100
75	75	75	75	75	75	75	75	75
50	50	50	50	43½	43½	43	43½	43½
50	50	50	50	43	43	43	43	43½
50	50	50	50	43	43	43	43	43
50	50	50	50	43	43	43	43	43
50	50	50	50	43	43	43	43	43
50	50	50	50	43	43	43	43	43
50	50	50	50	43	43	43	43	43
50	50	50	50	43	43	43	43	43
50	50	50	50	43	43	43	43	43
50	50	50	50	43	43	43	43	43
75	75	75	75	55	55	50	55	55
50	50	50	50	50	43½	43	43	43
50	50	50	50	43	43	43	43	43
50	50	50	50	43	43	43	43	43
50	50	50	50	43	43	43	43	43

The Autumn Harvest of the Soobah

[illegible]

AYEEN AKBERY

VOL. II.

PART I.

CONTAINING

THE HISTORY OF THE TWELVE SOOBAHS.

AYEEN AKBERY.

VOL. II.

PART I.

THE HISTORY

OF THE

TWELVE SOOBAHS.

IN the fortieth year of His Majesty's reign his dominions consisted of one hundred and five Sircars (*a*), subdivided into two thousand, seven hundred and thirty-seven Kuslahs (*b*), the revenue of which he settled for ten years, at the annual rent of three Arrihs, sixty-two Crore, ninety-seven Lacs, fifty-five thousand two hundred and forty-six Dams (*c*) or Sicca Rupees 9,0743881-2-5.

The empire was then parcelled into twelve grand divisions, and each was committed to the government of a Soobadar (or Viceroy), upon which occasion the Sovereign of the world distributed twelve Lacs of beetle. The names of the Soobahs (or Viceroyalties) were Allahabad, Agra, Owdh, Ajmeer, Ahmedabad, Behar, Bengal, Delhi, Cabul, Lahoor, Multan, and Malwah: when His Majesty conquered Berar, Khandeess, and Ahmednagur, they were formed into three Soobahs, increasing the number to fifteen (*d*).

(*a*). Provinces.

(*b*). Townships.

(*c*). One hundred thousand make one Lac; one hundred Lacs, one Crore; one hundred Crore, one Arrib. A Dam is the fortieth part of a Rupee.

(*d*). Soobah is frequently, but improperly, used for Soobahdar by European authors: Soobah is properly the Vice-royalty, and Soobahdar the Viceroy.

I shall give a succinct description of the more remarkable countries ; as also of their several princes, together with the period in which they lived.

THE SOOBAN OF BENGAL.

Since I propose to begin my description of these possessions from Bengal, which is the lowest extremity of Hindustan, and to carry it to Zabulistan, I hope that, while I am writing, not only Turan and Iran, but also other countries may be added to the account.

After having described the country which lies to the east, I shall proceed to the north, from thence descend to the south, and conclude with the western divisions.

The Soobah of Bengal is situated in the second climate. From Chittagong to Kurhee is four hundred Cose difference of longitude ; and from the northern range of mountains to the southern extremity of Sircar Madarun, comprehends two hundred Cose of latitude. And when Orissa was added to Bengal, the additional length was computed to be forty-three Cose, and the breadth twenty Cose (*e*).

Bengal (including Orissa) has the sea on the east, is bounded by mountains on the north and south, and on the west joins to the Soobah of Behar. Esau Afghau carried his conquests towards the east into a country called Bhatti, which is reckoned a part of this Soobah, and caused the Kootbah (or prayer) to be read, and coin to be struck in the name of his present Majesty. Nothing remarkable is related of this country excepting that the mango trees, which produce very delicious fruit, are not so high as the ordinary stature of a man.

Bordering upon Bhatti is a very extensive country, subject to the king of Tiprah ; him they Style Yeyah

(*e*). The Cose is different in the several provinces, but we shall be sufficiently exact if we reckon it to be two English miles.

Manik ; and whoever are possessed of Rajship bear the title of Manik at the end of their names, and all the nobility are called Narayan. Their military force consists of a thousand elephants, and two hundred thousand infantry, but they have few or no cavalry.

To the north-west of Bengal is the province of Couch, the chief of which commands a thousand horse, and one hundred thousand foot. Kamroop (which is also called Kamroo or Kamitah) makes a part of his dominions. The inhabitants of Kamroop are said to be extremely handsome ; and they are reported to be very skilful in magic. Many incredible stories are told of the natural productions of this place ; such as flowers that retain their colour and smell many months after being gathered, and of which they make chaplets ; trees that being cut send forth streams of delicious liquor ; and mangoes that grow upon a kind of vine.

The dominions of the Raja of Asham join to Kamroop : he is a very powerful prince, lives in great state, and when he dies, his principal attendants, both male and female, are voluntarily buried alive with his corpse. Adjoining to Asham is Tibet, bordering upon Khatai, which is properly Mahacheen, vulgarly called Macheen. The capital of Khatai is Khan Baleegh, four days journey from the sea, to which there is a large artificial canal, lined with stone. Alexander of Greece is reported to have entered that country by that canal. And it is said that there is another passage, by which you may reach the sea in four days and four nights.

To the south-east of Bengal is a large country, called Arkung (or Aracan) to which the Bunder (or port) of Chittagong properly belongs. Here are plenty of elephants, but great scarcity of horses : also camels and asses are very high-priced. Neither cows nor buffaloes are found in this country ; but there are animals of a middle species between them, whose milk the people drink ; they are pied and of various colours. Their religion has no kind of agreement either with the Mahom-

medan or Hindoo. Twin brothers and sisters may intermarry, and only mother and son are prohibited from it. They pay implicit obedience to the will of their priest, whom they style Wallee. When the prince holds a court, the soldiers' wives attend whilst their husbands remain in their houses. The complexion of these people is dark ; and the men are beardless.

Near this tribe is Pegu, which former writers called Cheen, accounting this to be the capital city. Their military force consists of elephants and infantry. Some of their elephants are white. Close to this country are some mines of metals and precious stones, which are the subject of continual contention betwixt the chiefs of Pegu Araean, and the Mugs.

Bungaleh, originally was called Bung ; it derived the additional Al from that being the name given to the mounds of earth which the ancient Rajas caused to be raised in the low lands, at the foot of the hills ; their breadth was usually twenty cubits, and height ten cubits.

The air of Bengal is very temperate. The periodical rains commence in April, and continue for somewhat more than six months. During this season the low lands are sometimes entirely overflowed, excepting the mounds of earth described above. For a long time past the air of Bengal had been unhealthy at the leaving off of the rains, afflicting both man and cattle ; but under the auspices of his present Majesty this calamity has ceased. (f)

This Soobah abounds with rivers, the finest of which is the Gung (or Ganges), whose source has never been

(f) In the beginning of April (and sometimes earlier in the southern parts of Bengal) there are frequent storms of thunder, lightning, wind, and rain, from the north-west quarter ; these squalls moderate the heat very much, and they continue till the setting in of the periodical rains, which generally commence in the beginning of June, and by which the country is in many parts overflowed. If the rains break up early in September, the weather is intensely hot, and the inhabitants are very sickly.

traced. The Hindoo priests say that it flows from the hair of Mahadeo. From the northern mountains, it runs through the Soobah of Delhi, Agra, Allahabad, and Behar, into Bengal. Near the town of Cazyhatta, in the Sircar of Barbuckabad, at which place it is called Pudhawatty (*Pulmarati*) it sends a branch to the east, which empties itself into the sea at Chittagang. The main rivers in its course to the southward forms three streams, the Sirsutty (*Sarasvati*) the Jown (*Jamuna*) and the Gung (*Ganga*) which three streams are collectively called; in the Hindoo language, Tirjany. (*Tirēni*) and they are all held in high veneration by the Hindoos. The Gung (*Ganga*) after having divided into a thousand channels, joins the sea at Satagong, (*Satgaon*) and the Sirsutty (*Sarasvati*) and Jown (*Jamuna*) discharge themselves in like manner. The learned amongst the Hindoos have composed volumes in praise of those waters, all parts of which are said to be holy, but some particular places are esteemed more so than others. The great people have the water of the Ganges brought to them from vast distances, it being esteemed necessary in the performance of some religious ceremonies. The water of the Ganges has been celebrated in all ages, not only for its sanctity, but also on account of its sweetness, lightness and wholesomeness, and for, that it does not become putrid though kept for years.

There is another very large river, called Berhumputter (*Brahmaputra*) which runs from Khatai to Coach and from thence through Bazoolah to the sea.

The sea of Bengal, which is a bay of the ocean, goes on one side to Basrah and on the other to Kuzum of Egypt, and from thence to Persia, where, by the natives, it is called the sea of Oman, and the sea of Persia.

Most of the rivers of Bengal have their banks cultivated with rice, of which there are a variety of species. The soil is so fertile in some places, that a single grain of rice will yield a measure of 2 or 3 Seer. Some lands will produce three crops in a year. Vegetation is there

so extremely quick. that as fast as the water rises the plants of rice grow above it, so that the ear is never immersed. Men of experience affirm that a single stalk will grow six cubits in one night.

The subjects are very obedient to government, and pay their annual rents in eight months by instalments, themselves bringing Mohurs and Rupees to the places appointed for the receipt of the revenues, it not being customary in this Soobah for the husbandman and government to divide the crops. Grain is always cheap, and the produce of the lands is determined by Nussuk (g). His Majesty has had the goodness to confirm those customs. The food of the inhabitants is for the most part fish and rice : wheat and barley not being esteemed wholesome here. Great numbers of men and women go quite naked, except a covering for the loins. In this country women are allowed to transact business in public.

Their houses are chiefly made of bamboos, some of which, however, will cost five thousand Rupees and upwards, and are of a very long duration. They travel chiefly by water, especially in the rainy season. They construct boats for war, burthen, and travelling. Particularly for besieging places, they make them of such a form that, when they run ashore, they are higher than the fort, which is thereby easily entered. For their journeys by land they make use of Sooklasens. This is a machine supported upon the shoulders of men, by a pole formed of a number of straight pieces of wood joined together by iron rings. The sides of the machine are ornamented with different metals, over the top is thrown an arched covering, made of woollen cloth, for defence against the sun and rain. In these machines you sit or lie down, and sleep as conveniently as in a room of a house. Some also ride upon elephants. Horses are very scarce. In some parts of this Soobah are manufactured hempen carpets, so beautiful, that they

seem to be made of silk. The inhabitants of Bengal are exceedingly fond of salt, which is scarce in some parts of this Soobah.

Diamonds, emeralds, pearls, agates, and cornelians are brought from other countries to the sea-ports of this Soobah.

Their flowers and fruits are fine and in plenty. The beetlenut stains the lips of those who eat it quite red (*h*).

Jennutabad is a very ancient city, and was once the capital of Bengal. Formerly it was called Lucknowty, and sometimes Gowr; the name it now bears was given by the late emperor. Here is a fine fort, to the eastward of which is a large lake, called Clutteahputtea in which are many islands. If the dams break during the heavy periodical rains, the city is laid under water. To the northward of this fort at the distance of a Cose, is a large building, a work of great antiquity, where there is a reservoir of water called Penzbarry, which is of a very noxious property. It was usual when a criminal

(*h*) As it may not be displeasing to the naturalist to see a passage, which I have not inserted in the text, on account of its being rather indecent, I shall here subjoin it both in the original language and in Latin.

خواجہ سرا ازین دیار برآید و آن سه کونه بود صندلي بادامي کافوري
نخست را هر سه عضواز بیخ برند واطلسي نیز کویند دویمین را قدرے
الت فعلی باشد سیویمین آنکه خصیین اورا هنگام خوردی بمالشی
نابود سازند یا بر آرند چنان برکنارند جز آدمی هر جانداری که خصی کنند
ازان سرکشی فرو نشیند و مردم زاد را بر افزند

Tria inde genera eunuchorum veniunt, quos Sundálos, Budámos et Cafoorós nuncupant: Priores, partibus genitalibus radicaliter exsectis, Atleeses etiam nominant. Budamis pars solum Penis relinquitur. Cafoorós adhuc teneræ ætalis Testes vel compressi conficiuntur vel exsecantur: tamen notatum est, castrationem, quæ veneris desiderium cæteris omnibus animalibus tollit, hominibus folis excitare.

was capitally condemned, to confine him in this building, where, being allowed no other drink than this water, he expired in a very short time ; but His Majesty has ordered this punishment to be discontinued.

Mahmoodabad. The fort is surrounded by a marsh. When Sheer Khan conquered this country, some of the Raja's elephants fled into the wilds, where they have increased to great numbers. This Sircar produces long pepper.

The Sircar of Khaleefutabad abounds also with elephants, and long pepper.

Sircar Bokla is upon the bank of the sea. The fort is situated amongst trees. On the first day of the moon the water begins to rise, and continues increasing till the fourteenth, from which time to the end of the month it decreases gradually every day. In the 29th year of the present reign, one afternoon at 3 o'clock, there was a terrible inundation, which deluged the whole Sircar. The Raja was at an entertainment, from whence he embarked in a boat ; his son, Parminund Roy, with many people, climbed to the top of a Hindoo temple, and the merchants betook themselves to the high lands. It blew a hurricane, with thunder and lightning for five hours, during which time the sea was greatly agitated. The houses and boats were swallowed up nothing remaining but the Hindoo temple and the heights. Near two hundred thousand living creatures perished in this calamity.

Sircar Ghoraghaut produces raw silk, gunneys, and plenty of Tanghion horses. Here are abundance of fruits in high perfection, amongst the rest is one called the Lütken, of the size of a walnut, but to the taste is somewhat like the pomegranate ; it contains three seeds.

Sircar Barbuckabad is famous for a fine cloth, called Gungajel, and great abundance of oranges.

Sircar Bazooia. The forests of this Sircar supply timbers fit for building boats and for the beams of houses, and here is an iron mine.

Sircar Sunargong. In this Sircar is fabricated cloth, called Cassah. In the town of Catarehsoonder is a large reservoir of water, which gives a peculiar whiteness to the cloths that are washed in it.

Sircar Silhet is very mountainous. It furnishes many eunuch slaves for the Serais (or seraglios). Here grows a delicious fruit, called Soontara, in colour like an orange, but of an oblong form. China root is produced here in great plenty, which was but lately discovered by some Turks. In these mountains is abundance of lignum aloes. They fell the trees at the end of the rains, and leave them exposed to the weather for some time, after which they reject all those that are anywise rotten. The Bunraj is a bird with a black body, red eyes, a long tail, and wings beautifully variegated, they are easily tamed and will imitate the voice of any animal. The Sheergunj is another bird, which differs from the former but in the colour of its legs and bill, which are red. They both eat flesh and prey upon small birds.

Chittagong is a large city, situated amongst trees upon the banks of the sea, and is a great emporium, being the resort of Christian and other merchants.

Shereefabad produces very beautiful white bullocks, of a great size, who will carry a burden of fifteen maunds, and, like camels, they bend the knees to be loaded. It is also noted for large goats and fighting cocks.

Satgong. There are two emporiums, a mile distant from each other, one called Satgong and the other Hoogly, with its dependencies; both of which are in the possession of the Europeans. Satgong is famous for pomegranates.

Madhurun. In this Sircar, at a place called Huneyeh, is a diamond mine, where are found only small stones.

Orissa.

This formerly was an independent country. The climate is very healthy. It consists of five Sircars,

viz. Jalasor, Buderuck, Cuttek, Kullengdumdaut, and Rajmahindrah. These five Sircars are now added to Bengal.

Orissa contains one hundred and twenty-nine brick forts, subject to the command of Guj-putty (*Gajapati*).

The periodical rains continue here eight months; and they have three months of winter, and only one month that is very hot.

Rice is cultivated here in great abundance. The inhabitants live upon rice, fish and vegetables. After boiling the rice, they steep it in cold water, and eat it the second day.

The men are very effeminate, being exceedingly fond of ornaments, and anointing their bodies with Sandal-wood oil. The women cover only the lower parts of the body, and many make themselves dresses of the leaves of trees. They live in huts made of the leaves of the Tewar tree.

Here are many idolatrous temples built of stones and of great height.

Their women, contrary to the general custom of the Hindoos, may marry two or three times.

Paper and ink are seldom used here: for the most part they write with an iron style on the leaf of the Taar tree; and they hold the pen with the fist clenched.

Here are manufactures of cloth. Some elephants are found in this province.

The fruits and flowers of Orissa are very fine, and in great plenty. The Nusreen is a flower delicately formed, and of an exquisite smell; the outer side of the leaves is white, and the inner is of a yellow colour. The Kewrah grows here quite common, and they have great variety of the beetle leaf.

They reckon all their accounts in Cowris, which is a small white shell, with an aperture in the middle, and

they are found oft the sea-shore. Four Cowries they call a Gundah, five Gundahs a Boory, four Boories are a Pun, sixteen Pun one Khawun (sometimes they reckon 20 Pun to the Khawun) and ten Khawuns are a Rupee.

Cuttack.

At the capital bearing this name is a stone fort, situated between two rivers, the Mahanuddy and the Gunjoory, the former of which is held in great veneration by the Hindoos. Within the fort are many magnificent buildings, and it is the residence of the governor of the province.

The country, for five or six Cose round the fort, is so low, that in the rainy season it is entirely under water.

Here is a fine palace built by Raja Mucknud Deo, consisting of nine stories. The first story is for the elephants, camels, and horses. The second, for the artillery and military stores; where are also quarters for guards and other attendants. The third is occupied by porters and other watchmen. The fourth is appropriated for several artificers. The kitchens make the fifth range. The sixth contains the Raja's public apartments. The seventh is for the transaction of private business. The eighth is where the women reside. The ninth is the Raja's sleeping apartments. To the south of this temple is a very ancient Hindoo temple.

In the town of Pursotem, on the bank of the sea, stands the temple of Jagumaut, near to which are the images of Kishen, his brother, and their sister, made of Sandal-wood, which are said to be four thousand years old.

It is related that Raja Inderdummin, of Neelkurburbut, sent a learned Brahmin to pitch upon a proper spot for the foundation of a city. After a long search, he arrived upon the banks of the sea, which he thought, on many accounts, preferable to any place he had yet seen. Whilst he was debating with himself whether to fix upon this spot, or to continue his journey in

quest of a better, he saw a crow dive into the water, and after having washed its body, it made obeisance to the sea. The Brahmin was astonished at this sight, and as he understood the language of birds, he asked the crow the reason of this strange procedure. The crow answered, "I was formerly of the tribe of the Dewtah, and from the curse of a religious man, was transformed into this shape : know that this spot is highly favoured by the Creator of the universe ; and whoever abides here, and applies his mind to the worship of God, he shall quickly prosper. It is a long time that I have been worshipping in this place, and the season for the accomplishment of my desires is near at hand. If you are of the number of the righteous, remain here a short period, and behold and comprehend the wonders of this land." The Brahmin, in conformity to the words of the crow, remained on that spot and after a short time, what the crow had foretold was revealed unto him, and of which he apprized the Raja. who built a large city and a place of worship upon the spot where the crow appeared. The Raja one night, after having distributed justice, heard in a dream a voice saying, "on a certain day cast thine eyes upon the sea shore, when there will arise out of water a piece of wood fifty-two inches long, and one and a half cubits broad ; this is the true form of the deity, take it up, and keep it hidden in thine house seven days, and in whatever shape it will then appear, place it in the temple and worship it." It happening just as the Raja had dreamt, he, as instructed by the revelation, called the image Jaganaut, and having ornamented it with gold and precious stones, he placed it in the temple, when it became the object of worship of all ranks of people, and is reported to have performed many miracles. It is pretended that when Callapahar conquered this country for Soliman Goorzany, he threw the wooden image of Jaganaut into a fire, which having no effect upon it, he ordered it to be cast into the sea, from whence it was again recovered. And in order to give credit to these images, they relate a number of such incredible stories.

The Brahmins wash the image of Jaganaut six times every day, and dress them every time in fresh clothes ; as soon as they are dressed, fifty-six Brahmins attend them, and present them with various kinds of food. The quantity of victuals offered to these idols is so very great, as to feed twenty thousand persons. They also at certain times carry the image in procession upon a carriage of sixteen wheels, which in the Hindoovee language is called *Rukth* ; and they believe that whoever assists in drawing it along obtains remission of all his sins.

Near to Jaganaut is the temple of the sun, in the erecting of which was expended the whole revenue of Orissa for twelve years. No one can behold this immense edifice without being struck with amazement. The wall which surrounds the whole is one hundred and fifty cubits high, and nineteen cubits thick. There are three entrances to it. At the eastern gate are two very fine figures of elephants, each with a man upon his trunk. To the west are two surprizing figures of horse-men, completely armed, and over the northern gate are carved two tigers who having killed two elephants, are sitting upon them. In the front of the gate is a pillar of black stone, of an octagonal form, fifty cubits high. There are nine flights of steps ; after ascending which, you come into an extensive enclosure, where you discover a large dome, constructed of stone, upon which are carved the sun and the stars, and round them is a border, where are represented a variety of human figures, expressing the different passions of the mind : some kneeling, other prostrated with their faces upon the earth ; together with the minstrels, and a number of strange and wonderful animals, such as never existed but in imagination. This is said to be a work of seven hundred and thirty years antiquity. Raja Narsing Deo, finished this building, thereby erecting for himself a lasting monument of fame. There are twenty-eight other temples belonging to this pagoda, six before the northern gate, and twenty-two without the enclosure ; and they are all reported to have performed miracles.

Many pretend that at this place is the tomb of Kabeer Mowehheal, and to this day they relate many stories of his sayings and actions. He was revered both by Mahomedans and Hindoos, on account of his wisdom and exemplary virtue. When he died the Brahmins wanted to carry his body to be burned, and the Mahomedans insisted on burying it, but when they lifted up the sheet from the bier, the corpse could not be found.

The Soobah of Bengal consists of twenty-four Sircars, and seven hundred and eighty-seven Mahls. The revenue is fifty-nine Crore, eighty-four Lacs, fifty-nine thousand three hundred and nineteen Dams or Sicca Rupees, 1,49,61,482—15—2 in money; and the Zemindars (who are mostly Koits) furnish also 23,330 cavalry; 801,158 infantry, 170 elephants, 4260 cannon and 4400 boats.

A Summary Account of the Princes of Bengal.

Four thousand and ninety-six years prior to the date of this book, Raja Bhugrut (*Bhagiratha*) having come to Delhi, to the assistance of Raja Jirjoodhan (*Duryodhana*), gallantly fell in the war of the Mahabarhut (*Mahabharata*).

Raja Noe (*Nauja*) when the cup of life was filled to the brim, was succeeded in the government by Luckmeenyah (*Lakshmaneya*), the son of Luckmen (*Lakshmana*). At that time Nuldea (*Nadiya*) was the capital of Bengal, when it abounded with wisdom; but now it is thinly inhabited, although it be still conspicuous for learning.

The astrologers foretold Raja Luckmeenyah (*Lakshmaneya*) of the loss of his kingdom, and of the establishment of another religion; both which points, they said, would be accomplished in the person of Mahomed Bukhtyar Khuljee; yet the Raja was so infatuated, that he would not listen to their predictions: however many of his people fled into distant countries for safety.

At this time Shahebeddeen had sent into Hindoostan Koteb-eddeen Ibek, whose general, Mahomed Bukhtyar Khuljee, possessed himself of the Soobah of Behar and

then marched towards Bengal; upon which the Raja made his escape in a boat. Khuljee having plundered and entirely destroyed the city of Nuddea (*Nadīyā*), made Lucknowty (*Lakshmanāratī*) the capital of Bengal; from that period Bengal began to be subject to the kings of Delhi.

During the reign of Towghluck Khan, Kuddler Khan was employed by him in Bengal. till Fakhireddeen Sillahdar revolted, put him to death, assumed the government, and refused obedience to the kings of Delhi.

Mullick Aly Mobariek who had been one of the generals of Kuddler Khan, took the title of Allaheddeen, and made war upon Fakhireddeen, whom having taken in battle, he slew, and then caused himself to be proclaimed king.

Hajee Alyas Alla-ey, who was one of the nobles of Bengal, entered into a confederacy with some other chiefs, and having killed Allaheddeen, he usurped the kingdom under the title of Shumseddeen, and he is sometimes also called Bungereh. Sultan Feeroz marched from Delhi to punish him and for some time carried on a brisk war; but the rainy season approaching, he accepted of a submission and returned to Delhi.

When Shumseddeen died, the chiefs of the army placed upon the throne his eldest son, whom they styled Secunder Shah. Upon this occasion Feeroz came again into Bengal, and was reconciled in like manner to Secunder Shah, as he had been to his father.

Secunder was succeeded in the government by his son Ghiaseddeen. Hafiz of Shiraz sent him an ode, in which is the following verse: "All the parrots of Hind will enjoy the sweets of the Persian sugar-candy, which is now going to Bengal."

A Hindoo Zemeendar, named Kausy, having fraudulently obtained a victory over the Ghaisseddeen, usurped the kingdom.

When Kansy died, his son became a Mahommedan, and obtained the throne, with the title of Jilaleddeen.

It was the custom in those times, for the palace to be guarded by several thousand pykes, who are a kind of infantry. An eunuch entered into a confederacy with these guards, who one night killed the king, Futteh Shah, when the eunuch ascended the throne, under the title of Barbuck Shah.

Feeroz Shah was also put to death by these guards, and his son Mahmood Shah raised to the throne.

He was by the like intrigue murdered, and succeeded by his Ethiopian slave, named Mozuffer.

This Mozuffer met with the same fate as his master, through the management of one of his servants, named Allaheddeen, who likewise assumed the kingdom, and reigned with great justice. He disbanded the pykes, but substituted in their stead low Sirhings.

Nusseeb Shah, his son, was also of a very upright and charitable disposition, and behaved with great kindness to his brothers.

When Sultan Baber had slain Sultan Ibrahim in battle, his brother, and the other chiefs of the army put themselves under the protection of Nusseeb Shah, and found safety.

Hemayun raised to the Soobadary of Bengal, Jehangeér Kuly Khan Beg, whom Sheer Khan, when he again gained the victory, drew to him by protestations of safety, and then slew him.

During the reign of Selecem Khan, (at Delhi) this kingdom was ruled with strict justice by Mahommed Khan, one of his relations, and when he was killed in war by Mumraze Khan, he was succeeded in the kingdom by his son Khysir Khan, who took the title of Behader Shah, and he slew Mumraze Khan in battle.

Taje Khan, who was one of the nobles of Selecem, killed Jilaleddeen, and succeeded him in the kingdom.

Taje Khan's younger brother, Soleeman, although a tyrant, reigned some time, and afterwards the names of his children, Bazeed and Daoud, dishonoured the coin and the pulpit. Thus concludes my abstract.

God be praised that out of his mercy, this populous kingdom will now be made glorious by the royal justice.

TABLES.

Of the Successions of the ancient Rajas, and of the Mahomedan Princes who have reigned in Bengal.

TABLE I.

The family of Bhugrut, of the Kehtry caste, twenty-four Princes, reigned 2418 years.

	Reigned years.		Reigned years.
Bhugrut	... 218	Suddruck	... 91
Annungbheem	... 175	Jeedruck	... 102
Rumbheem	... 108	Owdey Singh	... 85
Gujbheem	... 82	Bissu Singh	... 88
Deodut	... 95	Beermath	... 81
Jug Singh	... 106	Ruckdeo	... 83
Birnah Singh	... 97	Rukhmund	... 79
Mohundut	... 102	Jugjeevan	... 107
Benowd Singh	... 97	Kalloodund	... 85
Seyler Sein	... 96	Kamdeo	... 90
Suthajeet	... 101	Bejykeren	... 71
Bhooput	... 90	Sut Singh	... 89

TABLE II.

The family of Bhowjgorya, of the Koyth (Kayeth) caste, nine Princes, reigned 256 years.

	Reigned years.		Reigned years.
Bhowjgorya	... 75	Pert-hoo	... 52
Lallsein	... 70	Gurrer	... 45
Raja Madhow	... 57	Luckmun	... 50
Summunt Bhowj	... 48	Nundbowj	... 53
Jennet	... 60		

TABLE III.

*The family of Udsoor, of the Koyth (Kayeth)
caste, eleven Princes reigned 714 years.*

	Reigned years.		Reigned years.
Udsoor	... 75	Girdher	... 80
Jamennybhan	... 73	Pirtehydher	... 68
Anrood	... 78	Shishtdehr	... 58
Pertaub Rooder	... 65	Pirbaliker	... 63
Bhowadet	... 69	Jydehr	... 23
Rekhdeo	... 62		

TABLE IV.

*The family of Bhowpaul, of the Koyth (Kayeth)
caste, ten Princes reigned 698 years.*

	Reigned years.		Reigned years.
Bhowpaul	... 55	Biggenpaul	... 75
Dheerpaul	... 95	Jypaul	... 98
Deepaul	... 83	Rajpaul	... 98
Bowputpaul	... 70	Bhowgpaul, his	
Dhunputpaul	... 45	brother	... 5
		Jugpaul, his son	... 74

TABLE V.

*The family of Sookhsein, of the Koyth (Kayeth)
caste, seven Princes, reigned 160 years.*

	Reigned years.		Reigned years.
Sookhsein	... 3	Madhowsein	... 10
Billalsein (he built the fort of Gowr)	... 50	Kysoosein	... 15
Lukhensein	... 7	Suddasein	... 18
		Nowjeh	... 3

Sixty-one Rajas reigned for the space of 4544 years, when Bengal became subject to the kings of Delhi. From the time of Sultan Kotebeddeen Ibek, till the reign of Sultan Mahommed Towghlich Shah, includes 17 Princes, who reigned about 150 years.

• TABLE VI.

*(Of the Mahomedan Princes of Bengal from
the time of Tourghlick Shah.*

Reigned years.

Mullick Fekhr-eddeen Sillahdar	2 years and some months
Sultan Allah-eddeen	... 1 year " " "
Shams-eddeen Bangerah	... 16 " " " "
Secunder, his son	... 9 " " " "
Sultan Ghiass-eddeen, his son	... 7 " " " "
Sultan-ul Sulateen, his son	... 10 years.
Shams-eddeen, his son	... 3 years and some "
Kansy Bhawiny	... 7 years
Sultan Jilal-eddeen	... 17 years
Sultan Ahmed, his son	... 16 years
Nasser, his slave	... a week or according to others only half a day
Nasser Shah, a grandson of Shams-eddeen Bangerah	... 2 years
Barbuck Shah	... 17 years
Yousef Shah	... 7 years 6 months
Secunder Shah	... half a day.
Futteh Shah	... 7 years 5 months
Barbuck Shah	... 2½ days
Feeroz Shah	... 3 years
Mahommed Shah, his son	... 1 year
Mozuffer, an Ethiopian	... 3 years and 5 months
Allah-eddeen	... 27 years and some months
Nusseeb Shah, his son	... 11 years
Sheer khan Hemyeen	...
Sheer Khan again	...
Mahommed Khan	...
Bahader Shah	...
Jilal-eddeen, his brother	...
Ghiass-eddeen	...
Taje Khan	...
Soleeman	...
Baizeed	...
Daoud	...

THE SOUBAH OF BIHAR.

It is situated in the second climate. The length from Gurhee to Rhotas is 120 Cose, and the breadth from Tirhoot to the northern mountains, includes 110 Cose. It is bounded on the east by Bengal, and has Allahabad and Owdh on the west, and on the north and south are large mountains.

The principal rivers of this Soobah are the Ganges and the Sown; whatever wood or leather or any thing of that kind, which is soft, and does not soon perish, is thrown into the Sown, becomes petrified. The Sown, the Nerbuddah, and the Cheleh (or Chelum), all three spring from one source, near Kurrah. The water of the Sown is cool, pleasant to the taste, and wholesome; having run to the south as far as Muneyr, it then unites with the Ganges. The river Gunduck comes from the north, and empties itself into that river near Hajeeppoor. Those who drink this water are pained with wens in their necks, which continue to increase, till they become as large as a Cocoa-nut. Young people are the most severely afflicted with this disorder.

Salgram is a black stone, which the Hindoos hold sacred, paying great adoration to it. The criterions of its excellence are roundness, smallness and an oily appearance. According to the difference of their forms, they have various names and properties ascribed to them. Some of these stones are perforated with one or more holes, and some are quite perfect. They contain some gold ore. Some pretend that a worm is bred in the stone, which eats its way through; and others say that a worm makes a passage into the stone. The Hindoos have written a large book upon the properties and virtues of this stone. It is a tenet of their religion, that any idol which is mutilated, thereby loses all sanctity, excepting these stones, which although broken, retain their efficacy. They are found in the river Sown at the distance of forty Cose from the source.

Keranmassa is a river, which, after running from the south to Chowra, then empties itself into the Ganges; its water is greatly discommended. The river Pooipoon runs from the south and enters the Ganges at Patna. There are a number of smaller rivers in this Soobah, of which I take no notice.

The summer months here are very hot; but the winter is very temperate. The rains continue for six months.

The country is continually covered with verdure, and the soil is so hard, that, during the stormy winds which blow here, you are not much incommoded with dust. Agriculture is here in the highest perfection, the rice being so excellent, and of such a variety of species, as are nowhere to be equalled.

Kesaree is a small grain, resembling pease, which is eaten by the lower classes of people, but it is very unwholesome.

Sugar-cane is cultivated here in great abundance, and in high perfection.

Mughee is that species of the beetle leaf which is most esteemed; it is of a very thin and delicate texture; of a fragrant smell, with a beautiful colour, and the flavour is delicious.

At Muneyr grows a flower, called Mujgund, resembling the Dehtoorah, and which for fragrance excels that of every other place.

Milk is here very good, and to be procured at a cheap rate.

It is not customary in Behar to divide the crops. The husbandman brings the rents himself, and when he makes his first payment, he comes dressed in his best attire.

Most of their houses are roofed with tiles. Plenty of good elephants are to be procured here. The inhabitants are famous for building boats. Horses, and camels are

schree. Behar is famous for parrots and goats, and they have got goats so fat as not to be able to walk, being carried about upon litters. Their fighting cocks are remarkable for affording great sport ; there are also plenty of different kinds of hawks. Gilded glass is manufactured here.

In Sircar Behar, near a village called Rajgurl, is a quarry of stone, resembling marble, of which they make ornaments. Good paper is manufactured here. Geya, the place of Hindoo worship, is in this Sircar ; they call it Birlm Geya, being consecrated to Brahma. Here is carried on a traffic of precious stones, which are brought from other countries.

In Sircar Mungeer is raised a stone wall, extending from the Ganges to the mountains ; and this wall is considered to be the boundary between Bengal and Behar.

In Sircar Hajypoor, there are great plenty of the fruits called Kutlul, and Budhul ; some of the first are so large as to be too heavy a load for a human to carry.

In Sircar Chumparun, they sow appleain called Mash, without ploughing the ground, and it requires no further attention. Long pepper grows here in the wilds.

Firhoot has from old time been the residence of Hindoo learning. The water and air of this place are much celebrated. The inhabitants have a method of preserving milk curds for a year. If those who sell milk adulterate it, some unforeseen accident befalls them. Buffaloes are here so fierce, that they will attack a tiger. Here are many lakes, the bottom of one of which is unfathomable, and the water never decreases. There are delightful groves of orange trees, which extend thirty Cose. In the rainy season, the deer and tigers repair to the high spots, where the inhabitants hunt them ; the deer they surround with an enclosure, and take them when they please.

Rhotas is a very strong fortress, situated upon a lofty mountain, of most difficult access ; it is fourteen

Cose in circumference. The enclosed land is cultivated, and within this space are many springs ; and water may be procured in any part by digging three or four ells below the surface of the earth. There are several lakes within the fort. In the rains there are not less than two hundred delightful cataracts. This Soobah contains seven Sircars, sub-divided into 199 Pergunnahs. The gross amount of revenue is twenty-two Crore, nineteen Lacs, nineteen thousand four hundred and four Dams and a half, or Sicca Rupees 55,47,985-1-3.

One hundred and thirty-eight of these Pergunnahs are measured, and amount to twenty-four Lacs, forty-four thousand one hundred and twenty Beegahs, which yield to the state 18,268,177 $\frac{1}{2}$ Dams, or Sicca Rupees 13,160044.

The unmeasured lands consisting of 61 Pergunnahs, are rated at 49,237,630 $\frac{1}{2}$ Dams, or Sicca Rupees 1,23,0940-12-5 ; out of which sum, 22 Lacs, 72 thousand, and 149 Dams or Sicca Rupees 55,803-8-10 are Seyurghal

The Soobah of Behar furnishes 11,415 cavalry, 449,350 infantry and 100 boats.

THE SOOBAN OF ALLAHABAD. . .

It is situated in the second climate. In length from Sunjooly Jownpoor to the southern mountains are 160 Cose, and the breadth, from Chowra Ferry to Ghatempoor, includes 122 Cose. To the east it has Behar ; on the north Owdh ; Bundhoo lies on the south ; and Agra on the west.

The principal rivers in this Soobah are the Ganges, and the Jown (or Jumna), beside which there are the Arund, the Geyn, the Seroo, the Birnah, and several other smaller ones.

Variety of fruits, flowers, and esculent plants grow here ; and it produces abundance of melons and grapes:

Agriculture is here in great perfection ; but they do not cultivate any Jewary nor Ludereh ; and Mowth is scarce.

They fabricate here Jhewnah, Meerghool; and other cloths ; the most beautiful of which are those made at Benaris, Jemalabad and Mow. At Jownpoor, Nerwal, and some other places are manufactures of woollen carpets.

There are great variety and plenty of game.

The ancient name of Allahabad was Piyaug. His Majesty gave it the name of Allahabad, and built a stone fort, in which are many magnificent edifices. The Hindoos call this spot *the king of worshipped places*, because that near to it is the junction of the Ganges, the Jumna, and the Sirsootty (*Sarasvati*) ; although there be not any distinct branch of the latter visible here.

Near the town of Kuntut are caught a great number of elephants.

It is astonishing that, when the planet Jupiter enters the constellation Leo, a hill arises out of the middle of the Ganges, and remains for a month ; so that people go upon it and perform divine worship.

Baranassey, commonly called Banares, is a large city, situated between two rivers, the Birniah and the Assey. In ancient books this city is called Kassy. It is in the form of a bow, and the river Ganges resembles the bow-string. Formerly here was an idolatrous temple, to which the Hindoos used to make pilgrimages, encompassing it in the manner of Mecca, and performing many ceremonies like those observed by the Hajeess. It has from old time been the capital seat of Hindoo learning, multitudes of people flocking hither from great distances ; and they prosecute their studies and devotions with indefatigable application. Some particulars hereof shall be related in the sequel of this history.

In A. H. 410, Sultan Mahmood Guznevvy came hither and gained a few converts to the faith. He visited it a second time in 413. He blockaded the fortress of Guagliar, but raised the siege upon terms of compromise.

Then he formed a design of taking Kalinjer; but, after much entreaty, he accepted from Nund, the governor of the fort, three hundred elephants, and some complimentary verses, with which he was so much pleased, that he not only continued him in that government, but also put fourteen other places under his command.

Jownpoor is a large city; it was founded by Sultan Feeroz, king of Delhi, who named it after his cousin Fokhereddeen Jowna. Its longitude is 109 degrees and 6 minutes, and latitude 26 degrees 15 minutes.

Chunar is a stone fort, of incomparable strength, situated upon a hill; and the river Ganges runs at the foot of it. Near this fort are a race of people who go quite naked, living in the wilds, and subsisting by the use of their bows and arrows. In those wilds are also elephants.

Kalinjer is a stone fort, situated upon a very lofty mountain. No one can tell by whom it was founded. Within it are many idolatrous temples. Here is an idol, called Kalbihroon, 18 cubits in height; and of which they relate many marvellous stories. In the compass of this fort are many springs and lakes and near it are thick forests, where they catch elephants, the Lacheen, the Bashah, and other birds. Ebony is found here: and a variety of wild fruits. In this neighbourhood is an iron mine. At the distance of 20 Cose from the fort, the husbandmen sometimes find small diamonds; and it is said that Raja Keerut Sing, a former governor of this fort, had six very valuable stones. During his government, there lived a Brahmin who had a parrot, which returned rational answers to all questions that were put to him; and some assert that this bird remembered everything that he heard. There lived also at that time a singer, named Bukshoo, who was unequalled for skill in the art of music; and the Raja had also two beautiful female bondmaids, who were likewise fine singers. Sultan Bahader Gujeratty, having formed an intimacy with the Raja, wanted to have one of the three,

and the Raja generously sent him Bukshoo. Then Sheer Khan sent and demanded the other two melodious singers ; and, when his messenger returned with a refusal, he surrounded the fort and cut off its supplies ; whereby the besieged were reduced to great distress. The Raja despairing of preserving his reputation, which the Hindoos hold sacred, burnt his women to ashes, and then destroyed himself. But God did not suffer the wicked designs of Sheer Khan to go unpunished, for no sooner had he possessed himself of the fort, but fire fell upon the magazine of powder and destroyed him.

This Soobah contains ten Sircars, divided into one hundred and seventy-seven Pergunnahs. Revenue 21. 24,27119 Dams, or Sicca Rupees 53,10,695-7-9, and 12,00000 beetle leaves.

It furnishes 11,375 cavalry, 237,870 infantry, and 323 elephants.

A summary History of the Kings of Allahabad.

This Soobah was early subject to the emperors of Delhi ; and Sultan Mahommed, son of Feeroz Shah upon his ascension of the throne, appointed to this Government, Mullick Sereer, a eunuch of the palace, and dignified him with the title of Sultan-ul Sherk. This eunuch had been given to Sultan Mahommed by his grandfather Khan Jehan.

At the death of Sultan-ul Sherk, his adopted son, Mobarak Kerunfool, with the assistance of the chiefs of the Soobah, assumed the government, struck coin, and had the Khotbah read in his own name. When advice thereof was brought to Delhi, the emperor marched at the head of a large army, and encamped on the banks of the Ganges ; where both armies came to an engagement, in which, neither having gained any superiority, they returned to their respective kingdoms.

When Sultan Mahommed died, he was succeeded in the empire of Delhi by his younger brother Ibraheem,

who was an active and a good prince, and he punished the rebellion of Kerunfool and some others. During his reign flourished Cazy Shahebeddeen, one of the most renowned names in Hindoostan for wisdom and learning. At the time Timoor came to Delhi, Shahebeddeen arrived at Jownpoor with his master Mollana Khojahgee, who was the successor of Sheikh Nassecreddeen Cheragh of Delhi. Shahnuddar, who was esteemed a saint in Hindoostan, was contemporary with Shahebeddeen. But the saint and the philosopher have seldom had an affection for each other, so the Cazy and Shahnuddar did not much agree.

Upon the demise of Sultan Ibraheem, his eldest son, Bheekun Khan, mounted the throne, under the title of Mahommed. But, proving to be a bad prince, he was deposed, and his brother Hussein raised to the empire. The beginning of his reign was the admiration of every one, for justice and mildness. But, when he thought himself firmly established on the throne, he began to be proud and arrogant, when having been put to flight in battle by Sultan Behlolo, this prince left in the government of Allahabad his son Barbuck, and possessed himself of the empire of Delhi.

When Sultan Behlolo died, he was succeeded by Sultan Secunder. At this time Sultan Hussein, having formed alliances, and raised an army, made several attempts upon Delhi; but in him ended the Sherkyan dynasty.

THE SOOBAN OF OWDH.

It is situated in the second climate. The length from Sircar Gowreckpoor to Kinoje, includes 135 Cose; and the breadth, from the northern mountains of Seddehpoor to the Soobah of Allahabad, comprises 115 Cose. To the east it has Behar; on the north lie mountains; Manickpoor bounds it on the south, and Kinoje on the west.

The water and air are good. The summer and winter are both temperate.

The large rivers are the Gehgher (or Gograh), the Gowdy (or Goomty) and the Sy (*Sai*). In the two first rivers are a variety of extraordinary aquatic animals.

Agriculture is here in great perfection; the rice, in general, is excellent; but those called Sukdoss, Mudcher, and Chnuwah, are incomparable for whiteness, delicacy, colour, and digestiveness. They sow their rice three months earlier than in any other part of Hindostan. By the time the rice is in ear, the rivers Sy (*Sai*) and Gograh begin to overflow their banks; and by the commencement of the periodical rains, the country in general is inundated. The stalks of rice rise as fast as the water, unless the inundation be very rapid before the grain is in ear, in which case the crops are destroyed.

Here are great variety of fruits and flowers. Of game there are many kinds, and plenty of wild buffaloes. When the plains are inundated, the wild animals resort to the high lands, and the hunting of them affords great diversion. Some animals remain all day in the water, just keeping their noses above the surface to breathe, and coming on shore only at night.

Owdh, which is one of the largest cities of Hindoostan, is situated in longitude 118 degrees 6 minutes and latitude 27 degrees 22 minutes. In ancient times this city is said to have measured 148 Cose in length and 36 Cose in breadth. It is esteemed one of the most sacred places of antiquity. Upon sifting the earth which is round about the city, small grains of gold are sometimes obtained from it. In the Tercetah Jowg, (*Treta-yuga*) this city was the residence of Raja Ramchand (*Ramachandra*), who enjoyed the twofold office of king and prophet. At the distance of a Cose from the city the river Goghar unites with the Sy (*Sai*), which confluence runs at the foot of the fort.

Near this city are two sepulchral monuments, one seven and the other six cubits in length. The vulgar pretend that they are the tombs of Seth and Job; and

they relate wonderful stories of them. Some also conjecture that in the town of Rutenpoor is the tomb of Kobeer, a military hero, who lived in the reign of Sultan Secundur Lowdy, and to whom the door of truth¹ having been partly opened, he secluded himself from the world, and has left behind him a great many verses in the Hindovee language, upon the subject of futurity.

Biratch is a large city, delightfully situated, amongst a number of gardens, upon the banks of the river Sy (*Sai*). Sultan Massood and Rejeb Sillar are both buried here. The common people of Hindoostan, who are Mahomedans, hold them in great veneration, making pilgrimages to them from great distances, going together in large bodies, and carrying banners of cloth of gold. Sultan Massood was a relation of Mahmood Guznevny. Rejeb Sillar, the father of Sultan Feerooz, king of Delhi, gained renown by his austere life and martyrdom. Near this city is a village called Dngown, which, for a great length of time, has had a mint for copper coinage.

From the northern mountains are imported a number of articles of commerce, which are brought upon the backs of men, and by horses and goats. The principal articles imported are the following *viz.* gold, copper, lead, musk, cow-tails, honey, Chook, (which is an acid made of lime and lemon juice boiled to a consistence), pomegranate seeds, grapes, dried ginger, pepper, redwood, Tincar, civet, zedoary, wax, woollen cloths, wooden ware, and various species of hawks together with amber, rock-salt, asafetida, and glass toys. In return, they carry back earthen ware.

Neemkhar is a famous large fort, and a place of great religious resort; the river Gowdy runs near it. Here are a great number of idolatrous temples. In the neighbourhood of this place is a reservoir of water, called Brahma Wurt Koond, which bubbles up so violently, and has such a circular motion, that a man cannot force his way down into it, it ejecting whatever is thrown into it. Near this place there is also a hill with a very

small spring of water, whose stream runs into the Gowdy. The spring is only four inches deep and an ell in breadth. The Brahmins resort hither to pay their devotions. The sand, which is the bed of the stream, sometimes assumes the form of Mahadeo, which vanishes again suddenly. If rice or any other light substance, be thrown into this spring, it disappears entirely. Here is also a place called Cheramutty, where, during the feast of the Hooly, flames issue out of the ground in a most astonishing manner.

Lucknow is a large city, pleasantly situated upon the banks of the Goonty, and the suburbs are also very delightful. Sheik Meena, whom the people of this country consider as a saint, lies buried here.

Soorej Kuond is a place of religious worship, whither numbers of people resort from far.

Khurry is a town situated upon the banks of the river Sy (*Sai*), upon which people go in boats to strike fish.

Belgram is a little town, very healthy, and famous for producing men with lively imaginations and melodious voices. Here is a well, of which whoever drinks for forty days' continuance, it enlivens his understanding and brightens his eyesight.

In this Soobah are five Sircars, divided into one hundred and thirty eight Pergunnahs. The measured lands are one Crore, one Lac, seventy one thousand and eighty Beegahs. The amount of revenue is 20,17,58,172 Dams, or Sicca Rupees 50,43,454-4 including of Seyurghal 85,21,658. Dams, or Sicca Rupees 2.130-41-15 ; it supplies 7660 cavalry 168, 250 infantry, and 59 elephants.

THE SOOBAN OF AGRA.

It is situated in the second climate. In length, from Ghatimpoor, which confines it on the side of Allahabad to Pnlwul, the boundary towards Delhi, it measures 175, Cose ; and its breadth is from Kinoje to Chundery in Malwah.

It is bounded on the east by Ghatempoor; on the north by the river Ganges; on the south lies Chaudery; and Pulwul confines it on the west.

In this Soobah are many rivers, chief of which are the Jown (or Jumna) and the Churnbul. The first comes from the northern mountains; the other has its source of Hasselpoor, in Malwah; and near Calpee it unites with the Jown.

A great many situations, in the southern mountainous parts of this Soobah, are remarkably pleasant and healthy.

Agriculture is here in perfection. Here is abundance of flowers and sweet-scented oils; and very excellent beetle-leaf.

They have melons and grapes, as fine as are produced in Iran and Turan.

Agra is a large city, the air of which is esteemed very healthy. The river Jown runs through it for five Cose, and on both sides are delightful houses and gardens, inhabited by people of all nations and where are displayed the productions of every climate. His Majesty has erected a fort of red stone, the like of which no traveller has ever beheld. It contains alone five hundred stone buildings, of surprising construction, in the Bengal, Gujerat, and other styles; and the artificers have decorated them with beautiful paintings. At the eastern gate are carved in stone two elephants, with their riders, of exquisite workmanship. In former times Agra was a village, dependant upon Byaneh, where Sultan Secunder Lowdy kept his court. Here His Majesty has founded a most magnificent city. On the opposite side of the river is the Chharbagh (or four gardens); a monument of the magnificence of the inhabitant of paradise (Hemayun). The author of this book was born on that side of the river and there are the tombs of his ancestors, together with that of his elder brother Sheikh Fizee, Sheikh Allaheddeen Muj-zoob, Meer Ruffyeddeen Sufvy, and many other eminent personages are also interred there.

Near the city of Agra, upon the banks of the river Jown, in a village called Rungleh, is a famous place of Hindu worship.

Futtehpoor was formerly a village dependant on Byaneh, and then called Sickery. Upon Agra being made the seat of government, it also became a city. It is situated at the distance of twelve Cose from the city of Agra. It has a stone fort, containing magnificent buildings, and over one of the gates are two astonishing elephants, carved in stone. The royal palace and the houses of the nobility are built upon the mountains, but the plains are also decorated with many houses and gardens. His Majesty has caused to be erected upon the top of the mountain a mosque, a college, and a monastery for Soofees, which are the admiration of travellers. Adjoining to the city is a lake, extending twelve Cose, and upon the edge of it His majesty has built an amphitheatre with high minarets. The amphitheatre is used for the game of Chowgong, and here are also exhibited the elephant fights. In this neighbourhood is a quarry of red stone, out of which they cut pillars and slabs of any dimension.

In Agra they manufacture blankets and fine stuffs; and here are assembled artificers of every denomination.

Byaneh, in former times, was a capital city. It has a large fort, containing many buildings and subterraneous caverns where there are now found warlike weapons and kitchen utensils. And here is a very high tower. The mangoes of this place are excellent, and some of them weigh above two pounds. This town is famous for very white sugar. Here is a well, with the water of which they knead the sugar into a paste-like flour, and form it into cakes, which they call Guidoreh, and it is carried to great distances as a rarity. It cannot be made with any other water. The Indigo of this place is very fine, selling from ten to fifteen Rupees per Maund. Excellent Herma of a high colour, is also to be procured here. This town is the burial place of many illustrious men. Toodeh Bheem is a place, at the distance of three Cose,

where there is a cave full of water, whose depth is unfathomable. Mines of copper and torquoises have been discovered here, but they will not defray the expense of being worked.

Meltrah is a city upon the banks of the river Jown, where are many idolatrous temples, to which the Hindoos resort.

Calpee is also a city upon the banks of the Jown, and where are the tombs of many great personages. Very good sugar is to be procured here. At the time that the Sherkyan dynasty first established themselves, the princes of Calpee were tributary to Delhi. When Kudder Khan, who governed here, rebelled, Sultan Howshung came from Malwah, received his submission; and then reinstated him in his government. Sultan Mahmood of the Sherkyan Dynasty took it from Nusser Khan, the son of Kudder Khan.

Kinoje, in ancient times, was the capital city of Hindoostan.

Gauliar is a famous fort, in which are many stately buildings, and there is a stone elephant over the gate. The air and water of this place are both esteemed good. It has always been celebrated for fine singers and beautiful women; here is an iron mine.

Allore has considerable manufactures of woollen carpets and glass.

At Beerat are several copper mines, so profitable that out of a maund of ore, they extract thirty-five seers of metal. Here has also been discovered a silver mine, but it is not worth working.

Near the mountains of Narnole is a well, which the Hindoos worship; and when the Tith (*tithi*) of Amavus* (*amavasya*) happens upon a Friday, the water flows over at sunrise.

* Vide Vol. I.

There are also copper mines at Singhoneh, Dadypoor and at Kotepotely. And at the town of Kanwery are many cold and hot springs.

This Soobah contains thirteen Sircars, subdivided into two hundred and three Pergunnahs. The measured lands are two Crore, seventy-eight Lacs, sixty-two thousand one hundred and nine Beegahs, and eighteen Biswahs. The amount of revenue is sixty-four Crore, sixty two Lacs, fifty thousand three hundred and four Dams or Sicca Rupees 1,61,56,257-9-6 ; out of which there are of Seyurghal Dams, one Crore, twenty-one Lacs, five thousand seven hundred and three and a half, or Sicca Rupees 2,55,392-9-3. It furnishes 50,600 cavalry 577,570 infantry and 221 elephants.

THE SOOBAH OF MALWAH.

It is situated in the second climate. The length, from Kurrah to Banswareh, comprises 245 Cose ; and the breadth, from Chundery to Nuderbar, includes 230 Cose. It is bounded on the east by Bundhnoo ; on the north by Nerwer and mountains ; on the south by Boklaneh ; and on the west by Gujerat and Ajmeer. The rivers Nerbuddah (*Narbada*), Soopera (*Sipra*), Calysind (*Kali Sind*), Neem (*Betwa*), and Lowdy (*Loní*?) flow through this Soobah ; and you cannot travel two or three Cose, without meeting with streams of good water, whose banks are shaded by the wild willow, and other trees ; and decorated with the hyacinth, and other beautiful and odoriferous flowers.

Here are abundance of lakes and verdant plains, ornamented with innumerable magnificent and elegant buildings. The climate is so temperate that in winter there is no occasion for warm clothing ; nor is it necessary in summer to cool the water with saltpetre. But in the four rainy months, the night here is cold enough to render a quilt necessary.

The situation of this Soobah, compared with the other parts of Hindoostan, is somewhat high, and all the

land is arable. Both harvests are very good. Wheat, poppies, sugar-cane, mangoes, musk-melons, and grapes, are here in high perfection.

In Hasselpoor the vine bears fruit twice a year. The betel-leaf is very fine. Here are manufactured very good cloths.

The people of this Soobah give their children opium to eat till they are three years old. The peasant, and even the market people of this Soobah, are never without arms.

Owjain is a large city, on the banks of the Soopera (*Sipra*), which is held in high veneration by the Hindoos. It is astonishing that sometimes this river flows with milk.

In the 40th year of the present reign, the author of this book was going to Dekhan, by order of His Majesty, and when he arrived at Owjain, he was assured that a week before, or the sixteenth of the month Ferverdeen, after eight o'clock at night, this prodigy happened, and people of all ranks. Mussulmans and Hindoos, took up some of the milk.* In this city and its suburbs are 360 buildings, for the religious worship of Brahmins, and other Hindoos. Also in its vicinity is a well, called Kalbadeh (*Kaliyadah*), the water of which flows incessantly into a cistern, which is continually running over, and yet remains full. On all sides of it the ancients had erected delightful seats.

Gurreh was formerly independent of this Soobah. It abounds with forests, in which are great numbers of wild elephants. The husbandmen here pay the revenues in gold mohurs and elephants. This province so fertile that it supplies both the Dekhan and Gujerat with grain.

* It is impossible to reconcile this fable to reason. Had our author only said that the water of this river sometimes resembles milk, it might have been accounted for, by supposing that it was then accidentally impregnated with chalk. Pope, in his Windsor Forest, says of one of our rivers,

“And Chalky Wey, that rolls a milky wave.”

Chundery is a very large ancient city, in which is a stone fort. It contains fourteen thousand stone houses, three hundred and eighty-four markets, three hundred and sixty caravanseries, and twelve thousand mosques.

Toomur (*Tumun*) is a town situated on the banks of the river Butnah (*Betua*), in which are seen mermaids. Here is an idolatrous temple in which, if you beat a drum, it makes no noise.

In Sircar Beejagurh there are many wild elephants.

Mundoo is a large city, whose fortress is 12 Cose in circuit, and in the centre of it is a minaret of eight stories. This city was formerly the capital of the Soobah, and here are many monuments of ancient magnificence. Here are the tombs of the Kuljyan Sultans. From the dome, which is over the sepulchre of Sultan Mahmud, the son of Howshung, there drops water in the height of summer, to the great astonishment of the ignorant; but men of understanding know how to account for it. Here is a species of tamarind as big as the cocoa-nut, the pulp of which is very white.

The learned amongst the Hindoos relate that in this Soobah there was discovered a stone, which, upon touching any metal, immediately converted it into gold; and they call this stone *Paris* (*Paras*). The following is the story they tell of the manner in which it was discovered. Before the time of Bickernajeet, there reigned in this Soobah Jysing Deo, who was a very upright and just prince. During his reign, this *Paris* stone accidentally struck against the sickle of a grass-cutter, who was astonished at the change which it effected in his sickle; and supposing it to be injured by the accident, he carried it to one Mondun, a blacksmith, to have it put to rights. The blacksmith discovering the property of the *Paris*-stone, took it from him, and by making a proper use of it, acquired immense wealth. At last, he thought such an inestimable prize ought only to belong to the monarch of his country, and therefore carried and presented it to him. The Raja,

out of the wealth which he obtained by this acquisition, in the space of twelve years built a fort; and at the request of the blacksmith, many of the stones of the walls thereof were cut into the form of an anvil. Some time after the fort was completed, the Raja gave a public entertainment on the banks of the Nerbuddah, and having determined with himself to bestow a considerable largess upon his family Brahmin, put the *Paris*-stone into his hands. The ignorant Brahmin, displeased with such a gift, threw it with indignation into the river. When he was informed of what he had done, he was confounded with shame, and overwhelmed with grief, and jumped into the river, to endeavour to recover it, but the water was so deep that he could not reach the bottom. And they say that to this day, that part of the river is unfathomable.

Dehar (*Dhar*) was the seat of government during the reign of Raja Bhowj, and several of his successors. The vine bears fruit here twice in a year. First in the month of August, and the second in December; but the first vintage is the best.

In Sircar Hatundyah (*Hindiah*) are plenty of wild elephants.

Nuderbar is famous for musk-melons and grapes.

This Soobah contains 12 Sircars, subdivided into 301 Pergunnahs. The measured land is 44,66,221 Beggahs, and 6 Biswahs. The amount of revenue, twenty-four Crore, six Lacs, ninety-five thousand and fifty-two Dams, or Sicca Rupees 617,376-4-15, out of which eleven Lacs, fifty thousand, four hundred and thirty-three Dams, or Sicca Rupees 28,760-13 are Seyurgul. It contains 280,816 cavalry, 68,000 infantry and 90 elephants.

A Summary History of the Kings of Malwah.

It is said that two thousand three hundred and fifty-five years, five months, and twenty seven days, prior to the date of this book, which is the fortieth year of the reign, a man named Mahamnah, who was famed for the

austerity of his manners, built in this Soobah a Fire-Temple, and worshipped in it ; and other pious persons uniting themselves with him, performed their religious rites : And many, devoting themselves for righteousness' sake, threw themselves into the flames. The tribe of Boodh, displeased with this custom, complained against it to their prince : setting forth that many people were destroyed in this temple, and recommending the abolition of fire-worship amongst the Brahmins, as the only means of abolishing this abuse. The prince, in consequence, prohibited men from ignicoly. Whereupon a number of the inhabitants besought Heaven to send them a mighty person, to punish the tribe of Boodh, and re-establish the religion of the Brahmins. The holy fire had been extinguished for some time, but, at the command of God, there issued from the temple a person under a human form, with a divine countenance, and carrying in his hand a bright sword. This person, who was called Dhuujy in a short time became king, and gave new lustre to the religion of the Brahmins. He afterwards left the Dekhan, and made Malwah the seat of his government. He lived to a great age, and the kingdom was inherited by his children, till that Putraj, the fifth in descent from him, dying without children, the nobles made Adutpunwar (*Aditya Powar*) his successor. He was the founder of the Punwar dynasty. When Heymert was killed in battle, Gundrup (*Gandharb*) was raised to the throne. The Hindoos believe that God caused the soul of Heymert to transmigrate into the body of Gundrup, who was a just and a munificent prince, and made his kingdom flourish. He had a son named Bickermujeet (*Vikramaditya*), who upon his death succeeded to the throne ; and greatly extended his dominions. The Hindoos to this day make use of the commencement of his reign for an era, and they relate many wonderful stories of him. It is certain, that by the knowledge of talismans and necromancy, he performed feats that astonished the vulgar.

Chunderpaul obtained the kingdom, and conquered all Hindoostan.

Beejehund (**ijayananda*), once when he was hunting, found a dropt infant near a Munj plant,* who from that circumstance was called Munj; and he educated him like his own son. When Beejehund died, his own son Bhowj was an infant; on which account Munj, was raised to the throne, and he was killed in the wars of the Dekhan. After him, in the 541st year of the era of Biekermajeet, Bhowj succeeded to the kingdom. He made considerable additions to his dominions by conquest; his reign was celebrated for his justice and liberality, and he gave such encouragement to men of learning and wisdom, that no less than five hundred sages were to be found in his palace. He made trial of the abilities of them all, and found the most eminent among them were Bernj (*Vararuchi*), and Dhunpaul, whose compositions are highly esteemed to this day. It is related, that upon the birth of Bhowj, through the mistake of the astrologers, or by the fault of those whose business it was to mark the hour of his nativity, his father was convinced from his horoscope, that he would never come to any good, and therefore ordered him to be exposed in a distant part of the kingdom. He was here nourished by the friendly hand of Divine Providence, for there could not possibly have been any intervention of human aid. The philosopher Bernj, just mentioned, had not then become conspicuous.

He now assisted the fortune of Bhowj. He calculated his horoscope with great care. He then wrote down a prediction of his future greatness and longevity; and threw the paper in the way of the Raja, who no sooner beheld it, than paternal affection began to rise in his breast. He again assembled together all the wise men, and made them scrutinize Bhowj's horoscope, when it was discovered from whence the error in the former calculation had arisen. He then went himself and sought out Bhowj, who soon gave signs of future greatness. When he was eight years old, Munj (who, on account of of his minority at the death of his father, had been

* A species of herbane.

raised to the throne) entertained jealousies of him, and employed persons to destroy him secretly; but these agents taking compassion upon Bhowj, contrived his escape. At his departure he gave them a paper, containing what he would have them to say to the Raja, when he should enquire about him. The substance of the writing was this, "What kind of man art thou who, from the darkness of thy soul, stainest thy hands with the blood of the innocent. No monarch hath carried with him, at his death, either kingdom or treasure; but you suppose that your reign is to be immortal, and that you will experience nothing but happiness." When this was read to Munj, he repented of what he has done, and showed evident signs of contrition. When his confidants found him thus disposed, they discovered the truth. The Raja, at these tidings, returned thanks to the Almighty, and nominated Bhowj his successor in the kingdom.

At the death of Bhowj, his son Jy (*Jaya*) succeeded to the kingdom. When Jy died, there was not found any one of the Punwar tribe worthy to wear the crown; on which account Chytepaul, an eminent Zemeendar, was chosen king. He founded the Tenore dynasty. After Kenwerpaul, the Chowhan dynasty possessed the kingdom. In the reign of Maldeo, Sheikh Shah came from Ghuzneen, and conquered Malwah, where he enjoyed a long reign. When he died, his son Allaheddeen was an infant, whereupon his vizeer, Dherumraj Soud possessed himself of the kingdom. But when Allaheddeen came to years of maturity, he made war upon Dherumraj, and put him to death. Chytepaul, a descendant of Manikdeo Chowhan, and who was in the service of Kemaleddeen, became his murderer, and assumed the kingdom. In the reign of Beersein, an Afghay entered into a confederacy with some others, who laid themselves in ambush and killed the Raja whilst he was hunting. He then seized the kingdom, and took the title of Jelaleddeen. Kerukssein, the son of Beersein, having rendered many eminent services to his master, the king of Kamroop, the king

in return gave him his daughter in marriage, and appointed him his heir. When he had obtained the kingdom of Kanroop, by the death of his father-in-law, he led an army into Malwah, to revenge the murder of his father, and Alum Shah was killed in battle. In the reign of Suckut Singh, Bahader Shah, king of the Dekhan, brought an army against him, and having killed the Raja, proceeded to Delhi, where he fell into the hands of Sultan Shahaheddeen. When Sultan Ghiasseddeen Baleen possessed the kingdom of Delhi, he was engaged in war with Sultan Mahommed, the son of Feeroz Shah. At the death of Ghiasseddeen, there was great confusion in the kingdom of Delhi; upon which Dilawar Khan Gowry, the viceroy of Malwah; Zaffer Khan, viceroy of Gujerat; Khyzir Khan, viceroy of Mooltan; and Khowjah Sereer, viceroy of Jownpoor, all four rebelled, and made themselves independent princes. Some of the nobles of Ghiasseddeen raised to the throne of Delhi his son Ahrup Khan, and gave him the title of Howshung. It is said that his father had been poisoned by his order. Sultan Mozuffer Gujeratty attacked Howshung, and took him prisoner, and made his own brother Nusseer Khan king of Delhi. But he proving a tyrant, was deposed, and Mousa, Howshung's cousin, raised to the throne. Upon this Sultan Mozuffer released Howshung from his confinement, sent him to Delhi along with his son Ahmed Khan. Howshung gained the victory, which replaced him upon the throne. After the death of Mozuffer, Howshung several times carried his arms into Gujerat, and had several battles with Ahmed, but was always unsuccessful. At length he attempted, to effect his purpose by artifice, and disguising himself as a merchant, went to Gujnagar. But the governor of that fortress being apprized thereof, came himself to the caravan, and made the king prisoner. But Howshung declaring that he came only to purchase elephants, the governor presented him with some very fine ones, and set him at liberty. Howshung carried on wars against Mobarek Shah, son of Khyzir Khan, king of Delhi; and also against Ibraheem Sherkee; and Sultan Ahmed of

the Dekhan. At his death the nobles, conformably to his last will, made his son Hussain Khan his successor, under the title of Mohommel Shah. But Mahommed Khan, his relation, bribed the cup-bearer to put poison into his wine. The generals of his army kept his death secret, wishing to raise to the throne his son Massood Khan. And they sent a messenger to invite to court Mahommed Khan. He returned for answer, that if they had any business to deliberate upon, they must come to him. They inconsiderately went to him, and being seized, were obliged to consent to his being made king, under the title of Sultan Mahmood.

This prince maintained wars against Sultan Mahomed, son of Mobarek Shah, king of Delhi; and Sultan Ahmed, king of Gujerat; and Hussein Sherkee; and Rana Gownho (*Kumbha*). What greatly contributed to the glory of his reign, was an embassy from Sultan Abusyed Mirza, who sent him to Khowjeh Jemaleddeen Astarabady, with valuable presents. He was afterwards deposed by some of his ungrateful courtiers; but was restored to his kingdom by the assistance of Sultan Mozaffer, king of Gujerat. He was taken prisoner in battle by the Rana, who generously sent him back to Malwah. In another battle he fell into the hands of Sultan Bahader of Gujerat, and he died as they were conveying him to Chumpaneer, upon which Malwah was annexed to Gujerat. When the late emperor Hemayun conquered these provinces, he added them to Agra. After that, one Mulloor, who was of the family of Sultan Mahmood, possessed himself of Malwah and assumed the title of Cader Khan. During the usurpation of Sheer Khan, his governor of Malwah, was named Shujahut Khan. He refused obedience to Delhi under the reign of Seleem Khan. During the government of Mobarez Khan, this Soobah again became tributary to Delhi. But upon the death of Mobarez Khan, the eldest son of Cader Khan, named Bazeed, rebelled, and reigned under the title of Bahader Shah.

But when the auspicious star of royalty shed its

resplendent influence, this Soobah again became a part of the empire.

TABLES.

Of the Princes who have reigned in the Soobah of Malwah.

TABLE I.

The family of Dhanjy, five Rajas reigned 387 years 7 months and 3 days.

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Dhanjy	100	0	0	Nerbahen	100	0	0
Jeetchunder	86		3	Putraj	100	0	0
Sulbahen	1		0				

TABLE II.

Eighteen Princes, of the Panwar caste, reigned 1062 years, 11 months and 17 days.

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Adutpanwar	86	7	3	Chutterkote	1	0	0
Birnuhraj	30	7	3	Keneksein	86	0	0
Athirmah	90	0	0	Chunderpaul	100	0	0
Sudhrowsheneh	80	0	0	Mehinderpaul	7	0	0
Heynert	100	0	0	Kurumchand	1	0	1
Gundrup	35	0	0	Bejynund	60	0	0
Bickernajeet	100	2	3	Munj	...	...	...
Chundersein	86	3	2	Bhowj	100	0	0
Kurreksesein	85	0	0	Jychund	10	2	0

TABLE III.

*Eleven Rajas, of the Tenore Caste reigned
142 years, and three days.*

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Jeetpaul Tenore	5	0	0	Rana Bucketmull	5	0	0
Rana Raju	5	0	0	Roy Sukenpaul	5	0	0
Rana Baju	1	2	0	Roy Keyretpaul	5	0	0
Rana Jalu	20	0	0	Roy Anunpaul	60	0	0
Rana Chundra	30	0	0	Konwerpaul	1	0	0
Rana Bahader	5	0	0				

TABLE IV.

Eleven Rajas, of the Chowhan Caste, reigned 140 years.

	Years.		Years
Raja Jugdeo Chowhan	10	Bluldeo	10
Jugernaut, his nephew	10	Nanekdeo	9
Herdeo	15	Keyrutdeo	11
Bussdeo	16	Pihtowra	21
Sirrydeo.	15	Maldeo	9
Dirhemdeo	14		

TABLE V.

Twelve Princes reigned 77 Years.

	Years.		Years.
Sheikh Shah	70	Hurchund	20
Dirhemraj Soud	20	Keyrutchund	2
Allaheddeen, son of } Sheikh Shah }	20	Oogersein	13
		Soorejnund	12
Kemaleddeen	12	Tipper sein	10
Jeetpaul Chowhan	20		

TABLE VI.

Eight Princes reigned 205 years.

Reigned years.		Reigned years.	
Jilaleldeen	22	Beersal	16
Alam Shah	24	Puremnull	32
Kehrucksein	8	Hurnund	62
Nurlahen	20	Suckut Singh	60

TABLE VII.

Ten Princes reigned 142 years, 2 months, and 4 days.

Reigned years.	
Bahadur Shah	Some months.
Dilawer Khan Ghowry	20 years
Howsbung Shah	30 years
Mahommed Shah	1 year and some months
Sultan Mahmood, Howshung's uncle	34 years
Sultan Ghiasseddeen	32 years
Sultan Nassereddeen	11 years 4 months & 3 days.
Sultan Mahmood	26 years 6 months & 11 days.
Cader Shah	6 years
Shujahut Khan	12 years

THE SOOBAH OF DANDEES.

This Soobah was originally called Khandees. Upon the conquest of the fortress of Asseer, and when this Soobah made a government for Sultan Daniel, the name was changed into Dandees. It is situated in the second climate. Its length from Poorgong, which joins to Hindiah, to Lelung, bordering upon the territory of Ahmednagar, it measures 75 Cose; and the breadth from Jamood, which confines it towards Berar and Pall, joining to Malwah, is 50 Cose. It is bounded on the north and west by Malwah; Kalmeh confines it on the south; on the east lies Berar; and on the north large mountains. It abounds with rivers and

rivulets. The Principal river is the Talee, which has its source between Berar and Gowndwaneh, and it is also called the Poorny. The air of this Soobah is delightful; and the winter is very temperate. Jewary is the grain chiefly cultivated here, and in several places they have three crops of it in a year. Their esculent plants are remarkably fine: their rice is excellent: and they have great plenty of flowers and fruits, together with betel leaf in abundance.

This Soobah is famous for the manufacture of a fine stuff called Abusteh; and at Dehrungong are fabricated Seerrysaf and Bhiron.

Asseer is a fort where the governor of the province resides. It is situated upon a lofty mountain; there are three other forts encompassing it; and it is incomparably strong. At the foot of the fort is a very large city.

Burhanpoor is a large city, situated on the banks of the river Taptv, and at three Cose distant from Asseer. It lies in latitude twenty-one degrees forty minutes. It has many gardens, in some of which is found sandal wood. The city is inhabited by people of all nations and abounds with handicraftsmen. In the summer this city is covered with dust, and during the rains, the streets are full of mud and slime.

Adelabad is a good town, and near it is a lake which the Hindoos hold in great veneration. They say that Raja Jessernt (*Dasaratha*) expiated his crime here. This lake is always full of water, and its banks are highly cultivated.

Changdavy is a village, near which the rivers Taptv and Poornv unite their streams; which confluence, held sacred by the Hindoos, is by them called *Jigger-teerut* (*Chakra-tirtha*), or the liver of adored places. There is also in this neighbourhood an image of Mahadeo, of which they relate the following story. There was a blind man, who always carried about him an image of Mahadeo, to which he used to pay daily adoration. It happened that he lost it at this place, upon which being greatly distressed, he formed

of sand an image resembling it, which he worshipped as he had done the original. By the will of the Almighty the figure of sand became stone, and is said to be the one above-mentioned. Near it is a spring, which the Hindoos believe to be the Ganges. They say that, by the power of God, a certain devout man used to go constantly to the Ganges, and return again the same day. One night the river Ganges appeared to him in a dream, and said, "Cease from all this labour, for I will spring up here in your cell." Accordingly, in the morning the spring appeared, and is running at this day.

Jamood is a very fine Pergunnah : near it is a very lofty fort, upon a mountain.

Damerny is a populous town, in the vicinity of which is a reservoir, the water of which continually boils. The Hindoos worship it.

Chowpurreh is a large town, well inhabited. Near it is a place of worship called Ramisser (*Rameswara*), being the confluence of the rivers Kurney and Tapti. The Hindoos come here from great distances to pay their adorations. The fort of Melunga is situated near this place.

Thahny was for some time the residence of the Teerookyan dynasty. Although the fort is situated upon a plain, it nevertheless is of great strength.

In this Soobah are thirty-two Pergunnahs, which are all in high cultivation. The husbandmen are dutiful subjects, and very laborious. They are of the following tribes, *viz.* Koony, Bheib, and Goward. Those last named tame lions, so as to make them do anything they please, and many wonderful stories are told of them.

The amount of the revenues of this Soobah is 1,264, 762 Berary Tungahs, and the conquest of Asseer made a small addition to the sum. The Tungah is reckoned at 24 Dams.

A summary History of the Kings of Dandees.

Formerly this country was desolate, except that a few people inhabited Asseer, which was their place of worship, and called Asootahmu (*Ashcatthamú*). It is said that Mullick Rajee, from whom Bahader was the ninth in lineal descent, through the versatility of fortune, came from Bndur to this country, and settled in the village of Keerandeey, dependant upon Tahleenir. But being molested by the natives, he went to Delhi and entered the service of Sultan Feeroz. As he was an expert huntsman, the king was pleased with him, and told him he should have anything he could wish for. Upon this he obtained a grant of the village of Keerandeey. By his prudent management, he peopled the deserted lands, and brought them into cultivation. In A. H. 784, he sat on his throne at Tahleenir, under the title of Adel Shah, and reigned 17 years. He was succeeded by his son, Ghereebe Khan called Nusseer Shah. From the commencement of his reign, this kingdom was called Khandees. He reigned 40 years, 6 month and 26 days. After him reigned 3 years 8 months, and 3 days, his son Meeran Shah, whom some also call Adel Shah. Then came to the throne his son Mobarek Shah Chowkundy Sultan, who reigned 17 years, 6 months, and 29 days. Next his son Adel Shah Jyn, whose name, before he came to the throne, was Asen Khan, reigned 46 years, 8 months, and 2 days. He marched to Birlhanpoor, and after making himself master of Asseer, married the daughter of Sultan Ahmed Gujeratty, who founded the city of Gujerat. When Adel Shah died, his brother Daoud Shah obtained the throne, and reigned 7 years, 1 month, and 17 days. Adel Shah, the son of Asen Khan, took refuge in Gujerat. Sultan Mohammed, Bungeerah Rajee, king of Gujerat, gave him his daughter in marriage, went with him to Khandees, and conquered the kingdom for him, after which he returned to his own territory. Adel Shah reigned 13 years. He left behind him two sons, Meeran Malommed Shah, and Mobarek Shah. Sultan Bahader, king of Gujerat, nominated for the heir of his

kingdom Meeran Mahommed, and made him guardian of his son Mahommed, and of his own brother Mobarek. Meeran, being a wise and upright prince, put Mahommed in possession of the kingdom of Gujerat, and contented himself with Khandees. He reigned 16 years, 2 months, and 3 days. At his death the nobles raised to the throne Rajee, the son of Meeran Shah ; but Mobarek deposed him, and reigned 31 years, 6 months, and 5 days. He was succeeded by his son Meeran Mahommed, who reigned 9 years, 9 months, and 15 days. He had for his successor his youngest brother Raja Aly Khan, who assumed the title of Adel Shah. He was killed in the wars in the Dekhan, fighting under His Majesty's victorious standards. His body was interred at Burhanpoor, after a reign of 21 years, 3 months and 20 days. At his death the throne devolved to his son Khyzir Khan, who, upon his inauguration, took the title of Bahader Shah ; but, proving a bad prince, his kingdom was taken from him, in the 45th year of our emperor's reign.

THE SOOBAH OF BERAR.

The ancient names of this Soobah are Durdatur, Ruddaroodynt, and Tittkener. It is situated in the second climate. The length, from Putaleh to Beeragurh, is 200 Cose ; and the breadth, from Bunder (*Bidar*) to Hindiah, measures 180 Cose. On the east it joins to Beeragurh ; on the north lies Settara ; on the south Hindiah ; and on the west Telinganeh.

Mekhur is a populous country, situated between two of the southern mountains of this Soobah, one of which is called Bundeh, and on the top of it are the following forts, *viz.* Kaweel, Nernaleh, Meelgurh, Beroosha, Mehawer, and Rangurh.

The air of this Soobah is very temperate. It is highly cultivated. Here are many rivers, the principal of which is called the Guugkotemy (*Gangá Gautami*), and sometimes the Godawery (*Godávari*). The Hindoos have dedicated this river to Kotum (*Gautama*), in the same manner as the Ganges to Mahadeo ; they relate wonderful stories regarding it, and hold it in great veneration.

The source of this river is in the mountains of Siliya, (*Sahya*) near Turnek, and passing through the territory of Ahmednagar, it enters Berar, and from thence runs into Telinganeh. When the planet Jupiter enters the sign of Leo, people come from great distances to worship this river. The Talee and the Tapti are also sacred streams. The river Poorna takes its rise near Deywalgong; the Sirowda has its source ten Cose higher up the country than the Talee. The Nupta (*Narvadi* ?) also springs up near Deywalgong.

The following are partiular idiomatical appellations in this Soobah. A Chowdry* they call Dey-smuck; a Cannoongou, with them, is Dey-spandeh; a Mokudden (or priniepal hu-bandman) they style Puttielt†; and a Putwary* they name Kulkurnee.

Eletchpoor is a large city, where the governor of the Soobah resides. Here grows a very fragrant flower, called Boohenehumprah, (*Bhumi-Champaka*) which resembles the violet in colour, and it has hardly any stalk.

At the distance of seven Cose, from the fort of Kaweel, is a very strong fort, where there is a spring with which they water steel.

Punmar is likewise a strong fort, which is watered on three sides by two rivers.

Kheyrleh is a plain, and in the centre of it is a hill which is held sacred. At the distance of four Cose from this is a well, which petrifies any bone that is thrown into it. To the east of this fort is a Zemeendar named Chatwa, who commands 2,000 cavalry, 50,000 infantry, and 100 elephants. Daddher Row is a Zemeendar, whose territory lies to the north-west of this fort; he commands 200 cavalry and 5,000 infantry. To the north of it resides Naher Row, a Zemeendar, commanding 2,000 cavalry and 5,000 infantry. Near to his territory is another Zemeendar, called Hustea Row,

* Vide Vol I.

† This is one of the appellatives given to Madhowjee Scindia.

whose country is at present overrun by the tribe of Gownd. Here are wild elephants. He is tributary to Malwah. Chatwa is tributary to Gurreh, and the other Zemeendars above mentioned are dependent upon Sircar Hindiah.

Nernaleh is a large fort, containing many buildings, and situated on the top of a mountain.

Beeja Row is a Zemeendar of this Soobah, who commands 50 cavalry and 3,000 infantry. Doongur Khan is likewise a Zemeendar, who commands the same number of troops, and they are both of the Gownd tribe.

Near Ballappoor are two rivers, amongst the sands of which are found stones variegated with beautiful colours, which the people cut into various forms. At the distance of six Cose from Ballappoor, Sultan Morad built a palace, which has now become the centre of a city.

Near Meelgurh is a spring called Shapoor, the water of which petrifies wood, and other soft substances.

Kullem is an ancient city: it is famous for buffaloes. Near it is a Zemeendar named Buhjeo, of the tribe of Gownd, and he is also called Chanda. He commands 1,000 cavalry and 40,000 infantry.

In Beeragurh is a diamond mine; and here are manufactured flowered stuffs. It is dependent upon Buhjeo, who has but lately conquered it. Near it are found wild elephants in great number. The former inhabitants now reside near Bassein, and they are called Hutkeran. They formerly commanded 1,000 cavalry and 50,000 infantry. They are in general a refractory and perfidious race.

The Buijerali Zemeendary has 100 cavalry and 10,000 infantry. The present Zemeendar is a woman. The two last mentioned Zemeendars are Rajpoots.

The fort of Mahore is very pleasantly situated upon a mountain, and near it is a Hindoo temple, called Jugdeena, dedicated to Doorga. Here are buffaloes that

give abundance of milk. The Zemendār of this territory is of a particular tribe of Rajpoots, called Ranna.

Manick Durg is a fort upon a mountain, surrounded with wilds. It is near Chanda, and is an independent territory.

In Sircar Paltery is a town called Chitore, which is a great mart for precious stones and other valuable articles.

Sircar Telinganah was subject to Kotab-ul-Mulk. The natives are called Telingah. It has lately been annexed to Berar.

In Indore and Neermul there are steel mines. These places are also famous for very neat stone vessels. Their oxen are very fine. The house-cocks, which are bred here, have black blood and bones.

Ramgurlh is a strong fort, situated upon a mountain, surrounded with wilds. His Majesty has not yet got possession of it. Here are elephants.

Lenar is a part of the Mekhur division. It is a great place of religious resort, and is called Bishen Gyah (*Vishnu-Gayá*). The Hindoos say there are three places where, if charity be bestowed, it obtains pardon for the deceased. The first is the Gyah of Behar, which is dedicated to Brahma. The second Gyah is this which is dedicated to Rooder, or Bishen. And the third is near Beejapoor, being a reservoir of water, with a very deep spring in it. The reservoir measures a Cosc in length, and the same in breadth, and it is encompassed by high mountains. On these mountains is a spring of salt water; but the water which is taken up from the centre and near the edges is perfectly fresh. These mountains produce all the requisites for making glass and soap. And here are saltpetre works, which yield a considerable revenue to the state, from the duties collected upon them. Also, on the top of these mountains is a spring, upon the mouth of which is carved the figure of an ox. When Amavus (*Amāvasyá*) falls upon Monday, the water of this fountain

runs into the reservoir at Beejapoor, as described above. Here are great numbers of monkeys.

In the neighbourhood of this place is a Zemecndar, called Wayilleh, who is a Rajpoot, and commands 100 cavalry and 10,000 infantry. There is also another Zemecndar of the same tribe, and who commands a like number of troops.

Puttyaleh, of which Puttyalnagry is a dependency, is a strong fort on the top of a mountain. In Puttyaleh are four idolatrous temples, in which are some astonishing idols.

In this vicinity is a Rajpoot Zemecndar, named Midnee Row, who commands 200 cavalry and 2,000 infantry. Kamajeo is another Rajpoot Zemecndar, with 100 cavalry and 1,000 infantry.

This Soobah contains 13 Sircars, sub-divided into 142 Pergunnahs, the revenues of which are collected by Nussuk (or a valuation of the crops). The Tungah of this country is equal to eight of those of Delhi. Originally the amount of revenue was three Crore and a half of Tungahs, or 56 Crore of Dams. Some of the princes of the Dekhan exceeded this sum by 25 Lacs, 25, 350 Tungahs; the gross amount of which was 37,525,350 Tungahs. During the government of Sultan Morad, there was a further increase of 26 Lacs, 37,454 Tungahs; raising the amount up to 4,162,704 Berary Tungahs, being equivalent to 642,603,262 Dams.

Eight Pergunnahs, which properly belong to Sircar Kullern, are now possessed by Chanda, and yield no revenue to the state. Neither are any collections obtained from 22 Pergunnahs in Sircar Kehrleh, they being in the possession of Chanya, and other independent Zemecndars.

This Soobah originally formed a part of the Dekhan, and during the reign of Sultan Mahmood, it was committed to the care of Futtehullah Amad-ul-Mulk, and he enjoyed the government four years. At his

death, his son, Allaheddeen Amad-ul-Mulk, succeeded to the government, and lived in it 40 years. He was succeeded by his son, Dirya Khan, who governed 15 years. When he died, the government was conferred upon his son, Burhan, a minor. At length it was conquered by Mortaza Nizam-ul-Mulk, and annexed to Ahmednagur.

THE SOOBAN OF GUJERAT.

It is situated in the second climate. The length from Burhanpoor to Jugget is 302 Cose; and the breadth from Jalore to the part of Dummur measures 260 Cose; and also from Ider to the port of Cambayet it is 70 Cose broad. On the east lies Dandees; on the north Jalore and Ider; on the south are the ports of Dummur and Cambayet; and on the west Jugget, which is situated upon the sea-shore. In the southern parts of this Soobah are many mountains. It is watered by the ocean, and the following rivers: the Sabermintty, (*Surarnamati*), the Baturuck, the Mehindery, the Narbudda, the Tapti, and the Sirsooty (*Sarasrati*). There are two other springs, called Gunga and Jumna. The air of this Soobah is very temperate. The soil is sandy, on which account the rain does not occasion any mud.

Jewary and Bajera are the grain principally cultivated here; and they are the chief food of the inhabitants. The spring harvest here is inconsiderable. Wheat and barley are imported from Malwah and Ajmeer; and they are supplied with rice from the Dekhan. The revenues are for the most part collected by Nussuk, measurement being seldom used here.

They enclose their fields and gardens with hedges of the Zecoom tree, which is a strong defence from cattle, and makes the country almost impenetrable by an army. There are such abundance of mangoes and other fruit-trees, that the whole country seems a perfect garden.

From Putten to Berodeh (*Barulâ*), the distance of 100 Cose, both sides of the road are lined with mangoe trees,

whose fruits are remarkably large and most delicious! There is one sort which is sweet whilst it is green. This Soobah also produces abundance of very fine figs. Here are musk-melons in winter and summer, which continue in season for two months each time. Their grapes are indifferent. They have other fruits and flowers in abundance. The country is so much covered with fruit-trees, that it is impossible to hunt. Here are many wild leopards.

The houses are for the most part covered with tiles, with walls of brick and Chunan. Some build themselves large houses of stone, with cavities in the walls, to which they have private ways of entrance.

A great many people in this Soobah ride in carriages drawn by oxen. It is famous for painters, carvers, and other handicraftsmen. They cut out letters in shells, and inlay with them very curiously. They also make beautiful inkstands and small boxes. They manufacture gold and silver stuffs, velvets, &c. And they imitate the stuffs of Turkey, Europe, and Persia. They also make very good swords, Jemdhers, Kewpwehs, and bows and arrows. Here is likewise carried on a traffic in precious stones. Silver is brought hither from Room and Irak.

At first Putten was the seat of government, then Chumpancer, and now Ahmedabad. This last is a large, well-formed city, situated upon the river Sabermutty. It lies in latitude 23 degrees. The situation is remarkably healthy, and you may here provide yourself with the productions of every part of the globe. There are two forts, on the outside of which is the town, which formerly consisted of 360 Pooras, (or quarters), but now only 84 are in a flourishing condition. In these are 1,000 stone mosques, each having two large minarets, and many wonderful inscriptions. In Poora Russoolabad is the tomb of Shah Alum, of Bokhara.

Putteweh is a town three Cose from Ahmedabad.

Here is the tomb of Koteb Alum, the father of Shah Alum. It is built in a garden, with accommodations for people who have bidden adieu to the world. Over the sepulchre is a covering, about a cubit square, part of which is wood, another part stone, and the rest iron, And of this many wonderful stories are related.

At the distance of three Cose, from Putteweh is a place called Sirgunj (*Sarkhej*), where are the tombs of Shiekh Ahmed Khuteo and Sultan Ahmed, after whom Ahmedabad is named. Here also rest many of the Ghaurian Sultans. Here grows very fine indigo, which is exported to Room and other distant places.

At the distance of twelve Cose from Ahmedabad, stands the city of Mahmoodabad, founded by Sultan Mahmood. It contains many grand edifices, and is surrounded with a wall seven Cose square; at every half Cose, of which is erected a pleasure house, with an enclosure, in which are deer and other game.

The Zemeender of Ider, who is named Narain Doss, lives with such austerity, that his only food is grain, which has passed through oxen, and been separated from their dung; and this kind of aliment, the Brahmins consider as pure in the highest degree. This Narain Doss is one of the principal chiefs of the Rahtore tribe; and he commands 500 cavalry and 2,000 infantry.

The ports of Cambayet (Cambay) and Ghogeh (*Gogo*) are dependent upon this Sircar. Ghogeh is a large port, well built, and inhabited by merchants of various kinds. Ships come to, and others are fitted out from, this place. The cargoes of the ships are put into small vessels, called *hahwery*, which transport them to Cambayet. At Kurry are very fine oxen, some of which are sold for three hundred Rupees a pair and upwards, according to their beauty and speed.

Chalawareh (*Jhalwār*) formerly was an independent territory, containing 2,200 villages, which extended 70 Cose

in length and 40 Cose in breadth; and it had 10,000 cavalry, with the same number of infantry. Now it has 200 cavalry and 3,000 infantry; is subject to the governor of Gujerat, and inhabited by the tribe of Chalah (*Jhalā*). Although now formed into four divisions, it is only reckoned as a single Pergunnah of Ahmedabad. It has a great number of towns.

Patten has a stone fort and another of brick. It is situated in longitude $117^{\circ}10'$, and latitude $23^{\circ}30'$. It produces oxen that will travel 50 Cose in half a day. Here are manufactures of cotton cloths, which are transported to great distances.

Siddahpoor (*Siddhapura*) is a town on the banks of the Sirsooty, and is a great place of religious resort.

Beeritagurgh, an ancient city, has in it three hundred idolatrous temples, each of which has a reservoir of water. The inhabitants are principally Brahmins.

Chumpaneer is a fort upon a lofty mountain, the access to which, for upwards of two Cose, is exceedingly difficult, and there are gates at several parts of the defile. At one place they have excavated near sixty ells in length, which space is covered with planks, that can be removed when occasion requires. Here grow very fine fruits.

Sooret (or Surat) is an emporium. The river Tapti runs past it, and at the distance of seven Cose from thence joins the sea. Raneer, which is situated on the opposite side of the Tapti, is a port dependent upon Surat. In ancient times, it was a large city. The ports of Kandery and Bulsar also belong to Surat. Here are very fine fruits, especially pine-apples. The followers of Zerdusht, (*Zoroaster*) when they fled from Persia, settled at Surat, where they practise the doctrine inculcated by the Zend, and its commentary the Pazeud. They make use of sepulchres.* From the liberality of His Majesty's disposition, every sect exercises its particular mode of worship, without suffering the least molestation. Through the

* The reference is to the funeral structures, the Towers of Silence, of the Parsees. *Ed.*

negligence of Soobadars and their officers, several of these Sircars are in the possession of the Europeans ; amongst the number are Dunmm, Surjaun (*St. John*), Tarapoor, Mahum, and Bussy (*Bassien*), which are cities and emporiums.

Beroatch (*Broach*) has a fine fort; the river Nerbuddah runs past it, and then unites itself with the sea. It is a great emporium, to which the ports of Kawee, Cundhar, Bhalwat, and Bhigooreh (*Bhikori*) also belong.

Near the town of Hansoot is a park, abounding with deer and other game. It is situated on the banks of the Nerbuddah, measures eight Cose in length, and four Cose in breadth, is perfectly level, and continually covered with verdure.

Sircar Surat was formerly an independent territory ; the chief was of the Ghelote tribe, and commanded 50,000 cavalry, and 100,000 infantry. Its length, from the port of Ghogeh to the port of Aramroy, measures 125 Cose; and the breadth, from Sindhar to the port of Diu, is a distance of 72 Cose. On the east lies Ahmedabad ; on the north the territory of Cutch ; and on the south and the west is the sea. The climate is healthy. Fruits and flowers are here in great plenty ; amongst the former are grapes and musk-melons.

Surat is now formed into nine divisions, each inhabited by a different tribe.

The *First Division*, which is commonly called *New Surat* had not been explored for a long time, on account of the thickness of the forests and intricacy of the mountains. A person was carried through it by accident, who informed others of his discoveries. Here is a stone fort, called Chunnahgurh, which was conquered by Sultan Mahmood, who built another stone fortress at the foot of it. Adhum is another fort, eight Cose distant from Chunnahgurh. It is situated upon a mountain, but is now abandoned, although it might easily be put into repair. In its vicinity is a fort upon the mountain of Kernal, and surrounded with many large springs. Maabidcheen and Bunder Goondyluckyat

are two places in its neighbourhood. At the distance of a Cose are two other places called Bunder. Behind Chunahgurh is an island, called Syalkookh, being a square of three Cose, where grow various kinds of wild fruits, and the inhabitants are mostly of the Kookyan tribe.

Near the town of Nowgongshah is a river, called Bhader, which empties itself into the sea. The fish of this river are so delicate, that, if they are exposed to the sun for a short time, they melt. At this town are to be procured very fine camels, and horses somewhat taller than those called Goote (*Gunth*).

The *Second Division* is Putten. It is a large town, on the sea-shore, and has a stone fort, in a plain. It is also called Putten Soomnaut (*Puttan Somanath*).

The town of Owraheh * is situated at the distance of three Cose from the sea, and has a stone fort on a plain. Here are made good swords, near it being a well which sharpens any blade that is watered with it.

The souree of the Nerbuddah, which is held very sacred by the Brahmins, is near Soomnaut. This city also is a great place of religious resort, as well as Beranjy and Gowreener. About four thousand years ago, in this neighbourhood, at a place situated between the rivers Burn and Sirsooty, there were assembled together an immense multitude of the Jadoon (*Yadu*) tribe, who, after sporting together, at length fought, and every soul of them perished in the conflict.

At the distance of half a Cose from Putten Soomnaut, a person, named Bhalkateerut, came to Kishenteer, on the bank of the river Sirsooty, where, at the root of a peepul tree, he threw himself into the river; † and that spot is now called Peepulsir. Both these places are accounted holy. In the town of Moolmahadeo is a temple dedicated to Mahadeo, where, every year, on a certain day, there appears a bird, called, in the Hindovy language, Beekh, somewhat smaller than a pigeon, with a

* This is not a proper name. It means a town with nine stone towers. *Ed.*

† The translation is inaccurate. *Ed.*

blunt bill, and whose body is pied black and white ; and, having perched and sported on the top of the temple, for a short time, it then falls down and dies. The people of the town, who are assembled together upon this day, take up the bird and fumigate it with various perfumes, and from examining the marks of the bird, they can from thence predict whether, in the ensuing year, there will be plenty of rain or a drought : a great degree of blackness promises rain, and on the contrary, a white plumage portends a drought. In this place they have three crops of Jewar in a year. Near a place called Oonah are two springs of water, which they call Gunga and Jumna. The water of these reservoirs bubbles up, and flows over. The fish of both these springs are said to have each three eyes, two in their proper place and one in the forehead.

Between Mangalore and Joorwar is a spot which is washed by the sea, but, on a certain day in the year, the water is quite fresh. The reason they assign for it is that, in ancient times, a person being in want of Ganges water, a holy man directed him to this spot, where he found fresh water ; and, to this time, on the same day every year, the water is fresh. The chiefs of these two divisions are Rajpoots of the Ghelote tribe, as are the other inhabitants : each chief commands 1,000 cavalry and 2,000 infantry, together with a number of Aheers (or cowherds.)

The *Third Division*. At the foot of the mountains of Sironj (*Satronjay*) is a large city, now out of repair, although the situation is very desirable. Maabideheen and the port of Ghogeli are dependent upon it. The island of Birum (*Perim*), is also in this division : it is a square hill, of nine Cose, in the midst of the river, and formerly was the seat of Government. The Zemeendar of this division is of Gowhil tribe, and commands 2,000 cavalry and 4,000 infantry.

The *Fourth Division* includes the ports of Meheweh and Telaja. The inhabitants are of the Waleh tribe. This division has 300 cavalry and 500 infantry.

The *Fifth Division* is Jugget (*Jajāt*), which is also called Daurka (*Dvārakā*). Kishen (*Krishna*) came from Mehtra (*Mathurā*) and dwelt at this place, and died here. This is considered as a very holy spot by the Brahmins. The island of Singhoodehar, which measures four Cose square, is also reckoned in this division. Near Aramroy is an island 70 Cose in circuit. Here is a spot mostly stone, half a Cose in extent, from whence, when excavated, there issues out salt water on all sides. Mullick Jyaz, of the tribe of Khaseh Kyel, who was governor on the part of Sultan Mahmood Gujeratty, has excavated about a fourth part of it. The port Aramroy is a very strong place, inhabited by the tribe of Badhil. This division has 1,000 cavalry and 2,000 infantry.

The *Sixth Division* has such large rivers, the mountains are so lofty, and the country in general so woody, as to be impervious for an army. It is inhabited by the tribe of Cheetore. It has 1,000 cavalry and 2,000 infantry.

The *Seventh Division* is inhabited by the Bagheyleh tribe, who command 200 cavalry and the like number of infantry.

Here are also many of the Kathy tribe, who are of the Aheer caste, and whose business it is to look after horses. Their military force is 6,000 cavalry and the like number of infantry.

Some people consider this tribe to be of Arabian origin. They are very sagacious, and extremely hospitable, and they will eat with persons of every religion. Many of them are exceedingly beautiful. When a Jagheerdar comes amongst them, they first exact an engagement that neither man nor women of them shall be called to account for incontinency. In the vicinity of this tribe, on the banks of the river Doondy, dwell a tribe of Aheers, who are called Poorunjah, and command 3,000 cavalry and the like number of infantry. They are perpetually at war with the tribe of Jam.

The *Eighth Division*. Here is a sea-port called Jhanjeer, inhabited by the tribe of Watchee. This division has 200 cavalry and the like number of infantry.

The *Ninth Division* is inhabited by the Charun (*Chárana*) tribe. The Hindoos say that Mahadeo created, out of the sweat of his forehead, a human form, whom he called Charun, and gave him charge of his own ox. This Charun composed verses, sang the praises of Mahadeo, and revealed to mankind past and future events. This tribe, who bear his name, are his descendants. The greatest part of them employ themselves in singing hymns of celebration, and in reciting genealogies : and in battle they repeat warlike fables, to animate the troops. They are also famous for discovering secret things. Throughout Hindustan there is hardly a great man who hath not some of this tribe in his service. Here are 500 cavalry, and 4,000 infantry. There is also another tribe, called Bhawt, who at least equal the Charuns in animating the troops by martial songs, and in chronology excel them ; but the Charuns are better soldiers. They say that Charun was created from the will of Mahadeo, and that Bhawt issued from his spine ; and wonderful stories are told of these miracles, the relation of which would cause prolixity.

Between Chalwareh. Sircar Ahmedabad, Putten, and Surat is a low tract of country, 90 Cose in length, and in breadth from 7 to 30 Cose which is called Run. Before the commencement of the periodical rains, the sea swells and inundates this spot, and leaves it by degrees after the rainy season. When it becomes dry, great quantities of salt are manufactured there, the duties upon which are collected in the Pergunnah of Chalawar. Ahmedabad is situated to the east of this tract of land. To the west of it is a very large separate territory, called Cutch, the length of which is 250 Cose, and the breadth 100 Cose. The territory of Sind lies to the west of Cutch. The greatest part of Cutch is composed of woods and uncultivated sands. Their horses are very

fine, and are supposed to be of Arabian extraction. They have also remarkably good camels and goats. Their chief is of the tribe formerly called Jadown, and now named Charunjeh. The men are tall and handsome, and wear long beards. The military force of this country is 10,000 cavalry and 50,000 infantry. The capital city is Tahej, which has two strong forts, called Jhareh, and Kuntkote. To the south of Tahej, on the Gujerat quarter, is a considerable Zemecdar, named Jam, who is related to the Raja of Thej. Sixty years ago, one Rawel, after a war of two months, drove him out of the country. He then settled in Sircar Surat, between the territories of Chatwah, Badhil, and Nowneel; and possessing himself of other choice lands, founded the city of Nowanagur, and his new-acquired country obtained the name of *Little Cutch*. Suttersal, the present Raja, is his grandson. He has 7,000 cavalry and 8,000 infantry. This country is also famous for camels and goats. The Mahomedan religion has prevailed here a long time.

Near to Merow and Mungreetch is a territory, called Pall, through which runs the river Mehindery. On the Gujerat side of this territory is an independent Zemecdar, who resides at Doongurpoor. On the Malwah side of this country is Banswaleh, whose chief is independent. Those two last mentioned chiefs have each 5,000 cavalry and 1,000 infantry; and they were both of the Seesoodyah tribe, and relations to the Rana, but now the possessors are of another tribe.

In the vicinity of Sircar Putten is a country, of which Serowhy is the capital. The chief commands 1,000 cavalry and 5,000 infantry. He has a fort, on the top of a mountain, called Iyugurh, encompassing twelve villages, with great plenty of water and pasturage. There is also another territory, situated to the east of Nuderbar, to the north of Mendow, to the south of Madowt, and to the west of Chumpaneer, measuring 60 Cose in length and 40 in breadth. The chief is of the Chowhan tribe, and his capital is Ahnyohan. Here are

many wild elephants. The military force is 600 cavalry and 15,000 infantry.

Between the Sircars of Surat and Nuderbar is a mountainous country, well inhabited, called Buglana. The chief is of the Rahtore tribe, and commands 3,000 cavalry and 2,000 infantry. Here are apricots, apples, grapes, pine-apples, pomegranates, and citrons in great perfection. Buglana has seven forts, of which number Mowleer and Saleer are exceedingly strong.

Between Sircars Nadowt and Nuderbar is a hilly country, measuring 50 Cose in length, and 40 Cose in breadth. It is inhabited by the Gowhil tribe of Rajpoots. At present the management of public affairs is in the hands of one Tewary, a Brahmin; and the Raja, who possesses nothing but the name, resides sometimes at Rajpeeplah, and sometimes at Gboolwa. He has 3,000 cavalry and 7,000 infantry. The water of the latter place is very bad; but there is produced very good rice and honey.

Gujerat contains nine Sircars, subdivided into 198 Pergunnahs, of which 13 are ports. The amount of revenue is 43 Crore, 68 Lacs, 2,301 Dams; together with 1 Lac, 62,628½ Dams of port duties. The whole being equivalent to Sicca Rupees 1,096,123-3-11.

The measured lands (besides Surat, which is paid by estimate), amount to 1 Crore, 69 Lacs, 36,377 Beegahs, and 3 Biswahs; out of which 4 Lacs, 20,274 Dams are Seyurghal.

This Soobah has 67,375 cavalry and 8,900 infantry.

A Summary History of the Kings of Gujerat.

In the books of the Hindoos it is written, that in the year 802 of the era of Bickermajeet, corresponding with A. H. 154,* Buusraj was the first king who made Gujerat an independent monarchy, which happened after

* A. H. 154 does not correspond with 802 *Sawwat. Ed.*

the following manner : Raja Sirry Bhowrdeo, (*Sri Bhor Deva*) who reigned in Kintoje, (*Kānoj*) put to death one of his subjects, named Samunt Singh, for being of a base and turbulent disposition, and then plundered his family. The wife, who was pregnant, fled into Gujerat, and there in the wilds was delivered of a son, who is this Bunsraj. By chance Syeldeo, (*Saila Deva*) a hermit of Owjain, happening to pass that way, took compassion upon the woman, and gave the child in charge to one of his pupils, who carried him to Radhumpoor, where he was brought up. When he came to manhood, he associated himself with a gang of highway robbers, whose number increasing, they at length seized the royal treasure, which was going to Kintoje. Chuupa, a market-man, was one of his confederates, and they raised and disciplined troops, by whose means Bunsraj was enabled to establish himself in the kingdom of Gujerat in the fiftieth year of his age. Putten is one of the cities that he founded. It is related that, being in doubt where to fix the seat of his government, one Anhul, a cowherd, said, "I have seen a place, such as you desire, which I will discover, upon condition that you call it after my name." Upon the Raja promising to do so, Anhul directed him to the spot, adding, "Such is the superior excellency of every thing produced here, that a dog, who came from another country, attacked a hare of this place, who by the exertion of her strength overpowered the dog, and set herself free." The Raja having founded a city here, called it, after the cowherd, Anhulpoor. The astrologers have predicted that this city shall be destroyed, when there shall have elapsed, from the day of its foundation, 2500 years, 7 months, 9 days and 44 Ghurries. It was founded on Sunday, the fifth of Soodder Shukulputch (*Sudi Suklapaksha*), in the month of Bysack, of the year of Bickerna-jet 802, after sunrise 22 Ghurries and 45 Puls. After a long course of time, the reason for its name having been forgotten, it was called Nehrwaleh; and lastly, on account of the excellency of the soil, Putten, which in the language of that country signifies *chosen*.

Raja Samunt Singh gave his daughter in marriage

to Sirrydunduck Soolunky (*Sri Danilaka Soldnki*), a descendant of the Rajas of Delhi. She became pregnant by him, and died in labour; but the child was taken alive out of her womb. The moon happening then to be in the 16th* stage, which the Hindoos call Mool (*Mûla*), the child was, from that circumstance named Moolraj. His maternal grandfather, Samunt Singh, educated him as his own son. When he was arrived at manhood, Samunt, in a fit of inebriation, abdicated the kingdom in his favour, but when he recovered his senses, denied the fact. Moolraj engaged in a confederacy with some wicked people, by whose means he slew his benefactor, and assumed the kingdom.

During the reign of Jamund in A. H. 416 or A. B. 1064, Sultan Mahmood Ghuznevy conquered Gujerat, and in consideration of a certain annual tribute, placed upon the throne a descendant of the ancient Rajas, and then returned by the way of Scind, carrying captive with him, by the desire of the new monarch, another prince of the same family. Some time after, the new king, either through prudence or dream, desired the Sultan to send back the captive prince. When he was arrived near Putten, the king went out himself to meet him, apprehensive that otherwise designing people might insinuate themselves into his friendship, and occasion mischief. Accidentally the very day that they met, the king fell asleep under a tree, when a wild beast, or bird, plucked out his eyes. Since, according to the laws of the land, a person who was blind could not hold the kingdom, his troops seized him, and in his stead raised to the throne him who had before been prisoner.†

Kemaderpaul Soolunky, from the dread of losing his life, made choice of a private station, during the reign of Jysingh. But at the death of Jysingh, he

* *Mûla* is the twenty-fourth or, according to some, seventeenth or nineteenth lunar asterism. In his dissertation on Hindu Astronomy in Part III. of this volume, Abul Fazl counts *Mûla* as the 19th asterism.—*Ed.*

† The story is given in detail by Ferista. See P. 79 vol. I. Briggs' Translation, London, 1829.—*Ed.*

obtained the kingdom, which he extended by conquest. He was poisoned by Ajeelpaul, who succeeded him.

Luckmool dying without issue, the nobles elected a king out of the Bagheyleh tribe. In the reign of Raja Kurren, the army of Sultan Allaheddeen, conquered Gujerat, when the Raja fled into the Dekhan. Before this period, Moozeddeen Sam, (*Shahab-ud-din Ghori*) and Kotebeddeen Ibeek, had made incursions into Gujerat, but it had never till now been annexed to the empire of Delhi.

Sultan Mahommed, son of Feeroz, appointed viceroy of Gujerat Nizam Minstuckrej, called also Rasty Khan; but he proving oppressive to the people, the Sultan dismissed him from the office, and nominated in his stead Zuffer Khan, son of Wejeehul Mulk Tanick,* who, from being a Brahmin, had embraced the Mahomedan religion. Upon this Nizam rebelled, and was killed. At the death of Sultan Mahommed, the empire of Delhi was in some confusion, when Zuffer Khan made choice of retirement, and Tartar Khan, the son of Nizam, made himself king of Gujerat, and marched towards Delhi, but was poisoned on the way. Hereupon Zuffer Khan caused the Kotbali to be read, and coin struck in his own name, and assumed the title of Sultan Mozuffer, and thus Gujerat became again an independent kingdom. Tatar Ahmed, one of his grandsons, put him to death, and got possession of the throne. He built the city of Ahmedabad. During the feast when every one was unsuspecting of danger, he put to death twelve paternal uncles, thus sinning past forgiveness. However he governed the kingdom with justice and munificence.

Daoud was put to death on account of his tyranny, and the kingdom conferred upon Futteh Khan, son of Mahommed Shah, who assumed the title of Mahmood;

* The *Tanick* is a race called the *Tink* in the *Mirat i Sikandari*, and *Tung* by Baber. They were not Brahmins, but an outcast branch of the Khatris. The term probably is derived from Sanskrit *Tanka*, one living a miserable life. Abulgazi makes *Tannuk* the eldest son of *Turc* who appears to be *Turaksha* of the Puranas.—*Ed.*

he was a very good prince. Mullick Shaban, styled Amad-ul-Mulk, was of the utmost service to Mahmood; but some evil-minded people, jealous of his exaltation, contrived to estrange the king's mind from him, by artful insinuations, hoping thereby to deprive him of his life. The Sultan, from the dread of being dethroned, ordered Amad-ul-Mulk into confinement, and was very near putting him to death. But Mullick Abdullah, the master of the elephants, who was admitted to conferences with the king, discovered to him the plot, and convinced him of the innocence of Amad-ul-Mulk. The king contrived means to set him at liberty, which so alarmed those who had aimed at his destruction, that they immediately took up arms. On the part of the king were the Kasseh, Khyel (a tribe of Pattans), the slaves of the palace, and the master of the elephants, which animals were of great service in the engagement. At length, the rebels were defeated, upon all of whom proper punishments were inflicted.

When Sultan Mahmood died, his son Mozuffer, with the assistance of the nobility, reigned under the title of Sultan Mozuffer, and proved a good prince. Shah Seffy (*Sufi*) of Ispahan sent him presents of the curiosities of Persia, and they contracted together a strict friendship. Upon the death of Sultan Mozuffer, his son took the title of Secunder, and mounted the throne, but Amad-ul-Mulk, forsaking the paths of virtue, soon put him to death, and in his stead raised to the kingdom his brother Nusseer. The nobles displeased at these practices of Amad-ul-Mulk, sought to destroy him secretly. He then applied for succour to our late emperor (*Baber*), and promised that if he would afford him assistance and establish Nusseer in the kingdom, he would cede to him the port of Deeb (*Diu*) with a present of a Crore of Tungahs. But His Majesty, disapproving his conduct, rejected the proposal.* At this interval the Bahiyau tribe invited to the throne Sultan

* Ferista says that the letter to the Mogul Emperor, Baber of Delhi, never reached its destiny. See P. 102. Vol. IV Briggs' Translation, London, 1829.—*Ed.*

Bahader, son of Sultan Mozuffer, who thereupon came from Delhi, and obtained the kingdom, with the consent of the nobility. His brother (*Sekundar*) envying his promotion, he fled to the court of Sultan Ibraheim at Delhi, but did not meet with any encouragement. The Omrahs of Jowupoor invited him to be their chief; but when he intended to have gone there, his friends wrote him letters dissuasive from that purpose, and calling him to Gujerat. He consented to their proposal, went to Gujerat, and obtained the kingdom, which he governed with honour to himself, and happiness to his subjects. But he imprudently entered upon a war with our late emperor (*Humayun*), and was defeated in battle. When he died,* the Omrahs of Gujerat read the Khotbah, and struck coin in the name of Meeran Mehommed, king of Khandees, nephew of Sultan Mozuffer, and who had appointed him his heir; but he died soon after his arrival in Gujerat. Then Mahommed, grandson of Sultan Mozuffer, who had been prisoner at Pyawel, was raised to the throne. But one Burhan, a wicked wretch, entering into a confederacy, slew him, together with some of his nobles, and placed on the throne Razee ul Mulk, of the family of the first Ahmed, under the title of Sultan Ahmed; but Burhan enjoyed all the power. When Sultan Ahmed came of age, Etahmad Khan slew him in the house of one of his generals, and in his stead placed on the throne another minor, whom he declared upon oath to be the son of Sultan Mahmood; and he gave him the title of Sultan Mozuffer. Etahmad Khan had the entire command of the kingdom, till our august monarch annexed it to the empire.

* Bahadur Shah was treacherously killed by the Portugese in the harbour of Diu.—*Ed.*

TABLES.

*Of the Princes who reigned in the Soobah
of Gujerat.*

TABLE I.

*The Family of Bunsraj, Seven princes, reigned
196 years.*

		Years.			Years.
Bunsraj	...	60	Behir-sing	...	25
Jowgraj	...	35	Reshadut	...	15
Bheemraj	...	25	Samunt	...	7
Bhowr	...	29			

TABLE II.

*Ten Princes of the Soolunkhy Tribe reigned 244
years.*

	Ys.	Ms.		Years
Moolraj Soolunkhy	56	0	Jy-singh, also called	
Jamund"	...	13 0	Sudhraj	...
Beyser (<i>Vallabha</i>)	0	6	Kemaderpaul	...
Durlebh	...	11 6	Ajiepaul	...
Bheem	...	42 0	Luckhmool	...
Kurrun	...	31 0		

TABLE III.

Six Princes of the Bagheyleh Tribe reigned 126 years.

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Birdmool	12	0	0	Arjun Deo	10	0	0
Beildeo	34	6	10	Sarung Deo	21	0	0
Bheem	42	0	0	Kurrun	6	10	15

TABLE IV.

*Fourteen Mahommedan Princes reigned about
160 years.*

	Ys.	Ms.	Ds.
Sultan Mahommed	3	8	16
Sultan Ahmed	32	6	20
Mahommed Shah	7	9	4
Kotebebdeen Ahmed Shah	7	0	13
Daoud Shah	0	0	7
Mahmood Shah, son of Mahommed Shah	55	1	4
Sultan Mozuffer	14	9	0
Sultan Secunder	0	10	16
Nusseer Khan, brother of Secunder	0	4	0
Sultan Bahader, son of Sultan Mozuffer	11	9	0
Mahommed Shah, nephew of Sultan Bahader	0	1	15
Sultan Mahmood, grand-son of Sultan Mozuffer	18	2	and some days.
Sultan Ahmed, of the family of Sultan Ahmed I.	8	0	0
Sultan Mozuffer,	12	years and something more.	

THE SOOBAN OF AJMEER.

It is situated in the second climate. The length, from Bekhur and the dependencies of Umbeer (*Ambár*) to Beykaneer of Jelmeer, (*Jasalmir*) is 168 Cose; and the breadth, from the extremity of the Sircar Ajmeer to Banswareh, includes 150 Cose. On the east lies Agra; on the north, part of Delhi; it has Gujerat on the south; and Deybalpoor of Multan confines it on the west. The soil of this Soobah is sandy, and you are obliged to dig to a great depth before you come at water, so that the success of the harvest depends entirely upon the periodical rains. Their winter is temperate; but the summer is intensely hot. The spring harvest is very inconsiderable. Jewary, Lehdereh, and Mowth, grow here in plenty. The revenue is in general a seventh or an eighth

of the produce of the harvest, little being paid in ready money.

The common people live in houses with pitched roofs, built of bamboos and straw.

To the south are mountains; and this Soobah abounds with strongholds. This Soobah is composed of Meywar, Marwar and Hadowty (*Haravti*).

Meywar contains ten thousand villages; and the whole of Sircar Chitore is dependent upon it. It is 40 Cose long, and 30 board, and has three very celebrated forts, viz. Chitore, Chwmblere, (*Kamalmir*) and Mandel. The governor of the Soobah resides at Chitore. In Chowra, a dependency of Gowkondeh, is an iron mine. In Junipore, and some places dependent upon Mandel, are copper mines. The present possessors of these lands are native Zeineendars, who anciently were named Rawel*; but for a long time past are called Ranna†. They are of the Ghelote tribe, and consider themselves to be the descendants from Noorshirvan.‡ One of their ancestors, meeting with misfortunes in his own country, came to Berar, and at length became chief of Bernaleh. Eight hundred years prior to the date of this book, Bernaleh was plundered, and many of the inhabitants fell in battle. During the confusion, one Patta, (*Bappa*) an infant, was carried by his mother from that scene of distress to Meywar, and received protection from Raja Mundeelak Bheyl. When Patta was grown up to manhood, he followed the occupation of a

* So called from *Bappa Rawul*, the founder of the dynasty. *Bappa Rawul* is not, however, a proper name; it signifies 'The Red Child' from *Bappa*, a child and *Rawul*, *Lawul* or *Lal*, a term of endearment from Sanskrit *Raktala*, red. Col. Tod says "*Rawul* or *Rasul* seems to have been titular to the Scandinavian chiefs of Scythic origin."—*Ed.*

† The title Rana or Ranna was assumed in the 12th century in consequence of a victory over the prince of Mundore, who bore this title, and who surrendered it with his life and capital to the prince of Mewar. The term is a patronymic derived probably from Sanskrit, *Randasa*.—*Ed.*

‡ See Col. Tod's Rajasthan, Annals of Mewar, Chapter III.

shepherd, and his skill in hunting was such that the fame thereof recommended him to the Raja, who at length made him one of his court and his confident. Upon the death of the Raja, four of his brother's sons disputed the kingdom with each other. At last they unanimously agreed to resign their several pretensions to the Rajship in favour of Patta; but he then refused to accept of their offer. Through some accident, blood issued from a finger of one of the brothers, and he immediately applied it to Patta's forehead; and he drew upon it a Keshkeh* and the other brothers concurred in this election. This custom of drawing a Keshkeh with human blood, upon the forehead of him whom this tribe acknowledge for their Raja, obtains to the present time. When Patta found himself firmly established in the Rajship, he ungratefully put to death the four brothers, who had been the cause of his exaltation. It is related, that some time before Patta obtained the Rajship, one day passing through a desert; he was going to draw his bow against Herbunj; the hermit, mistaking him for some wild animal; but upon the hermit calling out, he stopped his hand, and ran to him, to ask forgiveness for what he was about to have done. After this he frequently went to visit Herbunj, who one day predicted his preferment.† Many wonderful stories are told of those adventures. As Patta settled in the village of Seesooddeeah this tribe is so called; and because that he was at first educated by a Brahmin, he is also styled the Brahmin.

When Ravel Rattan Sein died, Arsee, his son-in-law, was raised to the Rajship; and they gave him the title of Ranna. The present Ranna Omra is the tenth in lineal descent from Arsee. Their names are as follow: Jemeer, Salakha, Sokul, Goonha, Roymul, Sanka, Owdy Singh, Pertaub, and Omra. ‡

* A mark which the Hindus make upon their forehead, usually with clay, at the time of prayer, and which will be fully described afterwards.

† Col. Tod in his "Annals of Rajasthan" gives altogether a different story.—*Ed.*

‡ The ten names are Hamir, Khaitsi, Lakha, Mokulji, Kumbha, Raymul, Sanga, Uday Singha, Pratap Singha and Amara Singha.—*Ed.*

Ancient historians relate that Sultan Allaheddeen Khuljee, king of Delhi, hearing that Rawel Rutten Sein (*Ratna Shinha* or *Bhima Sinha*), Raja of Meywar, was possessed of a woman of incomparable beauty, sent a person to demand her. Rutten Sein refused his consent; upon which the Sultan led an army, to force him to compliance. The fort of Chitore was besieged a long time, till Allaheddeen, being convinced that he could effect nothing by force, had recourse to artifice, and offered peace. The Raja readily acquiesced, and invited him to be his guest. The king went to Chitore with a hundred chosen followers, accompanied by three hundred soldiers habited like common attendants. The interview had at first every appearance of cordiality; but the king and his party, watching their opportunity, seized the Raja; and before his troops could assemble for his relief, carried him off to their camp. The Raja was put into confinement, and the king took, what he thought, effectual measures for obtaining his beloved. The Raja's family entreated that he would not ill-treat their prince, and wrote letters, with assurances, that not only the beauty whom he sought, but many others, should repair to his presence. The Sultan, being quite delighted with his flattering prospects, treated the Raja in a favourable manner. Seven hundred soldiers having placed themselves in women's Doolees, set out from Chitore for the camp of Allaheddeen, and sent news on before, that the Ranny was coming to his presence, attended by a great number of handmaids. When they were come to the camp, they sent word that the Ranny wished to speak with the Raja, previous to her going to the Sultan's apartments. The Sultan being thrown off his guard, permitted the Raja to visit her. The soldiers instantly seized the opportunity, threw off their disguise, and bore away their prince. The Rajpoots, who were placed at different stations, fought manfully and before the Raja reached the fort many were slain. The Chowhan tribe had the defence of the last stage, which they supported with the utmost valour, till the Raja was safely returned to Chitore. Thus the Sultan being able to effect nothing, returned to Delhi.

He, however, soon came again with the same intentions, and returned with the same success as before. But Rawel was so much disheartened by these repeated incursions into his country, that he at length resolved to go himself to the Sultan, and court his friendship. The interview was contrived by a base mediator, to be at the distance of seven Cose from Chitore; where the Sultan, in a cowardly manner, had the Raja put to death.

At the breaking out of these troubles, the nobles raised to the Rajship, Rawel Arsee, the son-in-law of their late prince. The Sultan renewed the siege of Chitore and conquered it. Arsee was killed defending the place, and all the women destroyed themselves with fire. Jemeer, the son of Arsee, fled from the field of battle, and settled in the mountainous part of Meywar. When Sultan Mahomed Jownee gave the government of Chitore to Maldeo Chowhan, the Raja of Jalore, all his endeavours to re-people the country were in vain, till he sent for Jemeer, and made him his son-in-law; when, through this means, the country was restored to a state of prosperity. After the death of Maldeo, all his sons were murdered by Jemeer who made himself Raja. This division has sixteen thousand cavalry, and forty thousand infantry. But the Zemendars of Meywar possessed themselves of many other lands, so that Sanka (*Sanga*) had eighteen thousand cavalry and a considerable force in infantry.

Marwar is in length 100, and in breadth 60 Cose. Sircars Ajmeer, Jewdehpoor, (*Jodhpur*) Sirowhy, Nagore, and Beykaneer, are dependent upon it. The Rahtore tribe have inhabited this division for ages past. When Moezeddeen Sam had conquered Raja Pithowra, (*Prithvi*) he next turned his arms towards Jychund, the Raja of Kingj, who, in attempting to escape, unfortunately perished in a boat in the Ganges; and his family were all driven out of the country. Seeka, his brother's son, who was at that time at Shunsabad, fell in battle, together with many of his troops. His three sons, named Sooteek, Ashotahma, and Bawej*,

* *Sivaji* and *Saitram* were grandsons of Jaychand; *Asvathama*, *Soning* and *Ajmal* were sons of *Sivaji*.—Ed.

set out for Gujerat, but settled at Pelly near Soochet. In this city resided a number of Brahmins, who frequently suffered oppression from the tribe of Munneyeh (*Meenas*). It happened just at this time, that this tribe were making depredations, but they were valiantly opposed by the three brothers,* and at length defeated. The Brahmins, in return, loaded the young heroes with rich presents, and treated them with very great respect. At length their reputation and power became so great, that they were enabled to attack the tribe of Gohil, and possess themselves of the territory of Coombhir. This conquest added greatly to their wealth and renown. Sooteek (*Soning*) made an incursion upon the tribe of Munneyeh, and seized from them the district of Ider. Bawej drove out the tribe of Gooly from Boglana, and Ashootahma established himself in Marwar; and to this day his descendants inhabit that country.

The affairs of the descendants of Ashootahma went on prosperously; and Maldeo, who was after him, the sixteenth in lineal descent, was so powerful a prince, that he was near proving an overmatch for Sheer Khan. Here are many forts, of which the following are the most famous, viz. Ajneer, Jewdehpoor, Beykaneer, Jelmeer, Amerkote, and Jyngurh.

Hadowty, called also Sircar Nagore, is inhabited by the Hadeh (*Hara*) tribe.

This Soobah contains seven Sircars, subdivided into 197 Pergunnahs. The measured lands are 21,435,961 Beegahs and 7 Biswahs. The amount of revenue is 22,841,507 Dams; out of which 2,326,336 Dams are Sevurgul. It has 86,500 cavalry and 347,000 Rajpoot infantry.

THE SOOBAN OF DELHI.

Is in the third climate. The length, from Pulwul (*Apelava*?) to Lodyaneh upon the banks of the Sutulej

* *Saitram* was already killed by Lakha Phoolana, the most celebrated reiver of Marwar, and *Ashwatthama* was not yet born.—*Ed.*

(*Satlej*), is 165 Cose; and the breadth, from Sirear Rewary to the mountains of Kinnabon, measures 140 Cose; and again, from Hissar to Khyzirabad, it is 130 Cose broad. On the east lies Agra; on the north-east quarter is Khyrerabad in the Soobah of Oudh; to the north are mountains; on the south the boundaries are Agra and Ajmeer; and Lodyaneh confines it on the west. The principal rivers are the Ganges and the Jumna, both of which have their sources in this Soobah. Here are also many lesser streams, and amongst them the Kenkher (vul. Cagger). The climate is very temperate. Most of the lands are inundated during the periodical rains. Some places produce three harvests in a year. Here grow most of the fruits of Persia, Tartary, and Hindoostan; and there are a great variety of flowers. In this Soobah are many grand buildings, of stone and brick; and here are to be procured the productions of every part of the globe.

Delhi is a very ancient city, which was formerly called Inderput (*Indraprastha*). It is situated in long. $114^{\circ} 38'$, and lat. $28^{\circ} 15'$. Some place this Soobah in the second climate, making it to begin from the southern mountains; but the latitude shows that they are mistaken. Sultan Kotebeddeen and Sultan Shamseddin, (*Altunsh*) both resided in the fort built by Raja Pitthowra (*Prithwiraj*). Sultan Ghiasseddin Balien (*Balban*) erected another fort, containing many magnificent buildings; and he made it a law, that any criminal, who took refuge in it, should escape punishment. Moezeddeen Kaicobad built another city, called Gunglookhery, which is situated on the banks of the Jumna. Emeer Khosru in his poem entitled *Kerain Assadain*, (*Kiran u's Sadain*) celebrates this city. Here is the sepulchre of the late Emperor, (*Humayun*) which is a very sublime edifice. Sultan Allaheddeen founded a new city and a fort, which is called Sirry. Towghluckabad was founded by Sultan Towghluck. His son, Sultan Mahomed built another city, with a palace, in which is a very high building. In this palace are a thousand marble pil-

lars. Sultan Feeroz also founded a large city, and named it Feerozabad. He dug a canal from the Jumna to this city, near to which the water passes. At the distance of three Cose from Feerozabad he built another palace, to which he gave the name of *Jehanama* (the director of the world). The late emperor built the fort of Indurput, and called it Deenpenah, or, *the asylum of religion*. Sheer Khan destroyed the city of Delhi, founded by Allaheddeen and built another; but now this new Delhi is for the most part in ruins. Here are many sepulchres, among which are the following of religious persons, viz. Kajah Kotebeddeen Oohy; Sheikh Nezameddeen Oulya; Sheik Nussnreddeen Mahmood, Cheragh Delhi; Mullickyar Purren; Sheik Saleh; Mullick Kabeer Oulya; Molana Mohommed; Hajy Abdulwaheb; Sheik Abdullah Koreishy; Sheik Shums Owta; and Emeer Khosru. Here are also interred the following princes, viz. Sultan Shahabeddeen Ghowry; Sultan Shumseddeen; Sultan Nusseereddeen Ghazi; Sultan Ghiasseddeen; Sultan Allaheddeen; Sultan Kotebeddeen; Sultan Towghluck; Sultan Mahommed Adel; Sultan Feeroz; Sultan Belole; and Sultan Secunder Lowdy. Also many who are now living, have built sepulchres for themselves, in the midst of pleasant gardens. On the mountain of Islamabad is a very deep spring of hot water; it is called Purbhass (*Prabhāsa*);* and is a great place of Hindoo worship. Pussoo, one of the nobles of the Rekhysir (*Rishisvar*, *Utsamitra*) made a very deep excavation in this mountain of three Beegahs extent, and which he dedicated to religious purposes; it remains to this day in its original state, and is a proof of the antiquity of this city.

Budawnn is an ancient city, in which are the tombs of many saints.

A part of the northern mountains of this Soobah is called Kamnoon, where there are mines of gold, lead, silver, iron, copper, orpiment, and borax. Here are also

* The most celebrated *Prabhāsa* is near Dvarakā in Gujerat.—*Ed.*

found abundance of musk-deer, Ketass-cows, silk worms, falcons of various kinds, good horses, and plenty of honey.

The rhinoceros is frequently hunted in Sircar Sembhel. This animal resembles a small elephant without a proboscis. He has a horn in his forehead, which he uses offensively against other animals. Of his skin are made shields and his horn is applied to the ends of bows, where the string is fastened. In the city of Sembhel (*Sambhala*) is a Brahmin place of worship, called Hurmundel (*Hari-mandala*), and here the tenth Owtar (*avatāra*) will make his first appearance.

Hansy is an ancient city, where reposes Sheikh Jemal, the successor of the Sheikh Fereed Shucker Gunj.

Near the town of Sehnah is a spring of hot water upon a mountain. This certainly is occasioned by a mine of brimstone.

Hissar was founded by Sultan Feeroz; he dug a canal which brings water of the Jumna near the city. A Derveish predicted his accession to the throne, and at the instance of this Derveish he dug the canal. This canal passes near the town Sirsa; and loses itself in the lake of Bhedar (*Bhadra*), in a wonderful manner, and of which many strange stories are related. Hissar has very few rivers; and in order to make wells, they are obliged to dig to a great depth.

Sehrind (*Sirhind*) is a famous city, where are the delightful gardens of Hafez Rekhueh.

Tahnesir (*Thānesrar*) is held sacred by the Hindoos. The river Sirsutty to which the Hindoos pay great adoration, runs near it. In its vicinity is a lake, called Koorkhet (*Kurukshetra*), to which people come from far to pay their adorations, and to bestow charity. This was the scene of the war of the Mahabarut (*Mahābhārāt*), which was carried on in the latter end of the Dumper Jowg (*Drāpara-yuga*).

The city of Hustnapoor (*Hastināpur*) was the residence of Raja Behrut (*Bharata*), a prince renowned for his justice, and love of his subjects. In return for his virtues, heaven continued the throne in his family for a long succession of years. Raja Koor (*Kūru*) was the eighth monarch in lineal descent from Behrut, and the lake Koorkhet is named after him. Then after six descents, reigned Chutterbeerj (*Ichitravīrya*). Of him were born two sons, one named Dhertrashter (*Dhritarāshtra*), and the other Pundoo (*Pāndu*). Dhertrashter had one hundred and one sons, the eldest of whom was Durjowdhen (*Duryodhana*). The hundred and one brethren are called the Kowrewan (*Kaurava*): Pundoo had five sons, viz., Jewdishter (*Yudhishtira*), Bheemseim (*Bhīmasena*), Arjun, Nekul (*Nakula*), and Sehdeo (*Sahadeva*), and those are called the Pundoowan (*Pāndava*). Pundoo, succeeded to the kingdom, because his elder brother, Dhertrashter was blind. However, upon the death of Pundoo, Dhertrashter was made king, but Durjowdhen possessed all the power; and dreading that the government might pass into the family of the Pundoowan contrived means to destroy them. Dhertrashter, to put an end to the feuds which was increasing daily, built the city of Narnaweh (*Naranāyata*) for the residence of his nephews, Durjowdhen, who had workmen devoted to his will, contrived that, in the palace where the Pundoowan were to have dwelt, there should be hidden pitch and other combustible materials, which, at a fit opportunity, was to have been set on fire to destroy them. But if God be for us, what availeth the machinations of the enemy? In short, the Pundoowan, after having entered the house, discovered the plot, set fire to the combustibles themselves, and departed to a desert spot, so secretly, that nobody knew what had befallen them. It happened that the fire consumed a woman and her four sons, whose houses adjoined to the palace. Durjowdhen, mistaking their ashes for those of the Pundoowan, was perfectly satisfied, and gave a feast upon the occasion. The Pundoowan, after having encountered various adventures, came forth from the deserts to the city of Cumpela (*Kāmpilya*). Here they soon became renowned for their

valour and munificence ; but they took care to conceal their family and name from every one. But when Durjowdhen heard every circumstance concerning them, he began to entertain suspicion of having been deceived in the accounts of their destruction. At length, having learnt the truth, he professed to be rejoiced at the discovery, and having invited them to court, he there gave up to their dominion one half of his kingdom, including Delhi ; and reserved for himself the other half, of which Hustnapoor was the capital. Jewdishter, the eldest of the Pundoowan, proved very fortunate, and with the assistance of his brethren, made conquests till at length, even some of the Kowrewan joined them. Durjowdhen, filled with envy thereat, made a feast, and, under the false appearance of friendship, invited the Pundoowan to partake of it ; when, having engaged them to play at the game of Chowpur, he by the means of false dice, won from them all that they possessed. For the last stake it was proposed, that if the Pundoowan won, all they had lost should be restored to them ; and provided Durjowdhen proved conqueror, the Pundoowan were to quit all inhabited places, and wander in the deserts for the space of twelve years, in the dress of beggars ; that after the expiration of this term of absence, when they returned to society, they should so conceal themselves for another year, that nobody should be able to discover them ; or, in case they should be found out, they were to return to the deserts again for twelve years more. The Pundoowan, unsuspecting of any fraud, accepted the proposal, and were again duped by Durjowdhen's false dice.

The Pundoowan faithfully fulfilled their part of the agreement ; but at their return, Durjowdhen treated them with such cruelty that although they offered to be satisfied with the possession of five villages, he refused them, and made preparations for war, fixing upon a spot near the lake, Koorkhet, for the field of battle. But since the reward of deceit is disappointment, Durjowdhen and his adherents were slain, Jewdishter obtained the victory, after having fought for the space of eighteen days.

This war happened in the end of Duaper. Jowg, one hundred and five years prior to the commencement of the Kul (*Kali*) Jowg, being 4831 years anterior to the fortieth year of the present reign.

It is said that in this war the army of the Koorewan consisted of eleven Kooney (*akshauhihi*), and that of the Pandavas of seven. Each Kooney being twenty-one thousand eight hundred and seventy men mounted on elephants; together with the like number of charioteers; besides sixty thousand three hundred and ten cavalry, and one hundred and nine thousand, three hundred and fifty infantry. Out of this immense multitude of forces on one side, and the troops of Jewdishter on the other, only twelve persons survived the slaughter, of which number four were of the army of Durjowdhen, who fled from the field of battle, and implored protection from Jewdishter. These four were, 1. Kleepacharij, (*Kripacharya*) a Brahmin, who had been preceptor to both the Kowrewan and the Pundoowan. 2. Ashotahman, (*Asrathamā*) who had also exercised the same office. 3. Keerut Birman (*Kritavarmā*), of the Jadown tribe. 4. Sunjeey (*Sanjaya*), who, notwithstanding his renown for wisdom and learning, drove the chariot of Dirterashter.* The other eight survivors were of the Pundoowan army, viz. The five Pundoowan brothers; Satick (*Satyaki*) of the Jadown tribe, renowned for valour; Hutjush (*Yuyutsu*), who was Jirjowdhen's brother by another mother; and Kishen (*Krishna*), whose fame is too universal to render necessary any account of him here.

Summarily, Jewdishter, after gaining this victory, reigned thirty-six years. Then his righteous disposition made him despise the perishable vanities of this world, and seek for retirement, accompanied by his brothers.

The history of this war is related most circumstantially in the Mahabarut comprised in one hundred

* The office of the charioteer was not in the least degrading in ancient India and Greece.—*Ed.*

thousand couplets. By the command of His Majesty it has been translated into the Persian language, and entitled *Rezēnameh* (or the Book of War).

The history of Mahabarut is divided into eighteen Purbhs (*Pārvā*), or books, containing as follows ; 1st Purbh, the history of the Kowrewan and Pundoowan. A table of contents. 2nd Purbh, Jewdishter sends his brothers to make conquests. The sacrifice called Raj-Sewey (*rajasūya*). The Kowrewan make a feast for playing at dice &c. 3rd Purbh, the departure of the Pundoowan to the deserts ; their adventures. 4th Purbh, the Pundoowan returned to the city of Beratt (*Vīratā*), without discovering themselves. 5th Purbh, the Pundoowan discover themselves ; appoint Kishen mediator between them and the Kowrewan ; Jirjowdhen rejects their proposal. Both armies arrive at Koorkhet. Preparation for battle. 6th Purbh, the first battle, which continued for ten days. Beekhum (*Bhishma*) is wounded, and many of the sons of Dirterashter slain. 7th Purbh, Jirjowdhen holds a council of war, and appoints Derown (*Drona*) his general, who is afterwards slain. A description of the battle, which lasted five days. 8th Purbh, a description of the battle of two days. Jirjowdhen appoints for his general Kurren (*Karna*) ; the heroic exploits of Kurren. The flight of Jewdishter. The death of Kurren by the hands of Arjun on the second day's encounter. 9th Purbh, Sul (*Salya*) appointed general ; his astonishing strength ; is slain. Jirjowdhen hides himself in a reservoir. He dies, with many heroes of his party. 10th Purbh, the conclusion of the war. Keerutpirman (*Kritavarmā*), Keerpacharej, and Ashotaman, join Jirjowdhen upon the field of battle, whilst he has remains of life. They propose a sally upon the enemy at night. 11th Purbh, lamentation of the women on both sides. Gundhary (*Gāndhārī*), the mother of Jirjowdhen, curses Kishen. 12th Purbh, the transactions of Jewdishter after the victory. Wishes to resign his kingdom, and retire from the world ; but is comforted and dissuaded from his intention by the advice of Byass (*Vyāsa*), Kishen, and

Beekhum. This book contains sublime maxims of religion and morality with wise rules for the government of a kingdom. 13th Purbh, Beekhum's advice to Jewdishter. In my opinion these two last books might better have been comprised in one, as they both contain the advice of Beekhum to Jewdishter. And I think that the 9th Purbh ought to have been divided into two; one to have consisted of the history of Sul, and the other to have contained the description of the death of Jirjowdhen.* 15th Purbh,† Dirtrashter, Gundhary, his wife, and Koonty (*Kunti*), the mother of the Pundoowan, go into retirement. 16th Purbh, the destruction of the tribe of Jadoon. 17th Purbh, Raja Jewdishter, with his brethren, retire from the world; sink into a bed of snow. 18th Purbh, the description of the ascension of Jewdishter into heaven in his own body, and an account of the dissolution of the bodies of his brethren. The conclusion, called Herbans (*Harivans'a*), contains the history of the Jadoowan tribe. Although in this work there are found many extravagant descriptions, it is nevertheless delightful and instructive in a very high degree.

This Soobah contains eight Sircars, subdivided into 232 Pergunnahs. The measured lands are 28,546,816 Beegahs, and 16 Biswahs. The amount of revenue 601,615,555 Dams; out of which 33,075,739 Dams are Seyurghal.

* In the course of the history, he is indifferently called Jirjowdhen and Dujowdhen.

† The compositors are apparently responsible for the omission of the 14th Parva which describes the *asta-medha*, the great horse-sacrifice.—*Ed.*

TABLES.

*Of the Princes who reigned in the
Soobah of Delhi.*

TABLE 1.

*Twenty Princes of the Family of Anungpaul reigned
437 years 1 month, and 28 days.**

		Ys.	Ms.	Ds.
Anungpaul Tenore	18	0 0
Bassdeo	19	1 18
Gungoo	21	3 28
Peerthy Mull	19	6 19
Jydeo	20	7 28
Nirpaul	14	4 9
Adereh	26	7 11
Bitchraj	21	2 13
Beek	22	3 16
Rekhpaul	21	6 3
Sookpaul	20	4 4
Gopaul	18	3 15
Selekhen	25	10 2
Jypaul	16	4 13
Koonwerpaul	29	3 11
Anungpaul	29	6 18
Bejsal	24	1 6

* The numbers that head the list do not sometimes accord with the totals. The minute details of the duration of reigns, not only in *months*, but also in *days*, sufficiently guaranties the exemption of the author from the ascription of a most ridiculous carelessness: he rather sometimes gives names of kings with thier duration of reigns blank than put in conjectural numbers. He, in fact, collected his materials from ancient historical works worth the name, like *Rajatarangini*, which seem to have existed almost in every royal library of the several kingdoms of the Indian continept. Though certainly not an unprofitable and hopeless, it is, indeed, a Herculean task to compile and digest for the use of History these reigns among various authorities who not unfrequently use on different occasions the proper name, surname, patronymic or generic name of the same king at random to so gerat a confusion that his existence often appears doubtful.—*Ed.*

		Ys.	Md.	Ds.
Mehetsal	...	25	2	23
Aksal	...	21	2	15
Peerthyraj	...	22	2	16

TABLE II.

Seren Princes of the Family of Bil Deo, reigned 83 years, and 7 months.

		Ys.	Ms.	Ds.
Beeldeo Chowhan	...	6	1	4
Amer Gungoo	...	5	2	5
Khirpaul	...	20	1	5
Soomeer	...	7	4	2
Jahir	...	4	4	8
Nag Deo	...	3	1	5
Pithowra	...	48	5	1

TABLE III.

Eleven Princes of the Ghuarian dynasty reigned 96 years, 6 months, and 8 days.

		Ys.	Ms.	Ds.
Sultan Moozeddeen Sam	...	14	0	0
Kotebeddeen Ibek	...	4	0	0
Aram Shah	...	1	0	0
Shrumseddeen Altnmsh	...	26	0	0
Rokeneddeen Fezooz Shah	...	0	6	28
Rezeah	...	3	6	6
Sultan Moozeddeen Bahram Shah	...	2	1	15
Sultan Allaheddeen Massaond				
Shah	...	4	1	1
Sultan Nasseereddeen	...	19	0	0
Sultan Ghiasseddeen Baleen	...	20	& some months.	
Sultan Moezeddeen Kaicolad	...	3	& some months.	

TABLE IV.

*Thirteen Princes of the Khuljian dynasty reigned
129 years, 10 months, and 19 days.*

	Ys.	Ms.	Ds.
Sultan Jihalleddeen Khuljy	...	7	& some months.
Sultan Allaheddeen	20	& some months.
Sultan Shahabeddeen	0	3 & some days.
Sultan Kotebeddeen	14	4 0
Sultan Nasseereddeen	0	6 0
Sultan Ghiaseddleen Towgluck Shah	} }	4	& some months.
Sultan Mahommed	27	0 0
Sultan Feeroz Shah	38	& some months
Sultan Towgluck Shah	...	0	5 3
Abu Bekr Shah	1	6 0
Sultan Mahommed Shah	...	6	7 0
Sultan Allaheddeen Secunder	...	0	1 11
Sultan Mahmood	10	2 0

TABLE V

	Ys.	Ms.	Ds.
Khijzir Khan	7	2 2
Mobarek Shah	3	13 16
Mahommed Shah	10	& some months
Sultan Allaheddeen	7	& some months.
Sultan Bhelole Loody	...	38	8 8
Sultan Secunder	28	5 0
Ibraheem	7	& some months.
Sultan Baber	5	0 0
Sultan Hemayun	9	8 1.
Sheer Khan Soor	5	0 0
Seleem Khan	8	& some days.
Feeroz Khan	0	0 3
Adely	
Ibraheem		some months.
Secunder		some months.
Hemayun, a second time	...	1	3 0

*A summary History of the Princes, who reigned
in Delhi.*

In the year 429, of the æra of Bickermajeet, Anung-paul, of the Tenore tribe, governed with justice ; and he founded the city of Delhi. In the 848th year of the same æra, in the vicinity of that city, a battle was fought between Peerthraj Tenore and Beeldeo Chowhan, who, gaining the victory, transferred the kingdom to the Chowhan tribe. In the reign of Raja Pithowra, Sultan Moozeddeen Sam made several incursions from Ghuzneen into Hindoostan, but never gained any victory. In the Hindoo history it is said, that Raja Pithowra gained, from the Sultan, seven pitched battles ; after which, in A. H. 588, the eighth battle was fought near Tahneair (*Thânes'var*); when the Raja was taken prisoner, and they give the following account of the manner in which it happened. He had originally in his service one hundred heroes, of whose exploits there are more extravagant, and indeed incredible relations ; and each of them was styled *Samunt* or *Leader of an Army*. In this battle he was not accompanied by any one of those champions. The following is the sum of the story. Raja Jychund Rathore, who at that time was supreme monarch of all Hindoostan, resided at Kinoje, all other Rajas paid him homage, and he was of so tolerating a disposition, in regard to religion, that many natives of Persia, and Tartary were engaged in his service. He was making preparations for performing the sacrifice called Rajsoo (*Rajasûya*), in which ceremony it was required that every service should be performed by Rajas, even to the duties of the scullery. The supreme monarch also, on this occasion, gave in marriage, to the next most powerful Raja, one of his most beautiful daughters. All the Rajas had repaired to the court of Jychund, in order to assist at the sacrifice, excepting Pithowra, who was making preparations for the journey. But at that instant, somebody happened to remark that the empire, of right, belonged to the Chowhan dynasty, and consequently that Jychund was not qualified to preside at such a sacrifice.

These words kindled the flames of ambition in the breast of Pithowra, and he put off his journey. Jychund was preparing to lead an army against him ; but the courtiers represented, that such an undertaking would require a long time for execution, whilst the hour appointed for the sacrifice was near at hand. Their remonstrances prevailed with Jychund ; and in order to make the festival as little incomplete as possible, by the absence of Pithowra, they made an effigy of him in gold, and gave it the office of porter of the gate. Pithowra, enraged at this affront, went to the sacrifice in disguise, accompanied by five hundred men of approved valour ; and, after having committed great slaughter, seized the golden effigy and returned with speed. The daughter of Jychund, who was to have been married to another Raja, upon hearing the relations of Pithowra's intrepid valour, became enamoured of him, and refused her consent to the marriage. Jychund, enraged at her conduct, expelled her from his harem, and confined her in a separate palace. When Pithowra received intelligence of this, he was almost distracted with love and rage, and determined to set her at liberty. For this purpose he engaged Chanda, a musician, to go to the court of Jychund to sing his celebrations ; and Pithowra, with a few chosen men, accompanied as his attendants. By this stratagem Pithowra contrived to carry on a correspondence with the princess, whose heart being predisposed in his favour, easily made her escape with him. The before-mentioned hundred Samunts, who had come with him in different disguises, stood one before another, and defeated the troops of Jychund. Gobind Roy Ghelote made the first resistance, and fell, not till he had slain seven thousand of the enemy. There were slain also, in the first day's battle, of these heroes, Nissing (*Narasinha*) Deo, Chand Nundeys, and Sardhool, of the Selunkee tribe; Pellun Deo, of the Cutchwaheh tribe, and two of his brothers. And the remainder were killed on their way back, after having displayed astonishing feats of bravery. Pithowra and the bride arrived safe at Delhi, attended by Chanda, the musician. But Pithowra, soon after, became the

sport of fortune, for this prince, so engrossed his attention, that he neglected all public affairs, and gave himself up entirely to love and indolence. Shahabeddeen, apprized thereof, formed an alliance with Raja Jychund, and, having raised a large army, came to attack the dominions of Pithowra. He possessed himself of many places, but no one dared to acquaint Pithowra of his misfortunes. At length the nobles assembled together and prevailed upon Chanda to discover to him the real state of his affairs. Chanda entered the palace, and after having passed seven gates, arrived at the harem. He then gave the Raja some intimation of the condition of the kingdom. The Raja, vain with the remembrance of his former victories, collected together only a small number of troops, and with these he marched out to attack the Sultan. But the heroes of Hindoostan had all perished in the manner before described, besides Jychund, who before had been his ally, was now in league with his enemy. In the battle which ensued, Raja Pithowra fell into the hands of the Sultan, and was carried prisoner to Ghuzneen. The faithful Chanda followed his prince to Ghuzneen, and contrived to gain the favour of the Sultan. Having obtained an interview with the Raja and administered comfort to his mind, he told him that he would take an opportunity of praising his skill with the bow, which would raise the Sultan's curiosity to see him perform his feats, when he might make a proper use of his arrow. In consequence of Chanda's representation, the Sultan wished to see the Raja exercise his bow, when he seized the opportunity, and shot the king dead upon the spot. This is according to the Hindoo historians, but the Persian authors give quite a different account of the whole transaction, and assert that the Raja was killed in battle.

'This world is a Juggler, who is ever exhibiting wonders. We may recollect many events similar to the history of this prince. But who is happy enough to profit by the example of others?'

In Pithowra ended the Chowhan dynasty of the

pirnces of Delhi; and Sultan Moozeddeen possessed himself of the best part of Hindoostan. He appointed for his viceroy Mullick Kotebeddeen, whom he left at Gehraun, and, on his return to Ghuzneen, plundered the northern mountains. The same year that the Sultan returned to Ghuzneen, Mullick Kotebeddeen performed wonderful exploits of valour, and possessed himself of Delhi and many of its dependencies.

At the death of Moozeddeen, Ghiasseddeen Mahomed sent from Feeroz Koonh to Kotebeddeen the umbrella and other insignia of royalty. Kotebeddeen fixed his residence in Lahoor, and was famed for his justice, valour, and munificence. He was killed whilst playing at the game of Chowgong. The nobles elected for his successor his son, Aram Shah, but a factious party set up against him Mullick Altunsh, who was first purchased for a slave by Kotebeddeen, and afterwards adopted his son. Aram Shah fled, and Altunsh, thus established, assumed the title of Shumseddeen. It is said that his father was the chief of a Turkish tribe, and Altunsh, having excited the envy of his brethren and cousins, they sold him like Joseph. Through the vicissitude of fortune he changed his master several times, and at last a merchant brought him to Ghuzneen, where Sultan Moozeddeen Sam wanted to have purchased him, but the merchant demanding a most exorbitant price, the Sultan was so much displeased, that he forbade any one to buy him. When Kotebeddeen returned to Ghuzneen, from the conquest of Gujerat, having obtained permission from the Sultan, he purchased Altunsh for a high price, and then adopted him his son. Khoudjah Kotebeddeen Onshy was his contemporary. When Altunsh died, he was succeeded in his kingdom by his son; but the whole of his thoughts were turned to the gratification of sensuality and sloth, despising the affection of his subjects; and he committed the affairs of the kingdom to the management of his mother, Shah Turkan. The nobles, enraged at this shameful conduct, rebelled, and raised to the throne Razeeah, the daughter of Shum-

seddeen, and whom he, in his life time, had appointed his heir, assigning his reason for so doing, that "his sons being drunkards were unfit to reign."

In the reign of Moozeddeen Bahram Shah, the troops of Chungaze Khan led waste the territory of Lahoor, and disaffected persons, making use of that opportunity, seized Moozeddeen, confined him in prison, and there put him to death.

During the reign of Sultan Allaheddeen Massoud Shah, an army of Moguls entered Bengal, either by the way of Khatai or Tibbet; but they were defeated by the troops of that monarch. At another time. Bawuj was leading an army from Turkestan, when the Sultan marched out to meet him, but, on the banks of the river Beya (*Bidh*), receiving intelligence of the retreat of the Moghuls, he returned to Delhi. This prince at last suffering himself to be corrupted by evil counsellors, was thrown into prison, and there ended his existence.

Nassireddeen Mahommed was a good prince, and gained the hearts of his subjects by his wise administration. The Tebeeat Nassiry (*Tabakât-i-Nâsiri*)* is dedicated to this prince. In his reign the Moghuls advanced as far as Punjab; but, when they heard of the march of the Sultan, retreated; Nassireddeen was a good prince, and reigned happily. He raised to the Vizariat Ghiasseddeen Baleen, who had been his slave, and was afterwards his brother-in-law, and upon this elevation he gave him the title of Ulugh Khan. This Ghiasseddeen was remarkable for his wisdom, and gave splendour to his high office. Sultan Nassireddeen dying without male issue, this worthy Vizier was raised to the throne, when he embraced every occasion to discountenance the wicked, and give encouragement to those who merited favour. Ghiasseddeen appointed to the viceroyalty of Punjab his eldest son, Mahommed, who was commonly called Khan Sheheed.

* A general history of Persia and India by Abu Omar Manhajal Jorjani.—*Ed.*

Through his vigilance and valour, Punjab was restored to a state of tranquillity. Meer Khosru and Meer Hassan were in his suit. After having paid a visit to his father, as he was returning to Punjab, with only a few attendants, he was surprised by an array of Moghuls, between Deybalpoor and Lahoor, and slain. Meer Khosru was taken prisoner, but contrived to gain his liberty.

At the death of Ghiasseddéen, Bughza (*Bughra*) Khan was his viceroy in Bengal, and, upon this event, took the title of Nassireddeen. But a party at Delhi raised to the throne his son Kaicobad, to the prejudice of Kai Khosru whom Ghiasseddéen had nominated his heir, and who had succeeded his father, Mahommel, in the government of Multan. Nassireddeen marched towards Delhi, and his son Kaicobad, came out with an army to oppose him. The two armies met on the banks of the river Serou (*Sarayu*), near the town of Owdh (*Ayodhya*). By the contrivance of evil counsellors, the father returned to Bengal without effecting any thing, leaving Kaicobad in peaceful possession of the empire. It is astonishing that Meer Khosru, in his poem entitled *Keran essaduin*, (*Kiran u's Sultain*) should celebrate this interview between the father and his rebellious son. Kaicobad died of hard drinking, and a faction wanted to have set up his son, under the title of Shumseddeen; but, he did not succeed; and his father's corpse was thrown into the river Jumna. The kingdom was then conferred upon the Khuljian dynasty, Jilaleddeen, who had been paymaster of the Imperial forces, being raised to the throne. Mullick Allaheddeen, his nephew, who had been educated under his care, went from Kurrah into the Dekhan, where he amassed a great wealth, which enabled him to rebel against his monarch. The Sultan, marched against him, and was slain, by the hands of the traitor, who thereupon assumed the title of Sultan, and by the will of heaven obtained the empire. Notwithstanding the enormity of his crimes to gain the throne, he nevertheless instituted excellent laws for the government of the empire. He had several battles with the Moghuls, in all of which he proved victorious. Emmeer

Khosru dedicated to him his *Kumseh*^{*} (or five poems). But after having reigned well for some time, he at length deserted the paths of wisdom and virtue, and became enamoured of an eunuch (*Káfir*) of his palace, whom he made his prime minister. This wretch obliged him to put to death Khyzír Khan and to imprison his sons, Shady Khan and Mobarek Khan. At the death of Allaheddeen, this eunuch raised to the throne the youngest son of the late emperor, to whom he gave the title of Shahabeddeen. The other brothers were deprived of their eyesight, excepting Mobarek Khan, who through the divine assistance, escaped that misfortune. After a few days, the eunuch was murdered, and Mobarek Khan taken out of prison, and appointed prime minister. He soon dethroned his brother, and having put him in prison assumed the title of Kotebeddeen.

He conquered Gujerat and the Dekhan. But he imprudently placed his confidence in Hasan, a man of mean extraction, but remarkable for the beauty of his person. To this minion he gave the title of Khassah Khan, and regardless of the remonstrances of those who were most attached to his interest, he delivered himself up so entirely to the disposal of this man that at length he caused his benefactor to be murdered, mounted the throne under the title of Nassireddeen, and extirpated the royal family. Upon this Ghaziul Mullick, who had been one of the principal nobles in the court of Allaheddeen, revolted, and having put to death the usurper, was elevated to the throne by the nobility, under the title of Ghiasseddeen Towghluck Shah. He settled the affairs of Bengal, and then repaired to Delhi. Mahommed Khan, his son, in the course of three days, erected a palace for his reception within a few fuses of Delhi, and, after much entreaty, prevailed upon him to enter it. The roof of the palace fell in, and buried the king in the ruins. Al-

* These five poems are :—1. Hest Bihest. 2. Secander Namah. 3. Panj Ganj. 4. Laila and Majnoon. 5. Shirin and Khosru.

though Zyabirny* has pronounced Mahommed Khan to be innocent, of the death of his father, yet the circumstance of the haste in which this palace was erected, and pressing invitation he gave the king to reside in it, contrary to his own inclination, are powerful arguments of the son's turpitude. Sultan Mahommed, in his last testament, appointed for his successor Feeroz, the son of his paternal uncle, Rajeb, and he was a good prince. At his death the affairs of Hindoostan fell into some confusion. He was succeeded by his grandson, Towghluck Shah, but a monster of ingratitude soon deprived him of his life. Abu Beker succeeded his brother Towghluck Shah. In the reign of Sultan Mahmood the chief management of affairs was entrusted to Mulloo Khan, who was thereupon dignified with the title of Ekbal Khan; but his administration produced nothing but discontent and strife. A faction of the nobles set up a great grandson of Feeroz Shah, whom they styled Nasserut Shah. The flames of contention were raging at Delhi, when Timur entered Hindoostan in A. H. 801. Mahommed then fled to Gujerat, and sedition hid her head. When Timur was leaving Hindoostan, Khyzir Khan, who had done him homage, was left in the government of Multan. For two months after this, Delhi was in a state of the utmost anarchy and confusion. Nasserut Shah, who had fled into the Duab, now came to Delhi, and possessed himself of the throne. But Ekbal, a short time after, made himself master of that city, upon which Nasserut Shah fled to Mewat. Then Sultan Mahmood returned from Gujerat, and the hypocritical Ekbal Khan feigned entering into his service. Sultan Mahmood, being in the utmost distress, departed in the night to Sultan Ibraheem Sherky, but meeting with no encouragement, he returned to Delhi. Ekbal Khan commenced hostilities, but gained no advantage; afterwards Ekbal Khan was taken prisoner in battle by Khyzir Khan, when Sultan Mahmood possessed himself again of Delhi, where he soon after died a natural death, and in him ended the Khuljian dynasty.

* Ziauddin Barni, the celebrated author of the *Tarikh-i-Fuoz Shahi*.—*Ed.*

For some days the government was held by Dowlet Khan, an Afghan; but Khyzir Khan hastened from Multan, and, having made himself master of the city of Delhi, appointed a viceroy, Mullick Mirdan Dowlet, one of the Omrahs of Sultan Feeroz, and whom Soliman, the father of Khyzir, had adopted for his son. Khyzir Khan, out of gratitude to his benefactor, Timur, did not assume the title of Sultan, but continued to have the Khotbah read in the name of that monarch, contenting himself with being styled Ayant Aala, or *the most High in Dignity*.

At the death of Timur the Khotbah was read in the name of his son and successor, Shah Rokh, concluding with a prayer for the prosperity of Khyzir Khan. At the death of Khyzir, he was succeeded by his son, Mobarek Shah, conformably to his last will and testament. This prince, availing himself of the dissensions between Sultan Ibraheem Sherky and Howsheng, attempted to get possession of Calpee and its dependencies; but was treacherously killed near Delhi by some traitors who had laid in ambush for him. Mahommed Shah, who, according to some, was the son of Fereed, the son of Khyzir Khan, whilst others make him to have been his son, was raised to the throne. Sultan Allaheddeen, his successor, possessed not one good quality, but was continually engaged in unworthy pursuits, upon which Bhelole began to entertain thoughts of greatness. This Bhelole was the nephew of Sultan Shah Lowdy, an Afghan of the tribe called Shamookhyl. In the reign of Sultan Mahmood, Belram, the father of Bhelole, came with his other sons to Delhi, and there carried on an inconsiderable merchandize. Sultan Shah was an Emeer in the court of Khyzir Khan, who gave him the title of Islam Khan, and assigned over to him the revenues of Sirhind for his maintenance. Bhelole, to whom he was great uncle, lived at that time in Sirhind without any employment. Islam Khan was pleased with him, and educated him as his son. Bhelole was born in Multan, and the following circumstances attended his birth :

When his mother* had nearly gone her full time with him, unfortunately a beam of the house fell upon her and killed her, when Bhelole was cut out of her womb;

Bhelole allowed Allaheddeen to pass his life in retirement, but maintained all the power in his own hands. He reigned happily, and consulted the ease and prosperity of his subjects. He died a natural death in the 80th year of his age. It is said that before he became rich he happened to meet with a Derveish, who asked ; " Who is he who will give me such a sum of money for the kingdom of Delhi ?" Bhelole's companions burst into laughter, but he cheerfully gave the Derveish all the money he had, and continued to pay him obedience, and thereby obtained the object of his desire. He carried on several wars with the Sherkyan kings, till at length he conquered Jownpoor, and put an end to that dynasty. He left his son, Barbuck, in Jownpoor, and then returned to Delhi. As he was coming back from the siege of Gualiar, he was seized with a fit of sickness, and died near the town of Sekeytel. The nobles raised to the throne his son, Nizam Khan, under the title of Sultan Secunder, who made the city of Agra his capital, and proved a good prince. In A. H. 911, there happened a dreadful earthquake at that city, a great number of houses being swallowed up by the earth. He was a very handsome man, and was renowned for his justice and liberality. When he died, his son, Sultan Ibraheem, ascended the throne of Delhi. The territory of Jownpoor was assigned over to his brother, Jilal Khan, but disputes ensuing between them, Jilal Khan at last took refuge with the king of Gualiar, but could obtain no assistance from him. He then went to Malwah, to Sultan Mahmood, but finding no hopes from that quarter, set out for Gowndwaneli, where he fell into the hands of some of the troops of Sultan Ibraheem, who carried him to the court of that prince, when he was put to death. In the reign of Sultan Ibraheem several of the nobles rebelled, amongst whom were Derya Khan, viceroy of Behar, and his son, Bahader Khan, who caused the Khotbah to be read, and

coin to be struck in their own names. Dowlet Khan Loody fled to Kabul, and sought protection from the Emperor Baber, whom he conducted to the conquest of Hindoostan.

THE SOOBAN OF LAHOOR.

It is situated in the third climate. The length, from the river Seteluj (*Sutlej*) to the Sind (*The Indus*), is 180 Cose; the breadth, from Bhembher to Chowkundy, one of the dependencies of Sutgurrah, measures 86 Cose. On the east lies Sirhind; on the north Cashmeer; on the south Beykaneer and Ajmeer; and Multan bounds it on the west. This Soobah has six fine rivers, issuing from the northern mountains. The Seteluj, formerly called She-tooder (*Satadru*), whose source is in the mountains of Ghahlore; Rooper, Matchwareh, and Lodyaneh, are situated upon its bank; and after having passed by these places, it runs on to Bowh Ferry, where it unites with the river Beyah, anciently called Beypasha (*Vipasha*). The source of the Beyah, called Abyahkoond (*Abhayakunda*), is in the mountains of Keloo, in the Pergunnah of Sultanpoor. Near it runs the river Ravy, called also Irawutty, (*Irvati*), its source is in Behdra (*Bhudra*), and the city of Lahoor is situated on its banks. Another river is the Chenab, called also Chunderbahka (*Chandrabhaga*). From the top of the mountains of Kutwar issue two springs, one called Chunder, and the other Bahka. In the neighbourhood of Khutwar they unite their streams, and are then called Chunderbahka, from thence they flow on to Bhelolepoor, Sooderah, and Hezareh. The Behut, anciently called Bedusta (*Vitasta*), has its source in Pergunnah Weer, in Cashmeer, and having run past the city of Sirrynagur (*Srinagara*), the capital of that Soobah, it enters Hindoostan. The town of Behheereh is on its banks. The Sind, according to some, rises between Cashmeer and Cashghur, whilst others place its source in Khatai (*China*). This river runs through the borders of Sewad, Attock*

* Attock is so called by the Mahommedan historians in contradistinction to Cuttack Benates in Orissa at the other side of the Empire.—*Ed.*

Beuares, Chowparah, and the territory of the Balootchees; His Majesty has given the following names to the Duabehs (or countries that are situated between two rivers.) All that lies between the Seteluj and the Beyah he has called Beyt Jaliudher. The district between the Beyah and the Ravy is named Bary. The lands confined by the Ravy and the Chenab, are called Retchma. Those bounded by the Chenab and Behut are named Jenhat. And Sindsagur comprises all that lies between the Behut and the Sind.

From the Seteluj to the Beyah 50 Cose.

" " Beyah to the Ravy 17 ditto.

" " Ravy to the Chenab 30 ditto.

" " Chenab to the Behut 20 ditto.

" " Behut to the Sind 68 ditto.

This Soobah is very populous, is highly cultivated, and exceedingly healthy. The cultivated lands are chiefly supplied with water from wells. The winter is much severer here than in any other part of Hindoostan, although considerably milder than in Persia or Tartary. Through his Majesty's encouragement, here are to be procured the choicest productions of Turan, Iran, and Hindoostan.

Musk-melons are procurable here all the year. They are produced in Lahoor during the months of May and June, and sometimes as late as July. When they are almost out of season here, they are brought from Cashmeer; and lastly, they are imported from Cabul, Badakhshan, and Turan. Ice is brought from the northern mountains, and sold all the year. Their horses resemble Irakees, and are very fine. In some parts, by sifting and washing the sands of the rivers, they obtain gold, silver, copper, Rowey, tin, brass, and lead. It is also famous for handicraftsmen.

Lahoor is a very large and populous city, situated in the Duabeh Bary. In ancient astronomical tables it is called Lehawer. Longitude $109^{\circ}22'$, latitude $31^{\circ}50'$. The fort and palace are of brick and lime, and when this city

on the west are situated Kutch and Mekran, both of which are independent territories.

The six rivers, which have been described in Lahoor, pass also through this Soobah. The river Behut, near the Pergunnah of Shoor, unites with the Chenab; and then after running together for 27 Cose, they join the Ravy, near Zufferabad, and thus passing on collectively, for the distance of 60 Cose, they disembogue themselves into the river Sind near Uch. For the distance of twelve Cose, near Feerozpoor, the rivers Beyah and Seteluj unite; and then again, as they pass along, divide into four streams, *viz.*, the Hur, the Haray, Dund, and the Noorny; and near the city of Multan these four branches join again. All the rivers that disembogue themselves into the Sind take its name; but in Tatab the Sind is called Mehran.

The mountains of this Soobah lie on the north side. It resembles Lahoor in many respects, excepting that but little rain falls here, and the heat is excessive. Multan is one of the most ancient cities of Hindoostan; long. $107^{\circ}35'$ lat. $29^{\circ}25'$. It has a brick fort, and a beautiful lofty minaret. Sheikh Bahaeddeen Zukria, and many other persons renowned for their piety, are buried here.

Behkur (*Bhukkur*) is a good fort. In ancient books it is called Munsoorah. All the six rivers, before mentioned, pass by it in a collective stream, and afterwards dividing into two, one goes to the south, and the other to the north of the fort. Here is very little rain. The fruits are delicious.

Between Seewee and Behkur is a large desert, over which, during three of the summer months, there blows the pernicious hot wind, called in Arabia *Semoom*. The river Sind some years inclines to the north, and sometimes to the south, and the villages change accordingly, on which account the houses are built of wood and stone.

This Soobah contains three Sircars, sub-divided into eight Pergunnahs. The measured lands are 3,273,932

Beegahs, 4 Biswahs. Amount of revenue 151,403,619 Dams ; out of which 659,948, Dams are Seyurghal. It furnishes 13,785 cavalry and 165,650 infantry.

A summary History of the Princes who reigned in Multan.

This Soobah was alternately governed by the kings of Delhi, the chiefs of Sind, and the princes of Ghuzneen.

From the conquest of Sultan Moozeddeen Sam, it paid tribute to Delhi, till in A. H. 847, under Allaheddeen, the kingdom falling into confusion, the governors of provinces enriched themselves, and refused obedience to their sovereign ; and a faction in Multan raised to the throne of this Soobah Sheikh Yousef Coreishy, who had been a servant in the mosque of Sheikh Bahaeddeen Zukria. They afterwards deposed him, but he contrived to escape their fury, and came to Delhi, where he presented himself before Sultan Bhelole. The kingdom of Multan was then conferred upon a foreigner, with the title of Sultan Mahmood Shah. It is said that this man had given his daughter in marriage to Sheikh Yousef, and, upon account of the relationship, frequented his court, till at length he one night contrived means to deprive him of the throne. During the reign of Sultan Kotebeddeen, Sultan Mahmood Khuljy marched from Malwah to have conquered Multan, but he returned without effecting any thing. According to some accounts, Sultan Kotebeddeen was the first foreigner who reigned in that Soobah.

Sultan Bhelole, during his reign in Delhi, sent his son, Barbuck Shah, with troops, to the assistance of Yousef Sheikh, but they returned unsuccessful. When Sultan Hossain became old and infirm, finding himself on that account treated with contempt, he abdicated the throne in favour of his son, Feeroz Khan, afterwards styled Feeroz Shah, and then went himself into retirement. The Vizier, Amad ul Mulk, put poison into the food of Feeroz Shah, and killed him. Upon this occasion, Sultan

Hossain re-ascended the throne, but put the whole management of public affairs into the hands of Mahmood Khan, son of Sultan Feeroz. When Sultan Hossain died, some say after a reign of 34, whilst others make it to have been only 30 years, he was succeeded by Sultan Mahmood. During his reign, the Moghuls made several incursions into Hindoostan, but always returned unsuccessful. Some artful, wicked people, by propagating a number of false reports, created a misunderstanding between Sultan Mahmood and his old Vizier, Baizeed Jam, till at length he was obliged to take to flight; when he arrived in the territory of Shoor, he read the *Thotbah* in the name of Sultan Secunder Loody. When Sultan Mahmood died, his infant son, Sultan Hossain, was raised to the throne. When Mirza Shah Hossain came from Tatah, and conquered Multan, he bestowed the government upon Lushker Khan, who was afterwards dispossessed by Mirza Kamran for himself. Then Multan was successively conquered by Sheer Khan, Seleem Khan, and Secunder Khan.

The emperor Hemayun, when he made the conquest of Hindoostan, added also this kingdom to his empire; and now, through the royal justice, the inhabitants enjoy peace and happiness.

TABLE.

Of the Mahommedan Princes who reigned in Multan.

	Reigned years.
Yousef Sheikh ...	2
Sultan Mahmood Shah ...	17
Sultan Kotebeddeen, his son ...	16
Sultan Hossain, his son ...	30
Sultan Feeroz, his son ...	1
Sultan Hossain, a second time ...	...
Sultan Mahommed, son of Sultan Feeroz ...	27
Sultan Hossain, son of Sultan Feeroz ...	1
Hussen Shah.	
Mirza Kamran.	
Sheer Khan.	
Seleem Khan.	
Secunder Khan.	

SIRCAR TATAH.

Formerly this was an independent territory, but now it forms a part of the empire. The length, from Bekhur to Kutch and Mekran, is 257 Coses, and the breadth, from the town of Budeyan to Bunder Lahry (*Lahari*), measures 100 Cose; and again, the breadth from Chundu of Bekhur to Beykaneer, is 60 Cose. On the east lies Gujerat; on the north Behkur and Seewee; on the south the sea; and on the west Kutch and Mekran. This country is situated in the second climate. The city of Tatah lies in long, $102^{\circ} 30'$, and lat. $24^{\circ} 10'$.

In ancient times the capital was Brahminabad, which, was then a very populous city. The fort had 1,400 bastions, a Tenab distant from each other; and to this day there are considerable vestiges of this fortification.

Alore is now called Tatah and Debiel. Here the northern mountains form several branches, one of which runs to Kandahar; another branch, commencing on the sea-coast, goes to the town of Koulbar, where it is called Rangpur, and from thence proceeds to Sewistan, where it is called Lukhy. Here are a considerable tribe of Belootchees, called Kuluany; they are twenty thousand families and can raise ten thousand choice cavalry. Camels are bred here. Another chain of mountains runs from Sehwan to Seewee, where it is called Khutter. Here dwell a tribe, named Nomurdy, who can raise three hundred cavalry and seven thousand infantry. At the fort of this territory are another tribe of Belootchees, named Tehzery, who have a thousand choice troops. They breed horses. There is another range, one extremity of which is in Kutch, and the other joins to the territory of the Kulmanies, where it is called Karch. It is inhabited by four thousand Belootchees.

In this country the winter is so temperate, that there is no occasion for furs; and in summer, excepting in Sewistan, the heat is very moderate. Here are various fine fruits, and the mangoes are remarkably good. A

small kind of melon grows wild. Here are also great variety of flowers ; their camels are much esteemed. The inhabitants travel chiefly by water, and they build boats of various constructions, and they have not less than forty thousand in number. They hunt the wild ass, hares, hogs, and the Kotehpateh (Hog-deer) ; and they are fond of fishing.

The husbandman divides his crops with government, and he is allowed to keep two-thirds. Here are iron-mines and salt-pits. Rice is fine, and in abundance. At the distance of six Cose from Tatah, is a mine of yellow stone, which is cut in the quarry to any dimension, and is used in building. The food of the inhabitants is chiefly fish and rice. They dry fish in the sun, and make an advantageous trade of it. They also extract oil from fish, which they use in building boats. They have a fish, called Pulwa, which comes from the sea into the Indus, and is exceedingly delicious. They have a method of preserving milk curds for three or four months.

Near Seewee is a lake, two days' journey in length, called Munjoor, upon the surface of which the fishermen have formed artificial islands, where they reside and carry on their occupation.

One of the wonders of this country is the Jiggerkhar, (or *liver-eater*). One of this class can steal away the liver of another by looks and incantations. Other accounts say, that by looking at a person, he deprives him of his senses, and then steals from him something resembling the seed of a pomegranate, and which he hides in the calf of his leg.

The Jiggerkhar throws on the fire the grain before described, which thereupon spreads to the size of a dish, and he distributes it amongst his fellows, to be eaten ; which ceremony concludes the life of the fascinated person. A Jiggerkhar is able to communicate his art to another, and which he does by making him learn the incantations, and eat a bit of the liver-cake. If any one cut open the calf of the magician's leg, extract

the grain, and give it to the afflicted person to eat, he immediately recovers. Those Jiggerkhars are mostly women. It is said, moreover, that they can bring intelligence from a great distance, in a short space of time; and if they are thrown into a river, with a stone tied to them, they nevertheless will not sink. In order to deprive any one of this wicked power, they brand his temples, and every joint in his body, cram his eyes with salt, suspend him for forty days in a subterraneous cavern, and repeat over him certain incantations. In this state he is called *Detchereh*. Although, after having undergone this discipline, he is not able to destroy the liver of any one, yet he retains the power of being able to discover another Jiggerkhar, and is used for detecting those disturbers of mankind. They can also cure many diseases, by administering a potion, or by repeating an incantation. Many other marvellous stories are told of these people.

Tatah is now the fourth Sircar of the Soobah of Multan. From the northern borders of Tatah to Utch is a range of mountains, of hard black stone, inhabited by various tribes of Belootchees, and on the south, from Utch to Gujerat, are sandy mountains, the residence of the Abshambehty (*Sáma Bhatta*) and other tribes. The country, from Bekhur to Nussubpoor and Amerkote, is peopled by the Sowrah, the Jareetcheh, and other tribes.

This Soobah contains five Sircars, sub-divided into fifty-three Pergunnahs. Amount of revenue 6,615,293 Dams.

A summary History of the Princes of Tatgh.

In ancient times there lived a Raja, named Sehriś,* whose capital was Alores, and his dominions extended to the east as far as Cashmeer; on the west they were

* The Indian names have been so mutilated by the early Mahomedan writers that they are not often to be recognised. *Saheris*, the *Jasa* of Ferishtah, is the Sanskrit *Sahasra*, contraction of *Sahasradhisa*, the governor of a thousand villages.—*Ed.*

bounded by Mehran ; the sea confined them to the south ; and the mountains were the northern extremity. An army from Persia invaded this kingdom ; the Raja was killed in battle, and the Persians, after plundering everything that came in their way, returned home. The Raja was succeeded by his son, Roy Sahy, who reigned with justice, and with the assistance of his Vizier, Ram, restored his dominions to a state of prosperity. A Brahmin, named Juj, who had travelled, entered into the service of this Vizier, and by exercising flattery and deceit, in a short time obtained an office of consequence, and upon the death of his patron, he succeeded him in the Vizarut. He then entered into a criminal connection with the Raja's wife, but notwithstanding the various and repeated representations of the nobles upon this subject, to the Raja, he would not give credit to them. When the Raja was lying upon his death-bed, the abandoned wretch, in confederacy with the Rani, sent for the leaders of the army separately, as if to consult them in private, and then had them destroyed one after another by the hands of their enemies. At the death of the Raja, the Brahmin married his widow, and obtained the throne. Amidst all his vices, he governed well, and added Kutch and Mekran to his dominions by conquest.

During the Khalifat of Omar, he sent Megheerah Abul Aas with an army from Bahrain to Debeil, but he met with a powerful opposition, and was at length killed in battle. The Khalif Osman, employed an intelligent person to explore the state of Hindoostan, whilst himself was preparing an army. But the messenger reported 'that a large army would perish for want of provisions ; whilst a small number of troops could not hope to make any conquest.' One of the generals of the Khalif, Aly conquered some parts bordering upon Debeil ; but, upon receiving intelligence of Khalif's death, the army withdrew to Mekran. Moawiyah twice sent Ameer with an army, but many of his troops were slain without making any conquest. Juj died after

a reign of forty years, and was succeeded by his youngest son, Dahir. During the Khalifat of Waleed, the son of Abdalmalek, Hijaj, governor of Irak, sent to Sind Mahommed Cossim, his cousin and son-in-law, and he fought several battles with Dahir, who was slain in one of them on the 10th of Ramzan A. H. 99, when Tatali became subject to the Moslems. Mahommed Cossim sent to the Khalif, amongst other captives, two of the daughters of Dahir* together with presents of considerable value. The two young princesses, in order to revenge the death of their father, represented falsely to the Khalif, that Mahommed Cossim had been connected with them. The Khalif hereupon refused to have anything to say to them, and falling into a rage, gave orders for Mahommed Cossim to be sewed up in a raw hide, and sent in that condition to court. When the Khalif's mandate arrived at Tatali, Mahommed Cossim was making preparations for carrying on an expedition against Roy Herehund, Raja of Kinoj; but he paid instant obedience to the Khalif's command. When he arrived at court, the Khalif shewed him to the daughters of Dahir, who expressed great joy upon the occasion, and said they were satisfied at beholding their father's murderer in such condition. It is astonishing how the Khalif could issue a cruel order, without positive proofs of delinquency. A wise prince never suffers himself to be led away by reports, but exercises his circumspection, and makes diligent investigation, feeling that truth is scarce and falsehood common; and it behoveth him to be more particularly doubtful of whatever is said to the prejudice of those whom he has distinguished by peculiar marks of his favour, as the world in general bear them enmity even without cause, and the wicked frequently put on the appearance of virtue, to compass the destruction of the innocent.

After the conquest by Mahommed Cossim, this country was for some time governed by the family of

* Ferishta names them *Supra Devi* and *Burreel Devi*.—Ed.

Temeem Ansary. Next it was ruled by the family of Soomrah. Then came the dynasty of Seemeh, who esteemed themselves of the stock of Gainsheed, and each took the name of Jam.* Jam Bahuttteh was thrice attacked by Sultan Feeroz Shah, and defended himself with vigour, till the third invasion, when he was taken prisoner and carried to Delhi. The Sultan at first appointed one of his nobles to the government of Sind; but afterwards discovering the virtue and wisdom of Jam, he took compassion upon him, and made him his viceroy in Tatal. At the death of Jam Towghluck, one Mobarek, his chamberlain, by means of a faction, managed to get himself raised to the throne. Secunder, the son of Jam, was succeeded by Jam, the son of Futteh Khan. In the reign of Jam Nunda, an army, headed by Shah Beg Arghoon, came from Kandahar, and conquered Seeree. The conqueror appointed his brother, Sultan Mahommed, governor, and then returned to Kandahar. Jam sent an army against Mahommed, and he was slain in battle. Shah Beg invaded Tatal a second time, and having possessed himself of Sehwan and other places, appointed governors, and then went back to his own country.

In the reign of Jam Feeroz, one Salaheddeen, his near relation, rebelled, and proving unsuccessful, took refuge with Sultan Mahmood of Gujerat. The Sultan gave him a splendid reception, and sent him back with an army. Derya Khan, the Vizier of Jam Feeroz, betrayed his master, and by his management Salaheddeen got possession of all Sind, without fighting a single battle. But some time afterwards, this same Derya Khan returned to the interest of Feeroz, recalled him from his retreat, and at length restored him to his kingdom. But Salaheddeen applied a second time to the king of Gujerat, and again obtaining succours from that monarch, once more possessed himself of the kingdom of Tatal. Jam Feeroz fled to Kandahar. Shah Beg joined him with troops, and coming

* Col. Tod observes that the race of Jam was of Rajpoot origin, of the *Durjaya* branch of Yadu, descended from *Shama* or *Krishna*.—*Ed.*

to an engagement near Sehwan, Salaheddeen and his two sons were slain. Thus Feeroz became firmly fixed in his kingdom. In A. H. 929*, Shah Beg conquered all Sind, Jam Feeroz fled to Gujerat, where he gave his daughter in marriage to Sultan Bahader, and became one of his nobles. Shah Beg then reigned in Sind without a competitor. He was the son of Meer Zuluoon Beg, commander-in-chief of the army of Sultan Hussain Mirza, and he held Kandahar by a feudal tenure. Shah Beg was killed fighting the battles of the sons of Hussain Mirza against Shiebuok Khan Uzluck. Upon his death, the government of Kandahar was conferred upon his son, Resheed, who was not only famed for valour, but also renowned for his skill in the sciences. At his death, his son Shah Hussien succeeded him, and conquered Multan from Sultan Mahommed. After him, Mirza Issa, son of Abdul Aly Turkhan, succeeded him. Pyindah Mahommed being incapable of governing, on account of insanity, the reins of government were held by his son, Mirza Jany Beg, till the troops of our late emperor conquered Tatab, when Mirza Jany Beg became a faithful subject of the empire.

Names of Princes who reigned in Tatab.

The family of Temeem Ansary, contemporary with the Khalifs of the house of Ommiah.

*The Soomrah Family, thirty-six Princes,
reigned 500 years.*

Of the Seehmeh (Sâma) dynasty.

	Ys.	Ms.
Jam Anvar, reigned	...	3 6
Jam Joona, his brother	...	4 0
Jam Banhntteyeh, his son	...	15 0
Jam Temajee, his brother	...	13 & some months.
Jam Salaheddeen	11 & some months.

* According to Ferishta A. H. 927.

	Ys.	Ms.
Jam Nizameddeen, his son ...	2	& some days.
Jam Alyshere Temajee ...	6	& some months.
Jam Keran, his son ...		a day and a half
Futteh Khan, son of Secunder ...	11	& some months.
Towghluck, his brother ...	28	0
Moharek, the Chamberlain ...		three days.
Secunder, son of Futteh Khan ...	1	6
Sanjer, commonly called Radmun ...	8	& some months.
Jam Nizameddeen, commonly called Nunda ...	60	& some months.
Jam Feeroz, his son ...	12	0
Jam Salaheddeen, his son-in-law		
Jam Feeroz, a second time.		

THE SOOBAN OF CASHMEER.

It is situated partly in the third and partly in the fourth climate. It is composed of Cashmeer, Pehkely, Bheimbher, Sewad, Bijore Kandahar, and Zabulistan. Formerly it had Ghuzneh, but now it has Cabul for the capital. The length, from Kemberdire to Kishengung, is 120 Cose; and the breadth from 10 to 25 Cose. On the east lies Peeristan and the river Chenab; on the south-east Bunkul and the mountains of Jummo; on the north-east Great Tibbet; on the west Pehkely and Kishengung; on the south-west the territory of Gukher; and on the north-west Little Tibbet. It is encompassed on all sides by lofty mountains. There are twenty-six roads into it from Hindoostan, but those of Bheimbher and Pehkely are the best, being passable by horses. The Bheimbher road is much the nearest: it has several branches, of which the following are very good roads, *viz.*: Husty and Wutter, through both of which an army may pass. Peerpanchal, the road by which His Majesty has made three journeys to Cashmeer. If an ox or a horse be killed upon these mountains, there immediately ensue a tempest with snow and ruin.

The whole of this Soobah represents a garden in perpetual spring, and the fortifications with which na-

ture has furnished it, are of an astonishing height, so that the grand and romantic appearance cannot fail of delighting those who are fond of variety, as well as those who take pleasure in retirement. The water is remarkably good, and the cataracts are enchantingly magnificent. It rains and snows here at the same seasons as in Tartary and Persia, and during the periodical rains in Hindoostan, here also fall light showers. The soil is partly marshy, and the rest well-watered by rivers and lakes. Violets, roses, narcissuses, and innumerable other flowers grow wild here. The Spring and Autumn display scenes delightfully astonishing. The houses, which are built of wood, are of four stories, and some higher, and they are entirely open, without any courtyard. The roofs of the houses are planted with tulips, which produce a wonderful effect in the spring. In the lower apartments are kept the cattle and lumber; the family live in the second story; and the third and fourth stories are used for warehouses. Earthquakes are very frequent here, on which account they do not build their houses with brick or stone, but of wood, with which the country abounds. Here are, however, many ancient idolatrous temples built of brick and stone,* some of which are in perfect preservation, and others in ruins. Here are various woollen manufactures, particularly of shawls, which are carried to all parts of the globe. Although Cashmeer is populous, and money scarce, yet a thief or a beggar is scarcely known amongst them. Excepting cherries and mulberries, they have plenty of excellent fruits, especially melons, apples, peaches, and apricots; grapes, although in abundance, are but of few kinds, and those indifferent. In general they let the vines twist round the trunks of the mulberry trees. The mulberry trees are cultivated chiefly on account of the leaves for the silk-worms, little of the fruit being eaten.

* Ferishta says that "among the curiosities of Cashmeer are the Hindu temples." From his description, a single temple appears to be a Cyclopean city, the occasional discovery of these even in modern times, however, confirms his veracity.—*Ed.*

The silk-worm's eggs are brought from Kêlut (*Ghilgit*), and Little Tibet, but those of the first place are the best. The inhabitants chiefly live upon rice, fish, fresh and dried, and vegetables; and they drink wine. They boil the rice over night, and set it by for use for the next day. They dry vegetables to serve in the winter. They have rice in plenty, but not remarkably fine. Their wheat, which is black and small, is scarce, and Mowng, barley, and Nakhud are produced, but in small quantity. They have a species of sheep, which they call Hundoo, resembling those of Persia, the flesh of which is exceedingly delicious and wholesome. The inhabitants wear chiefly woollen cloths, an upper garment of which will last several years. Their horses are small, but bardy, and surefooted, and they are very cheap. They breed neither elephants nor camels. Their cows are black and ugly, but yield plenty of milk, of which is made good butter. Every town in this Soobah has as many handicraftsmen as are to be found in the large cities of other countries. They have no fairs, all their goods being sold at regular shops. In their cities and towns, there are neither snakes, scorpions, nor other venomous reptiles. Here is a mountain called Mahadeo, and every place from whence it can be seen is free from snakes; but the country in general abounds with flies, gnats, bugs, and lice. Sparrows are very scarce, on account of the general use of pellet-bows. The inhabitants go upon the lakes, in small boats, to enjoy the diversion of hawking. They have partridges, the elk is also found here, and they train leopards to hunt them. Most of the trade of this country is carried on by water, but men also transport great burdens upon their shoulders. Watermen and carpenters are professions in great repute here. Here dwells a great number of Brahmins.

The Cashmeerians have a language* of their own, but their books are written in the Sanskrit tongue, although the

* There are at least five distinct dialects spoken in Cashmeer.
—Ed.

character* be sometimes Cashmeerian. They write chiefly upon *Ton* (*Bhárjapatra*), which is the bark of a tree; it easily divides into leaves, and remains perfect for many years. All ancient manuscripts are written upon this bark, and they make use of a kind of ink which cannot be washed out. Formerly they knew only the Hindoo sciences; but now they study those of other nations. They are predictors and astrologers, like the Hindoos. The Mahomedans are partly Sunnies, and others are of the sects of Aly and Noorbukshy;† and they are frequently engaged in wars against each other. Here are many delightful singers, but they want variety. The most respectable people of this country are the *Reyshees* (*Rishi*), who, although they suffer themselves to be fettered by traditions, are, doubtless, true worshippers of God. They revile not any other sect, and ask nothing of any one; they plant the roads with fruit trees, to furnish the traveller with refreshment; they abstain from flesh; and have no intercourse with other sex. There are near two thousand of this sect in Cashmeer.

Of weights and coins:—In Cashmeer the *Tolah* contains sixteen *Mashahs*, of six *Rutties* each. The gold *Mohur* consists of sixteen *Dams*, of six *Rutties* each. These *Mohurs* are four *Rutties* more in weight than those of Delhi: *Rubsassnu* (*Rupya Sahasra*?) is a small coin, of nine *Mashahs*. *Panchee* is a copper coin, in value one quarter of a *Dam*; it is also called *Kusseereh*. The *Barahgany* is half of the foregoing. The *Shukhry* is the fourth of the *Barahgany*. Four *Kusseerehs* make one *Hut*; forty *Kusseerehs* make one *Sassnu*; and one and half *Sassnu* make one *Sicrah*. One hundred *Sassnuos* make one *Lar* equivalent to 1,000 royal *Dams*.

* Usually Devnagara. The modern Tibetan character is a fair specimen of the ancient Cashmeerian.

† The followers of Amir Sayyad Mahammad Nur Baksh of Irak. Shamsuddin introduced this new form of religion into Cashmeer. This sect called themselves "Sumsuddin" which the Cashmiris abbreviated into *Shammasi*.—*Ed.*

The Hindoos regard all Cashmeer as holy land. Forty-five places are dedicated to Mahadeo; sixty-four to Bishen (*Vishnu*); three to Brahma; and twenty-two to Durga. In seven hundred places there are carved figures of snakes, which they worship.

Sirryuagur (*Srinagara*) the capital of Cashmeer, is four Farsangs in length. The rivers Behut, Mar, and the Lutchmehkul (*Jhelum*), run through it. The one last-mentioned is dry during part of the year, and the Mar is sometimes so shallow that boats cannot pass through it. This city has for ages been in a flourishing state, and abounding with workmen of every denomination. They manufacture beautiful shawls and other fine woollen stuffs, amongst which are those called Doornah and Puttoo;* but, of these last, the best are those brought from Tibbet. Meer Syed Aly Hamadany resided for some time in this city, and founded a monastery, which remains a monument of his piety.

On the east side of this city is a high hill, called Kouh Soliman. Adjoining to the city are two large lakes, which are always full. The water of those lakes will keep good in jars for a long time.

Near the town of Bereng is a long straight, in a mountain, in which there is a reservoir of water seven ells square, which the Hindoos consider as a place of great sanctity. This reservoir is dry eleven months in the year; but, in the month of Ardihehesht (*April*) the water gushes out from two springs. First, the water appears in a hole, which they call Sundahberary (*Sandhya'bari*), situated in one corner of the reservoir; and, when this is full, the water springs up in another corner, called Sut-drey-shy (*Satyarshi*), till at length the reservoir flows over; after which it immediately begins to decrease, and continues doing so till it is perfectly dry; and this flux and reflux happens every morning, noon, and evening. When the reservoir is full of water, people throw into it flowers for the different springs.

* Coarse kinds of shawls.

and, to the astonishment of the beholders, the flowers are afterwards found in the particular spring to which they were consigned. But certainly this is an artificial contrivance of the ancients to entrap the ignorant. Near it is a spring, which is for six months' continuance; but, on a certain day, the husbandmen of that quarter go thither, and make sacrifices of sheep and goats, upon which the water gushes out and supplies the lands of five villages. If the inundation proves excessive, they repeat the sacrifices till the water subsides.

Here is another spring, called Kookernag, whose water satisfies both hunger and thirst, and it is also a remedy for indigestion. At a small distance from this is another spring, in the centre of which is an idol-temple of stone, a beautiful fabric. Here, in the summer, devotees surround themselves with fire, till they are reduced to ashes, and think they are thereby pleasing the Deity.

Here is a spring in which is found touchstone; and to the south of it is a very high mountain, where there is an iron mine.

Punjberareh is a town dependent upon Uneej, which is considered to be a very holy place: formerly it was a large city. It has seven idol-temples, near which is a delightful plain, called Nundymarg (*Nandimarga*).

In Punjpoor, dependent upon Vchy, there are ten or twelve thousand Beegahs of land covered with saffron, which, during the end of Firverdeen (*February*) and the month of Ardibehesht (*April*), afford a prospect that would enchant those who are the most difficult to please. They cultivate it after the following manner. After ploughing the ground they dig it with spades and form the earth into plats in which they plant the saffron roots which resemble onions. In the course of a month they sprout. The stalk is at first white, and when grown to about a finger's breadth, it begins to flower, and continues doing so till there are eight in

number. In the latter end of the month of Mehr (*September*), the plant is in perfection, and then it is about a span high. The flower has six petals of a yellow colour, containing six threads, three of which are yellow and three of a deep orange, and these threads are the saffron. When the plant has done flowering, it bears leaves. It will flower for six successive years. The first year it yields but little saffron, but it arrives at perfection in the second year, and continues so till the expiration of the sixth year. At that period they divide the roots, and transplant them, for if suffered to remain any longer in the same ground, they degenerate.

In the town of Reyvun are a spring and bason, which are accounted holy; the people believe that the saffron seed originally came out of this spring, and, when they commence planting, they come to worship at it, pouring in cow's milk which, if it sinks, is esteemed a good omen, but if it floats upon the surface of the water, they are filled with apprehensions for the success of the saffron.

In the village of Kehrow are three hundred and sixty sacred fountains; and here is also an iron mine.

Mirwardoon (*Merurardhana*), adjoins to Great Tibet. Here are bred the species of sheep, called Hundoo, which are used for carrying burdens. Near this place is a mountain, called Chutterkote (*Chhatrakota*), where are such number of snakes, that nobody can ascend it. Here is also another mountain of difficult ascent, where is a bason of water which few people can arrive at, and sometimes it entirely disappears. At the foot of the mountain there frequently appear images of Mahadeo, in crystal, to the astonishment of the beholders.

In the vicinity of Ut-Cheweel, one of the dependencies of Kuchtar, is a fountain of excellent water, which spouts up an ell high. This water is esteemed a great restorative.

In the village of Goonher is a very deep spring, surrounded with idolatrous temples, built of stone; when the water decreases, there appears an image of Mahadeo in sandal wood.

Near Owler is a very high mountain, which has a spring of salt water. Here are elks.

Mutten is situated upon a raised spot, where, in ancient times, there was a large idolatrous temple. Here is a small reservoir, the water of which never decreases. Some believe the well of Babal to be at this place, but what is shewn for it, is only an excavation without water. At the foot of the eminence is a spring, which is formed into a basin, that is full of large fish, but out of respect for the place, no one meddles with them. On one side of the reservoir is a cave, of unfathomable depth.

In Kahwerparah is a spring, the water of which flows over obliquely, with a tremendous noise.

At the village of Ush, in the middle of a mountain, is the retreat of Baba Zeineddeen Reeshy. It is said that, till this recluse came hither, there was not any water to be found in this mountain; but that a stream issued out immediately, upon his taking up his residence here. After dwelling here twelve years, he entered the cave, closed the mouth thereof with a large stone, and has never since been seen by any one.

The town of Dutchenpareh* is situated at the foot of a mountain, on the side of Great Tibbet, and the stream above-mentioned passes by it. Between Great Tibbet and this Pergunnah is a cave, in which is sometimes to be seen an image in ice, called Amarnant, (*Amara-*

* The town is actually to the north of the stream. But here is an instance of difference of creed having caused difference of nomenclature of the cardinal points: With the Hindu, the worshipper of the rising sun, the front is the east, and, therefore, his *dakshina*, literally, the right hand, is the south. But with the Mahomedan, who turns to Mecca at the time of prayer, the front is the west, and, consequently, his *dakshina* is the north.—*Ed.*

nátha), which is held in great veneration. The image makes its appearance after the following manner : two days before the new moon, there appears, in the cave, a bubble of ice, which increases in size every day till the fifteenth day, at which time it is an ell or more in height; then as the moon decreases, the image also gradually diminishes, till at last no vestige of it remains. This congealment the Hindoos regard as the image of Mahadeo, and believe that, by worshipping it, their desires will be accomplished. Near this cave is a rivulet, called Amrowty (*Amaráratí*), the clay of whose bed is perfectly white; this they esteem holy, and rub it over their bodies. The snow on the mountains of this country never decreases, so that what with cold, the narrowness of the roads, and the extreme heights, they cannot be passed but with the utmost difficulty.

In the village of Dakhamoon is a spring : whenever the water thereof becomes turbid, and filth floats upon the surface, some calamity befalls the country. Near it is a quarry of Solomon's stone, of which are made plates and dishes.

The Pergunnah of Phak abounds with flowers and odoriferous plants. Adjoining to it is a large lake, called Dull, one side of which is close to the town. On the surface of this lake are artificial islands, made for the purpose of cultivation, and sometimes robbers will cut off pieces of these floating lands, and convey them away to another part of the lake. Sultan Zeinulabeddeen constructed a dam of stone and clay, a Cose in length, which extended from the city of Sirrynagur to the Pergunnah of Phak. Near this lake is a spring, which is a remedy for many disorders. In the village of T-hed is a most delightful spot, where is to be seen the junction of seven streams (*springs*); and here are many ancient buildings of stone. Here is also a spring, which in winter is very hot and in summer very cold.

In the village of Bazwal is a cataract, called Shalamar, which falls from the mountain of Shakhote, in a

surprising manner. Here fish are caught, in great abundance, in wicker baskets.

In Aishahbalary (*Ishihāri*) is a sacred spring, called Soorysir (*Sūryasara*), on the sides of which are idolatrous temples of stone. The fountain of Shukernag is dry all the year, excepting that, when the ninth day of the month falls on a Friday, the water springs up in the morning, and continues flowing till the evening; and multitudes of people flock together to partake of the blessing.

In the village of Zinabul is a spring and bason, into which people throw walnuts to know what will be the issue of any affairs: the walnuts floating, is a good omen, and on the contrary, if they sink, it is a sign of bad luck.

At Banhal is a temple, called Durgah. When any one wants to know what success his enemy will have against him, he fills two vessels with rice, one of which is for himself, and the other for his enemy. These are left all night in the temple, the doors of which are shut. The next day he brings them out with great ceremony, and opens them. The vessel in which are found flowers and saffron, denotes success to its owner; and that which is full of straw and rubbish, portends ill luck to the person to whom it belongs. But the following ceremony is more surprising. If any parties have a dispute upon a point of right, which is difficult to determine, they send two persons to the temple, each carrying two fowls and two goats. They then give poison to the fowls and goats, after which they rub them with their hands, when the animals, of him whose claim is just, recover; and those of the other expire.

At Weersir (*Virasara*) is the source of the river Behut, with a bason, measuring a Jereeb, from whence the water rushes out with an astonishing noise, and it is unathomable. This spring is called Weernag; it has a stone border, and on the east side are temples.

In Kumber is a fountain, called Bēwunsindh, which flows during two months in the spring, increasing its stream daily.

In Deosirberbala (*Derasarorara*) is a bason, called Pehloonag, (*Bilānāga*) the water from which rushes out in a column, measuring twenty square ells. If any one wishes to know whether or not it will be a plentiful season, or to discover any circumstance respecting his own fortune, he fills an earthen vessel with rice, writes his name upon one side of it, and after closing the mouth, throws the vessel into the bason. The vessel soon rises of itself to the surface of the water, and if, upon opening it, the rice is hot, and has a fragrant flavour, it is an omen of good luck; but if it appears mixed with straw and rubbish, it is a bad omen. Here is also a delightful rivulet, called Wissy, issuing from a mountain, from the height of two hundred ells, making an astonishing noise in its descent. Frequently devout Hindoos precipitate themselves down this cataract, and think that, by thus ending their lives, they ensure to themselves reward in the next world.

In Kotehar is a fountain, which continues dry for eleven years, and, when the planet Jupiter enters the sign Léo, the water springs out on every Friday, but is dry all the rest of the week during that year.

Near the village of Mettelhaueh is found the bird called Okar, whose feathers are plucked, to be worn in the turbans of the nobility. A certain allowance is made by government for the maintenance of those birds in these forests.

Near Shookroth (*Yakshapur*) is a fountain, which plays incessantly and is a place of great religious resort. It never snows upon this mountain.

In Nagama is a stream, called Neelahnag, (*Nilanaga*) the bason of which measures forty Beegahs, and the water is delightfully clear. This is also held sacred;

and many fanatics consume themselves with fire on its border. They likewise try their fortunes by it in the following manner: A wahunt, divided into four parts, is thrown into the spring; if an odd number floats, it is accounted a good omen, and an even number is deemed unlucky. They also throw milk into the spring, which sinking indicates good luck, but if it floats, the omen is bad. In ancient times there was found, in this spring, a book, entitled *Xeehmt*, (*Nilumá-hdtmya*) containing a particular description of Cashmeer, with the history of this place of worship. It is asserted that, at the bottom of this spring, there is a large inhabited city, and that Burreo Shah, a Brahmin, went and remained there two or three days, and, on his return, gave a wonderful description of it.

In the town of Parwa is a spring, in which lepers bathe themselves every Sunday morning, and are thereby cleansed. Adjoining to this is a plain, remarkable for fattening the cattle that graze upon it.

In the Pergunwah of Lytch, in the village of Hulthul, is a tree, of which if the smallest twig be shaken, it agitates the whole tree from the very root.*

Lar adjoins to the mountains of Great Tibet; to the north of it is the loftiest mountain in Cashmeer, and which is of very difficult ascent. At the root of it are two springs, two ells distant from each other, the water of one of which is cold, and of the other hot. They are both held sacred, and the Hindoos sometimes devote their lives here. On the middle of the mountain is a very large lake, into which the Hindoos throw the ashes of their dead, considering it the surest way of approaching the Deity. If the flesh of any animal fall into the lake, there immediately arises a storm of snow and rain. In

* Ferishta says, "There is a remarkable willow in the district of Nakham, which has grown to such a height that it would be difficult to shoot an arrow over it, notwithstanding which, if you shake one of its branches, the whole of the tree is put in motion." The tree is not a willow. It is either the *Populus Euphratica* or the *Populus tremula*.—Ed.

this vicinity is a rivulet, called the *Sind*, which has its source in Great Tibbet : the water is so clear that the fish are visible, and they strike them with iron spears.

Shahbeddeenpoor is situated on the Behut, whose banks are planted with plane trees. At this town the rivers Behut and Sind unite their streams. In Teelah-moolah is a spot of ground, about one hundred Beeghas in extent, which, during the time of the rains, is inundated : when the water subsides, and the mud is almost dry, the inhabitants take sticks, about an ell in length, which they work about in the mud, and find large fish and great quantities of little fry.

In Sutpoor is a bason of water that is unfathomable, and to which the Hindoos pay adoration. There is another place of worship, called Bhooteesir (*Bhutes'vara*) dedicated to Mahadeo; those, who come to this place to worship, hear strange noises, without being able to discover from whence they arise.

At Ghoyahlamoo, adjoining to Little Tibbet, is a large lake, called Ouller, measuring twenty-eight Cose in circumference, and into which the river Behut empties itself.

In the middle of this lake Sultan Zeinulabeddeen built a magnificent palace, which is called Zienlunk. They sink in the lake, boats filled with stones and branches of trees, and, after letting them remain under water for three or four months, draw them up with ropes, and by this means take great quantities of fish. Wild fowl are also caught on this lake.

Near the village of Ahsen are hunted great numbers of elks, that come to the lake.

Adjoining to Matchamoo is an island, covered with trees, and whenever the trees are shaken by the wind, the island is also agitated.

At Parrispoor (*Parasapura*) are fields of saffron. Here stood a lofty idolatrous temple, which was destroyed

by Secunder, the father of Zeinnlabeddeen. In the ruins was found a plate of copper, with an inscription in the Hindovy language, purporting that, after the expiration of eleven hundred years, the temple should be destroyed by a person, named Secunder.

Turrehgong (*Túrúgón*), in the Pergnumah of Kamraj was the residence of the princes of the Chuck (*Taksha*) tribe. Here is a spring, called Chetternag, the water of which is very wholesome, and in the centre of the spring is a very ancient stone-building. In this spring are very large fish, but whoever catches them suffers some misfortune.

Adjoining to Gurgong is a pass, called Sowyum, at the extremity of which is a spot of ground, measuring ten Jereebas. When the planet Jupiter enters the sign Leo, for a month's continuance, the soil of this place is so intensely hot, that it destroys the trees; and if a kettle be set upon the ground, it will boil. Belonging to it is a well-inhabited town; the pass to which, coming from Kamraj, joins on one side to Cashghur. On the west lies Puckely, where gold is found after the following manner. In the stream of the river they spread goat skins with long hair, fastening them down with stones, so that the water cannot move them. After two or three days, they take up the skins, and expose them to the sun. When they are perfectly dry, they shake them, and obtain grains of gold, some of which will weigh three tolahs. Another pass, called Goolkut (*Ghilgít*), joins to Puckely, and leads to Cashghur. Here gold is obtained by washing the earth.

At the distance of twelve Cose from Hahyhamoo, is a river called Pudmutty (*Padmarati*), which comes from the territory of Dawurd (*Dáradas*). Gold is found in the sands of this river. On its banks is an idolatrous temple of stone, dedicated to Durga. On the eighth tiht (*thithi*) of Smeekul-putch (*Suklapaksha*), the temple shakes in an astonishing manner.

The revenues of this Soobah are collected by estimate, and the crops divided with government ; it not being customary, in any part of this country to demand, by measurement, or to receive money, excepting for a small part of the Syerjehat.*

Every coin, and even manufactures, are estimated in Kherwars of rice. Although, formerly, government was said to take only a third of the produce of the soil, yet in fact the husbandman was not left in the enjoyment of near one-half ; but His Majesty has now commanded, that the crops shall be equally divided between the husbandman and the state.

Cazy Aly fixed the revennes at 3,063,050 Kherwars, and 11 Tureks ; the Kherwar being estimated at 3 maunds and 8 seers of Akber Shah.

They have a weight of two Dams, called Pul, and they also make use of the half and the fourth of this weight. Seven and a half of these Puls make a Seer ; four Seers are a Mun ; four Muns are a Turek ; royal seers.† Having taken the medium prices for several years, the Kherwar turned out 29 Dams, and this rate was fixed for the receipts of the revenues in grains, and the money Kherwar was left at 13½ Dams. By this mode of calculation the amount of revenue came to 746,700,411 Dams, out of which 901,663 Kherwars, 8 Tureks, were paid in money, and were equivalent to 12,022,183 Dams. The revenue fixed by Asof Khan is 3,079,543 Kherwars, out of which 1,015,330½ Kherwars are in money. His Majesty granted a general remission of all Baj and Tungha,* which deductions amounted to 67,824½ Kherwars, or 898,400 Dams ; and for the farther ease of the husbandman, the Kherwar was increased in value five Dams. Although Asof Khan's settlement exceeds that of Cazy Aly 16,392 Kherwars

* Vide Vol. I.

† The Seers are according to the royal weight of Akber.—Ed.

5 Tureks yet, by calculating at the present rate, the amount to be collected is actually less 86,034½ Dams, because the Cazy overrated the money Kherwar.

According to the rental deposited in the royal archives by Cazy Aly, Cashmeer contains forty-one Pergunnahs, whilst Asof Khan's statement makes out only thirty-eight. This difference proceeds from Cazy Aly having made two Divisions of Pergunnah Kamraj, under the names of Kerna and Derow; and also by forming into two parcels the Pergunnah commonly called Syer Mowaza. The Cazy gave the name of Pergunnah Havelly to forty villages on the side of Meraj, and eight villages in the Kamraj quarter he left without any denomination.

The ancient divided Cashmeer into two parts only, calling the eastern division Meraj, and the western division Kamraj.

There are now but few troops in Cashmeer, the native standing army being only 4,892 cavalry and 92,400 infantry.

KINGS OF CASHMEER.

TABLE I.

Fifty-three Princes reigned 1,266 years.

Owgnund (<i>Gonarda</i>).*	Bal (<i>Vāla Gonarda</i>).
Danuder (<i>Dāmodara</i>).	

After these reigned thirty-five Princes, whose Names are forgotten.†

Lou (<i>Larā</i>).	Kehgunder (<i>Khagendra</i>).
Kishen (<i>Kus'es'ayu</i>).	Serendir (<i>Surendra</i>).

* Adi Gonarda, contemporaneous with Yudhisbthira.—*Ed.*

† The Rajatarangini says “पञ्चविंशत्यहोरात्रान्प्राविष्टविनाशे।”
Thirty-five great heroes (are) immersed in the ocean of oblivion.—*Ed.*

Gowdher (<i>Godhara</i>).	Damuder (<i>Damodara</i>).	
Suren (<i>Suvarna</i>).	Beyshek (<i>Bushka</i>).	} Three brothers.
Jennek (<i>Janaka</i>).	Zeshek (<i>Yushka</i>).	
Teyjeenir (<i>Sachi'nara</i>).	Kenshek (<i>Kanishka</i>).	
Ashowg (<i>Asoka</i>).		
Jewlowk (<i>Jalaugha</i>).	Abehmum (<i>Abhimanyu</i>).	

TABLE II.

Twenty-one Princes reigned 1,015 years and 29 days.

			Ys.	Ms.	Ds.
Raja Kenund (<i>Gonarda</i>)	...	...	35	0	0
Bikhun (<i>Vibhishana</i>)	...	...	53	0	0
Indrajeet (<i>Indrajit</i>)	...	...	35	6	0
Rawen (<i>Ravana</i>)	...	...	30	0	0
Beebeekhun (<i>Vibhishana</i>)	...	...	35	6	0
Nerkh, called also Klier (<i>Kinnaradhupa, or Nara</i>)	...	...	39	9	0
Sideh (<i>Sidha</i>)	...	...	60	0	0
Adutbeelabel (<i>Utpalaksha</i>)	...	...	30	6	0
Hirnya (<i>Hiranya</i>)	...	...	37	7	0
Hirenkul (<i>Hiranyakul</i>)	...	...	60	0	0
Ebisek (<i>Vasukula</i>)	...	...	60	0	0
Merhkul (<i>Mihirkula</i>)	...	...	70	0	0
Bek (<i>Vaka</i>)	...	...	63	0	0
Kutnund (<i>Kshitinandana</i>)	...	...	30	0	0
Vissnund (<i>Vasunanda</i>)	...	...	52	2	13
Nir (<i>Nara</i>)	...	...	60	0	0
Uj (<i>Aksha</i>)	...	...	60	0	0
Kubaret (<i>Gopaditya</i>)	...	...	60	0	6
Kurren (<i>Gokarna</i>)	...	...	57	0	11
Nurundrawut (<i>Narendraditya</i>)	...	...	36	3	10
Jewdishter (<i>Yudhishtira</i>)	...	...	48	0	10

* These three brothers reigned conjointly.—*Ed.*

TABLE III.

Six Princes reigned 192 years.

	Ys.
Pertaubadut (<i>Pratāpāditya</i>), said by some to be a descendant of Bickermadut	... 32
Juggook (<i>Jalauka</i>)	... 32
Bunjir (<i>Tunjina</i>)	... 36
Bejeery (<i>Vijaya</i>)	... 8
Chunder (<i>Jayendra</i>)	... 37
Ariraj (<i>Aryaraja</i>)	... 47

TABLE IV.

Ten Princes reigned 392 years, 10 months, and 1 day.

	Ys.	Ms.	Ds.
Megdahan (<i>Megharāhana</i>), grand-son of Jewdishter	... 34	0	0
Sereshsein (<i>Pravarasena</i>)	... 30	0	0
Heren (<i>Hiranya</i>)	... 30	2	0
Materkunt (<i>Matrigupta</i>), a Brahmin	... 4	9	1
Pirwir Sein (<i>Prarara II.</i>)	... 63	0	0
Jewdishter (<i>Yudhishthira II.</i>)	... 39	3	0
Lekhmen (<i>Lakshana</i>), called also Runadut (<i>Ranaditya</i> ' <i>Narendra</i> '- <i>ditya</i> or <i>Nandra'rat</i>)	... 13	0	0
Kernadut (<i>Karna'ditya</i>)	... 30	0	0
Beckermadut (<i>Vikrama'ditya</i>)	... 42	0	0
Baladut (<i>Vala'ditya</i>)	... 36	0	0

TABLE V.

Seventeen Princes reigned 257 years, 5 months, and 20 days.

	Ys.	Ms.	Ds.
Dirleyir Dirwun, (<i>Durlabhavardhana</i>), son-in-law of Baladut	... 36	0	0
Pertaubadut (<i>Durlabhaka</i>)	... 50	0	0

	Ys.	Ms.	Ds.
Chndranund (<i>Chandra'pīda</i>) ...	8	8	0
Taranund (<i>Tāra'pīda</i>) ...	4	0	24
Lultadut (<i>Lalita'ditya</i>) ...	36	7	11
Kulyanund (<i>Kuvalaya'pīda</i>) ...	1	0	15
Bijradut (<i>Vajra'ditya</i>) ...	7	0	0
Pertoochanund (<i>Prithirya'pīda</i>) ...	4	1	0
Sungranund (<i>Sangra'mapīda</i>) ...	7	0	0
Jeyanund (<i>Jaya'pīda</i>) ...	31	0	0
Jujnund (<i>Jujja</i>) ...	some months		
Lultanund (<i>Lalita'pīda</i>) ...	12	0	0
Sungramanund (<i>Sangra'mapīda</i>) ...	37	0	0
Brisput (<i>Vrihaspati</i>) ...	12	0	0
Ajeyanund (<i>Ajita'pīda</i>) ...	36	0	0
Anunkanund (<i>Ananya'pīda</i>) ...	3	0	0
Atbalanund (<i>Utpalapi'da</i>) ...	2	0	0

TABLE VI.

Fifteen Princes reigned 89 years, 1 month, and 17 days.

	Ys.	Ms.	Ds.
Adnntderma (<i>Avantivarma</i>)* ...	28	3	3
Sunkerlerma (<i>Sankarvarma</i>) ...	18	8	19
Gopaulderma (<i>Gopalvarma</i>) ...	2	0	0
Sungat (<i>Sankata</i>) ...	0	0	10
Ranny Sogundrah (<i>Sugandha</i>), mother of Gopaul ...	2	0	0
Barteh (<i>Pārtha</i>) ...	15	0	10
Nerjetderma (<i>Nirjitavarma</i>) ...	1	1	0
Jikkerderma (<i>Chakravarma</i>) ...	10	0	15
Soorderma (<i>Sūrvarma</i>) ...	1	0	0
Barteh (<i>Pārtha</i>), a second time ...	1	4	0
Jikkerderma (<i>Chakravarma</i>), a second time ...	0	6	0
Sunkerlerma (<i>Saukarvarma</i>) ...	3	0	0
Jikkerderma (<i>Chakravarma</i>), a third time ...	3	0	0
Unmuntderma (<i>Unmattavarma</i>) ...	2	2	0
Soorderma (<i>Sūrvarma</i>), a second time...	0	6	0

* Throughout these Tables Gladwin seems to have confounded
 (w) with (d).—*Ed.*

TABLE VII.

*Ten Princes reigned 64 years, 3 months, and
14 days.*

	Ys.	Ms.	Ds.
Jessgeerdeo (<i>Yas'askara Dera</i>), who was originally a peasant ...	9	0	0
Poorunt (<i>Varnat'a</i>) ...	0	0	1
Sungramdeo (<i>Sangrāma Dera</i>) ...	6	6	7
Birdkunt (<i>Parraqupta</i>), who was originally a peasant ...	1	4	0
Khimkunt (<i>Kshemaqupta</i>), his son ...	8	6	0
Abhemun (<i>Abhimanyu</i>) ...	14	0	0
Nundkunt (<i>Nandaqupta</i>) ...	1	1	9
Tirbhown (<i>Tribhuvana</i>) ...	2	0	6
Bhimkunt (<i>Bhimaqupta</i>) ...	4	3	20
Dudda Ranny (<i>Didda</i>), mother of Abhemun ...	23	6	0

TABLE VIII.

*Twenty-seven Princes reigned 351 years, 6 months,
and 17 days.*

	Ys.	Ms.	Ds.
Sungram (<i>Sangrāma</i>), nephew of Dudda Ranny ...	0	2	0
Hurray (<i>Hari</i>) ...	0	0	22
Anunt (<i>Ananta</i>) ...	3	5	0
Kulussder (<i>Kalasa</i>) ...	26	0	0
Ungrass (<i>Uthar-sha</i>) ...	0	0	22
Hurnass (<i>Harsha</i>) ...	12	0	0
Uchul (<i>Uchchala</i>) ...	10	4	2
Ruddeh (<i>Radd'a</i>), one of the } murderers of Uchul } one night and three hours.			
Sulhen (<i>Sahla</i>), Uchul's brother ...	0	3	27
Seetel (<i>Sussala</i>) ...	7	10	0
Behkvajir (<i>Bhiksha'chara</i>) ...	0	6	12
Seetel (<i>Sussala</i>), a second time ...	2	3	0
J'singh (<i>Jayasinha</i>) ...	27	0	0

	Ys.	Ms.	Ds.
Herimanek (<i>Parama'n'n</i>) ...	9	6	10
Dunjee (<i>Aranti Dera</i>) ...	7	2	0
Behtydeo (<i>Vopya Deva</i>) ...	9	4	17
Bussdeo (<i>Jassa Deva</i>) ...	18	0	13
Jugdeo (<i>Jaya Deva</i>) ...	14	2	0
Rajdeo (<i>Ra'ja Deva</i>) ...	23	3	7
Sungramdeo (<i>Sangra'ma Deva</i>) ...	16	0	10
Ramdeo (<i>Rāma Deva</i>) ...	21	1	13
Letchmendeo (<i>Lakshmana Deva</i>) ...	13	3	12
Seenehdeo (<i>Sinha Deva</i>) ...	14	5	27
Seenehdeo (<i>Sinha Deva</i>) ...	9	3	26
Runjun (<i>Rinchana</i>), Tibbety, a native of Tibbet*	10	years and some months.	
Adundeo (<i>Udyān Deva</i>) ...	15	2	10
Ranny Kotadevy (<i>Kotā Derī</i>), wife of Adundeo ...	0	6	15

Mahommedan Princes, who reigned in Cashmeer.

TABLE IX.

Thirty-two Princes reigned 282 years, 5 months, and 1 day.

	Ys.	Ms.	Ds.
Sultan Shumseddeen, who was in the service of Seenehdeo ...	2	11	25
Sultan Jemsheer, his son ...	1	10	0
Allaheddeen, son of Shumseddeen	12	8	13
Sultan Shahabeddeen, son of Shumseddeen ...	20	0	0
Sultan Kotebeddeen, son of Shumseddeen ...	15	5	2
Sultan Secunder, surnamed 'Sunkar,' son of Kotebeddeen ...	22	9	6
Aly Shah, son of Secunder ...	6	9	0

* श्रीहर्षशीलः श्रीमान् साच्चान् कल्पद्रुमोपसः ।

श्रीरत्नसुरताणः कश्मीरि तदनकरम् ॥ Rajatarangini.

Then the illustrious *Rinchana*, born of the *Bhotta* clan, the very personification of the Kalpa-tree, the deliverer of the gods, (reigned) in Cashmeer—*Ed.*

	Ys.	Ms.	Ds.
Sultan Zeinulabeddeen, son of Secunder	52	0	0
Sultan Hajy Hyder Shah, son of Zeinulabeddeen	1	2	0
Sultan Hasan Khan, son of Hyder Shah...	12	0	5
Sultan Mahommed Shah, son of Sultan Hasan	2	7	0
Futteh Shah, grandson of Zeinulabeddeen	9	1	0
Sultan Mahommed Shah, a second time...	0	9	9
Sultan Futteh Shah, a second time	1	1	0
Sultan Mahommed Shah, a third time	11	11	11
Sultan Ibrahim, son of Mahommed Shah	0	8	25
Sultan Nazek Shah, son of Futteh Shah	1	0	0
Sultan Mahommed Shah, a fourth time	34	8	10
Sultan Shumseddeen, son of Mahommed Shah	0	10	0
Ismail Shah, son of Sultan Mahommed...	2	9	0
Bazek Shah, a second time	13	9	0
Ismail Shah, a second time	1	5	0
Mirza Hyder Gurgan	10	0	0
Nazek Shah, a third time	1	0	0
Ghazi Khan, son of Kajee Chuck	10	6	0
Hussain Chuck, brother of Ghazi Khan	6	10	0
Aly Chuck, brother of Ghazi Khan	8	0	9
Yousef Shah, son of Aly Chuck	1	0	8
Syed Mobarek Shah, who was one of the nobles of Yousef Shah...	0	0	25
Laker Chuck, grandson of Kajee Chuck	1	2	0
Yousef Shah, a second time	5	3	0
Yacoub Khan, son of Yousef Shah	1	11	0

Altogether one hundred and ninety-one princes reigned 4,109 years, 11 months, and 9 days.

A Summary History of the Kings of Cashmeer.

The first time that His Majesty led his victorious standards into this region of perpetual spring, the natives presented him with a book, called Raj Turmgee. (*Rajatarangini*) written in the Sanscrit language, and containing the history of the princes of Cashmeer, for upwards of four thousand years back. His Majesty, who is ever the patron of learning, commanded some proficient in the Sanscrit tongue to translate this history into the Persian language. In this history it is said that in the early ages of the world all Cashmeer, excepting the mountains, was covered with water, and was then called Suttysir (*Sati-Sarah*). Sutti is the wife of Mahadeo, and Sir (*sarah*) signifies a reservoir. The space of one of the days of Brahma consists of fourteen Munounters (*Manwantara*), each of which comprises seventy Kulpes (*kalpa*); and seventy quadruple Jowgs (*yuga*) are equal to one Kulp. Down to this present time, which is the fortieth year of His Majesty's reign, there have elapsed from the period at which Cashmeer became inhabited, twenty-seven Kulpes of the seventh Munounter, three Jowgs of the twenty-eighth Kulp, and of the fourth Jowg four thousand seven hundred one solar years.

When the water had subsided, Kushup, (*Kasyapa*) renowned for the austerity of his manners, first brought the Brahmins to inhabit this country. Afterwards, when the number of the people had greatly increased, it became necessary for them to have a ruler; and having called a general assembly for determining upon this point, they then elected for their king one famous for his virtues; and from that period monarchy became established amongst them, and continued in force till the commencement of the reign of Owgunud (*Ugnarda*) which is placed 4,444 years prior to this day. This Owgunud was killed by the hands of Bulbehder (*Vala Bhadra*), Kishen's elder brother, in a battle that was fought at Mehtra (*Mathura*) between Kishen and Jerasindeh (*Jarásandha*), Raja of Behaz. In consequence thereof, as some of the relations

of Kishen were going to a marriage feast at Kandahar, Damooder, the son of Owgnund, in order to revenge the death of his father, attacked them with an army on the banks of the Sind, and lost his life in the action. His wife had been foretold by the astrologers, that the child, with whom she was then pregnant, would be a son. Upon him Kishen bestowed the kingdom of Cashmeer. After him reigned in succession thirty-five tyrannic princes, whose names are entirely forgotten.

Loo was a just prince. He founded in Kamraj the city of Looloo (*Lavapura*), vestiges of which are to be seen at this day. It is said that the buildings in this city were eighty Crore in number.

Ashowg (*Asoka*), the nephew of Raja Jennek, abolished, during his reign, the Brahminy rites, and substituted in their stead those of Jyen (*Jain*). This prince ruled with equity. He was succeeded by his son, Raja Jelowk, who carried his conquests to the sea-shore. On his return to Cashmeer, he brought with him from Kinoje (at that time the capital of Hindoostan), many learned and wise men, out of which number he selected seven to preside over the following departments: 1. The administration of justice. 2. The revenues. 3. The treasury. 4. The army. 5. Commerce. 6. Control of the household. 7. Astrology and alchemy. It is said, that this astrologer had at his command a large snake, upon whose back he travelled great distances by water. He sometimes appeared as an old man, and at other times he seemed to be a youth. Many other wonderful stories are told of him. During the reign of Jelowk the doctrine of Bowdh (*Buddha*) was tolerated.

Damooder (the second) is said by some to have been the descendant of Ashowg; and others make him of another family. He was a pious prince; but, having offended a devotee, he was, at his curse, transformed into a snake.

In the reign of Raja Nerkh, the Brahmins got the better of the followers of Bowdh (*Buddha*), and burnt down their temples.

Mehrkul (*Mihirakul*) was a shameless tyrant; but Heaven permitted him to make considerable conquests. As he was descending an eminence, which is known by the name of Husty-wutter, an elephant having slipped and fallen down, uttered doleful cries. He delighted with beholding the distress of the poor animal, and commanded a hundred others to be precipitated and destroyed in like manner. From this circumstance the height obtained its present name; *Husty* signifying an elephant, and *wutter* (*avatura*) meaning *injury* (a fall). During his reign, a large stone appeared in one* of the rivers of Cashmeer, and entirely blocked it up; and whatever was cut away from it in the daytime grew again in the course of the night. The workmen gave over in despair. Then a voice was heard proclaiming, that if a virtuous woman would lay her hand upon the stone, it would disappear. Orders were issued accordingly, and they brought woman after woman, who touched it without producing any effect. The Raja put to death the women for their incontinency, their children for being bastards, and the husbands for permitting the wickedness, till at length three millions of persons were massacred. At length the miracle was performed by the hand of a woman who was a potter. At last Raja Mehrkul was seized with a fit of sickness, when he threw himself into a fire, and was burnt to death.

Raja Kubaret (*Gopāditya*) governed with wisdom and justice, and made considerable conquests. Throughout his dominions no one was suffered to take away the life of any animal,† all ranks of people being commanded to abstain from eating flesh. The temple which is now standing upon Solomon's mountain, was founded by this monarch's Vizier.

Raja Jewdishter commenced his reign with justice; but shortly after gave himself up to sensual gratifications,

* The name of the river is *Chandrakulyā*.—*Ed.*

† According to Rajatarangini, 'दिना यज्ञ' वचने न पशुवधं' Did not tolerate slaughter of animals except in sacrifice.—*Ed.*

and following evil advice, became such an insufferable tyrant, that the kings of Hindoostan and Tibbet formed an alliance against him, and the chiefs of Cashmeer, encouraged thereby, threw him into prison.

In the reign of Raja Bmjir (*Tunjin'a*), whilst the sun was in Leo, there was a fall of snow which totally destroyed the harvest, and occasioned a terrible famine.*

Raja Chunder (*Jayendra*) was blest with a Vizier, endowed with wisdom and fidelity; but the wicked, envying his virtues, propagated unfavourable reports regarding him. On these occasions the great (*princes*) are generally staggered in their opinions, and make no use of their reason, forgetting everything which they have read in history, on the direful effects of envy. Thus Raja gave ear to the stories fabricated against his Vizier, and dismissed him from his office. The faithful Vizier bore his disgrace with the utmost submission; but his enemies, not satisfied with what they had compassed against him, represented to the Raja, that he was plotting to raise himself to the throne; and the deluded prince ordered him to be crucified. A short time after the execution, the Vizier's peer† passed the corps, and read it decreed in his forehead as follows: "That he should be dismissed from his office, be sent to prison, and then crucified; but that after all, he should be restored to life, and obtain the kingdom." Astonished at what he beheld, took down the body from the cross, and carried it to a secret place. Here he was incessantly

* Rajatarangini gives a horrible description of this terrible famine :

“पत्नीप्रीतिं सुतकेहं पिहदाचिच्छसातुरः ।

कृत्रिभरिः सुदुग्धवीरिषआराखिलोन्नः ॥”

The whole populace, sick, voracious, and burning with hunger, became unmindful of their loves for wives, affections for children, and regards for parents.—*Ed.*

† Spiritual guide.

offering up prayers to Heaven for the restoration of his life, till one night the aerial spirits assembled together, and restored the body to life, by recreating incantations. He shortly after mounted the throne, but "despising worldly pomp, soon abdicated it.*

Megdahan (*Meghāra'han*) was renowned for his virtues ; and conquered Hindoostan as far as the sea-shore.

Raja Heren (*Hiranya*) died without issue ; when the nobles of Cashmeer submitted themselves to the government of Bickermajeet, Raja of Hindoostan.

Raja Materkunt (*Matrikupta*) was originally a Cashmeerian Brahmin, in a private station. Raja Bickermajeet, charmed with his wisdom and virtue, gave him a sum of money to enable him to travel to his own country, with a letter addressed to the nobles there ; and he was commanded to go without any companion. The Brahmin, with a heavy heart, repaired to Cashmeer, and delivered the Raja's letter. In it was written, "I am indebted to the bearer of this for many services, and he has experienced a variety of cases and disappointment. On receipt of this letter, commit to his charge the government of Cashmeer ; and, as you dread our royal displeasure, yield him obedience." The nobles of Cashmeer called a council to deliberate upon the occasion, when it was resolved to obey the mandate.

Raja Perwersein (*Pravrasena*) was a private person in Hindoostan, till a religious person foretold that he would be a monarch. Upon which he went to Nuggerkote, and possessed himself of that place.

Materkunt abdicated the throne of Cashmeer in favour of Perwersein, and came to Benares, when he led a private life.

* The name of the minister was Sandhimati. Reanimation from lethargy caused by impalement or crucifixion is not impossible according to medical authority. But ignorance and superstition are remarkably apt to clothe in superhuman garb what is beyond the comprehension of ordinary intellect.—*Ed.*

Raja Perwersein was a good prince. He built Sirrynagar, the capital of Cashmeer, which is said to have then contained three millions six hundred thousand houses. He possessed unbounded liberality; as an instance of which, he sent to Materkunt eleven years' revenue of Cashmeer, to be distributed by him amongst the needy.

Raja Runadnt (*Ranúlitya*) ruled with justice, and made considerable conquests. Near Cushtwar, on the river Chenab, he went into a cave, accompanied by many of his relations and courtiers, and they were never heard of more. Many wonderful stories are related of this adventure.

Raja Baladut (*Bálá-titya*) reigned over Hindoostan, and extended his dominions to the sea-shore.

In the reign of Raja Chन्द्रamund (*Chandra'pída*), a Brahminy woman came to sue for justice, against the unknown murderer of her husband. The Raja demanded, whether she had reason to suspect any one of the deed. She replied, that her husband was a man of a very fair character, and that she had never known any one bear him ill-will, excepting one man, with whom he was continually disputing upon points of philosophy. This person being brought before the Raja, denied the charge: and the wife was not satisfied with the cause being determined by the ordeal trial, from the dread that he might escape by the means of witchcraft. The Raja was so much perplexed how to decide upon the case, that he could neither eat nor sleep. At length he saw in a dream, a sage, who taught him an incantation, which he should utter over a heap of rice flour, and then scatter the meal upon the ground, and direct the suspected person to walk over it; that if there appeared upon the meal the impression of the feet of two persons, then the accused was certainly the murderer. When the Raja awoke, he did as the vision had commanded him; and the Brahmin was proved guilty. But since it is not lawful to take away the life of a Brahmin, even for murder, an image was made in iron, resembling a man

without a head, with which he was branded on the forehead.

Raja Lultadut (*Lalitāditya*) was a glorious prince, and gave great attention to the prosperity of his kingdom; and, with the divine assistance, he conquered Iran, Turan, Fars, Hindoostan, Khatai, and almost all the rest of the habitable world. He died in the northern mountains. It is said, that, at the curse of a holy man, he was transformed into stone*. There are other marvellous stories of him, too tedious for relation.

Raja Ajeyanund (*Jayāpīḍa*) extended his dominions by conquest, and was so exceedingly bountiful, that he bestowed in charity, at Benares, ninety-nine thousand nine hundred and ninety-nine horses, together with necessaries of every kind for the needy. One day the Raja asked an old man, whether his own armies, or those of Raja Lultadut, were most numerous? The old man replied, "In your army there are only 80,000 Sukpals,† and in that of your grandfather were 125,000 of these carriages; from whence the complete strength of each may be calculated." Raja Ajeyanund having carried his victorious arms to a

* According to Rajatarangini—

“तुषारवर्षेण हलैस्तमकाच्छन्निपातिभिः ।

आर्याण्यकामिधेर्देशं विपद्मं केचिदुचिरं ॥

राजमहः प्रतिष्ठां स रक्षितुं चिरमञ्जिता ।

सङ्घट्टे कापि दहनं प्राविच्छदिति वीचन ॥

केवाञ्चित्तु मने मरुत् दधीयस्युत्तरापथे ।

खीडमर्त्ययुगला भूमिं प्रविष्टः कटकान्वितः ॥”

Some says that (he) perished from a dense, hard snowfall during a spreading darkness in the country called Arýānaka. Others say that, being somewhere in a straitened circumstance, the Best of kings threw (himself) into fire (rather than not) preserve the long-acquired fame. In the opinions of others, however, the Supporter of the earth, attended by his army, entered, in a very remote northern country, the land not easily accessible by mortals.—*Ed.*

† Sukpal is a kind of Palkee.

great distance from his capital, Juj (*Jajja*), his wife's brother, erected the standard of rebellion; and the Omrahs of Cashmeer, from the dread of what might otherwise befall their wives and children, espoused his cause. The Raja, when informed of this, repaired immediately to Bengal,* and, with the assistance of the troops of that country, repossessed himself of his throne, Juj being slain in battle.

Raja Lultanund (*Lalitápidá*) delighted in the company of mean people and idle jesters, whereby he gave great offence to the wise and experienced nobility. His Vizier continually gave him good advice; but finding at length that it availed nothing, went into retirement.

Raja Sunkerderma (*Sankarrarmá*) conquered Gujerat, Sind; and afterwards the Dekhan; but restored the latter to its former monarch. In the commencement of his reign he governed equitably; but in the end proved a tyrant.

In the reign of Jessgeerdeo (*Yasaskara Deva*), a Brahmin, who had lost a purse, containing a hundred gold Mohurs, was so overcome with grief at the misfortune that he was going to kill himself. The thief, hearing this, went to him, and said, "If I find the purse, how much of the money will you be satisfied with?" He answered, "Whatever you please." The thief brought him ten gold Mohurs. The Brahmin enraged hereat, ran to demand justice from the Raja, relating to him what had happened. The Raja summoned the thief, and ordered him to return ninety Mohurs, saying, that he was only entitled to ten Mohurs, the reward for finding the purse.

Seenchdeo (*Sinha Deva*) had in his service one Shah Meer, a Mahomedan, who carried his genealogy up to

* At this time Jayanta Gupta was reigning in Bengal at his Capital, Paundravardhana, where Jayápidá in disguise found a welcome asylum in the house of a captivating dancing girl named Kamalá. Having, however, killed a rapacious lion which at the time was the terror of the neighbourhood, he was discovered, when the king gave him his daughter, Kalyádevi, in marriage.—*Ed.*

Arjunpandu (*Arjuna, the Pandara*.) During the reign of this prince, Zuljoo (*Dullacha*), the pay master of the troops of the king of Kandahar, rebelled; and, after plundering the whole of that kingdom, betook himself to the narrow passes in the mountains, from whence he made frequent inroads upon the peasants, extorted money from them; and, in order to ingratiate himself with the Raja, sent him considerable presents. At length the Raja marched to join Zuljoo, who came out of his retreat, and returned to Kandahar. Many of the Raja's troops were buried in the snow in the mountains. Also, during the reign of Seenehdeo, Rmjun (*Rinchana*), son of the king of Tibbet, invaded Cashmeer, and committed great depredations. Upon the death of Seenehdeo, he established himself on the throne, and ruled with wisdom and justice. He appointed Sha Meer, above-mentioned, his Vizier: and was by him converted to the Mahommedan faith.

Raja Adudeo (*Udyana Dera*) dying, Shah Meer married his widow; and in A. H. 742, caused the Khotbah to be read, and the coin to be struck in his own name, assuming the title of Sultan Shumsheddeen. He exacted from the husbandman only a fourth* of the produce of the soil. Before he came to Cashmeer, it was revealed to him in a dream, that he should obtain the kingdom.

Sultan Allaheddeen, during his reign, made it a law, that a widow, convicted of want of chastity, should not enjoy her deceased husband's estate.

Sultan Shahabeddeen, a wise and upright prince, conquered Tibbet, Niggerkote, and other countries.

In the reign of Sultan Kotebeddeen, Meer Syed Aly Hamadany came to Cashmeer, and was treated with great respect by the Sultan.

* Ferishta states that he took off the heavy imposts under which the people laboured, and fixed the assessment on land at seventeen per cent on the gross produce.—*Ed.*

Sultan Secunder was a rigid Mahomedan, putting to death those who refused to become converts to the faith, and he destroyed all the considerable idolatrous temples.* Timur, when he conquered Hindoostan, sent him ten elephants. The Sultan wished to have had an interview with Timur, and set out from Cashmeer for that purpose; but hearing on the way, that it had been reported to Timur, that he was bringing with him thirty thousand horses for a present, he made an excuse and went back again.

Aly Shah abdicated the kingdom in favour of (*his brother*) Zeinulabeddeen, and set out upon a pilgrimage to Mecca; but losing his resolution, and following ill-advice, returned to Cashmeer without visiting Mecca, and with the assistance of the king of Jumumoo, again possessed himself of the kingdom. Zeinulabeddeen returned to Punjab, where he formed an alliance with Jessrut Gowhker.† Hereupon Aly Shah collected together a large army, marched to Punjab, where a great battle was fought, in which Aly Shah was put to flight, and Zeinulabeddeen regained the kingdom of Cashmeer. Jessrut (*Dasuratha*) then took leave of Zeinulabeddeen, and marched to Delhi, where, being defeated in battle by Sultan Bhelole, he returned to Cashmeer; but with the Sultan's army, he conquered all Punjab. The Sultan subdued Tibet and Sind. He was a very wise prince, and never persecuted any on account of religion. He was honoured and respected by all ranks of his subjects, who unanimously bestowed upon him the title of Wullee (or *Saint*.) He is also said to have possessed the power of transmigrating his soul into any body he pleased: and he predicted that, during the reign of one of the princes of the Chack tribe,

* Having broken all the images in Cashmeer, he acquired the title of "*Bootshikun*," The Destroyer of Idols.—*Ed.*

† The Gakhar or Gakar tribes were of Turanian descent. They occupied the lower valley of the Jhelum in very early date. They were all Mahomedans, but retained Indian names down to the invasion of Timur.—*Ed.*

the kingdom should be transferred from the hands of the natives to the monarchs of Hindoostan; and this prediction, after a long period, was accomplished. Such was his beneficence and love of his subjects, that he abolished the poll-tax, which was used to be levied from the Hindoos, forbade oxen being slain, and entirely abolished all taxes, together with the custom of offerings and presents of every kind. He enlarged the Jereeb, in favour of the husbandmen : and supported his expenses by the produce of certain copper mines. He always presided in person in the courts of justice, and resolved difficult points. Robbers he put in chains, and employed them upon public works. His humanity made him prohibit hunting ; and he himself never ate any flesh. He translated many books from the Arabic, Persian, Cashmeerian and Sanscrit languages. Under his reign, musicians came to Cashmeer from Iran and Turan, amongst whom were, from Khorasan, Oudee, the scholar of the well-known Khajeh Abdulkader of Khorasan, and Mulla Jemmeel, who was inimitable both in music and painting. Sultan Abu Seyed Mirza sent to Zeinulabeddeen, from Khorasan, presents of Arabian horses, and Bokhty camels. Sultan Bhelole Loody, monarch of Delhi, and Sultan Mahmood, king of Gujerat, also formed alliances with him.*

When Sultan Hussien came to the kingdom, he led an army into the Punjab, fought several battles against Tatar Khan,† and plundered and laid waste the country.

When Futtch Shah sat upon the throne, Meer Shums (Shams-ul-din), one of the disciples of Shah Cossim Anwar, came from Irak to Cashmeer, and taught the tenets of Noor-Buckhshy ; this was the first introduction there of the doctrine of the *Sheis*.

* Ferishta states that Sri Bhatta, an eminent physician, who was especially favoured by the king, induced the latter to recall the Brahmins who had been expelled during the reign of Secunder.—*Ed.*

† Tatar Khan was the governor of the Punjab under the Emperor of Delhi.—*Ed.*

At the time that Mahommed Shah regained the kingdom a third time by the help of Secunder, the emperor Baber undertook the conquest of Hindoostan.

In the reign of Sultan Ibraheim Abdal, it was represented to Baber, that Cashmeer would be an easy conquest. Baber sent thither Aly Beg, Mahommed Khan, and Mahmood Khan. They were at first victorious; but the insurrections of the natives would not allow them to establish themselves there: they, therefore, accepted of a contribution in money, and left the country. Nazek Shah hereupon obtained the kingdom.

When Mahommed Shah was restored to his kingdom the fourth time, the emperor Hemayun was upon the throne. Mirza Kamran commanded at that time in Lahoor; and those who were well acquainted with Cashmeer, assured him it would prove an easy conquest. He, guided by their advice, sent thither Mehrnun Kowkeh, who, with the assistance of some of the natives, subdued Cashmeer. This Kowkeh exercising great tyranny, the people rose against him, and the Moghul chiefs were obliged to sue for quarter, and return to their own country.

In A. H. 930, Sultan Syed Khan, king of Cashghur, sent his son, Secimder Khan, and one Mirza Hyder with an army of ten thousand men, who entered Cashmeer by the way of Tibbet and Lar. They committed great depredations, but returned in a short time upon terms of compromise.

In A. H. 948, Mirza Hyder was sent again into Cashmeer by the emperor Hemayun, and, by the help of some natives, conquered the whole of that country; and also a part of Great Tibbet. Khajee Chuck came into Hindoostan, and obtained assistance from Sheer Khan. He afterwards fought Mirza Hyder, but was defeated; and Mirza easily prevailed upon the Cashmeerians to read the Kotbah, and strike the coin in the name of the emperor Hemayun, instead of that of Nazek Shah.

SIRCAR PUCKELY. .

Measures in length 35, and in breadth 25 Cose. On the east lies Cashmeer; on the north Kinore; on the south the territory of the Gehker tribe; and on the west is Attock Benaris. Timoor left a small number of troops to keep possession of this quarter, and some of their descendants are there to this day.

Snow is continually falling in the mountains of this district, and sometimes in the plains. The winter is very severe, but the summer heat moderate. Like Hindoostan, Puckely has periodical rains.

Here are three rivers, *viz.*, Kishengung, Behut, and Sind. The language of the inhabitants has no affinity with those of Cashmeer, Zabulistan, or Hindoostan. Nakhud and barley are the most plentiful grain here. Apricots, peaches, and walnuts grow wild; no pains being taken here with fruit trees. Their game, horses, mules, oxen, and buffaloes, are but indifferent.

Formerly the Raja of this country was tributary to Cashmeer.

SIRCAR SEWAD (SWAT.)

It comprises three territories, *viz.*, Bembher, Sewad and Bijöre. The length of Bembher is 16, and the breadth 12 Cose. On the east lies Puckely; on the north, Kenore and Cashghur*; on the south, Attock Benaris; and Sewad is the western extremity. There are two roads to it from Hindoostan, one by the heights of Surklaby, and the other by the Molondery hills. Neither of these roads are good, but the first is the most difficult to pass.

Sewad measures in length 40, and in breadth from 5 to 15 Cose. On the east lies Bembher; on the north,

* Cashghur seems to be a corruption of Kasyapa-griha. The Caucasus, the Caspian, Cashghur and Cashmeer may all have been connected with the name of the great sage Kasyapa. There was, however, a nearer Cashghur which, as Erskine observes, corresponds with Kashkar or modern Chitral.—*Ed.*

Kenore and Cashghur ; on the south, Bickram ; and on the west, Bijore. In the mountains of this country are several passes. Near the pass of Duinghar, adjoining to Cashghur, is the city of Munglore, the residence of the governor of the province. There are two routes to it from Hindoostan ; one by the height of Mulkund, and the other by the pass of Sheer Khan. The summer and winter are very temperate. The mountains are always covered with snow, but in the plains it melts in three or four days after the fall. Here are spring and autumn,* and periodical rains, as in Hindoostan. Both their spring and autumn harvests are very plentiful. Here are all the flowers of Tartary and Hindoostan ; violets, narcissuses, and a variety of fruits, grow wild. The apricots and pears are remarkably fine. The hawks are good. Here is an iron-mine.

Bijore is in length 25, and in breadth from 5 to 10 Cose. On the east lies Sewal ; on the north, Kenore and Cashghur ; on the south, Bickram ; and on the west, Guznoorgul. It has an old fortress, of some strength, where the governor resides ; and there are several passes on the side of Cabul. Emeer Syed Aly Hamadany is said to have died here, but that, in compliance with his last testament, his body was conveyed to Khotlan.

The air of this district resembles that of Sewal, excepting that the heat and cold are felt rather more severely here. It has only three roads, one leading to Hindoostan, called Danishkote, and two that go to Cabul, one of which is named Summej, and the other Guznoorgul. Danishkote is the best road. Adjoining to Bijore, and confined by the mountains and the rivers of Cabul and Sind, is a desert, measuring in length 30, and in breadth from 20 to 25 Cose.

The whole of this Sircar consists of hills and wilds ; and is inhabited by the tribe of Yousef-Zy. In the time of Mirza Ulugh Beg, the tribe of Sultan, who assert themselves to be the descendants of the daughter of Sultan Secunder Zulkermain, came from Cabul, and possessed them-

* In Hindoostan the trees are in perpetual verdure.

selves of this country. They say that Secunder left treasure in Cabul under the care of some of his relations ; and some of their descendants, who carry their genealogical table in their hands, now dwell in the mountainous parts.

During this immortal reign, many of the turbulent inhabitants of this country have been destroyed, others taken prisoners, and others have betaken themselves to the wilds.

SIRCAR DERUNYUN* AND ISSAKHYL.

This is a territory situated to the south-east of Cabul. The inhabitants are Afghans, mostly of the tribes of Sirany, Gurany and Zeery.

SIRCAR KANDAHAR

Is situated in the third climate. The length, from Kelat Bunjareh to Ghurgistan, is 300 Cose ; and it measures in breadth, from Sind to Furreh, 260 Cose. On the east lies Sind ; on the north, Ghour and Ghurgistan ; on the south, Seewee ; and on the west, Furreh of Cabul. On the north-west it is bounded by Ghuzneen.

It snows but seldom near the city of Cabul, but in the mountains it falls almost incessantly.

Of *Coins*, 18 Dinars are a Tuman, each Tuman being equivalent to 800 Dans. The Tuman of Khorasan is 30, and the Tuman of Irak 40 Rupees.

Most kinds of grain are computed in Kherwars. The Kherwar is equal to 40 Kandahary, or 10 Hindoostany Maunds.

Kandahar is the capital of this Sircar, and is situated in longitude 170° 40', and latitude 33°. It has two forts. The heat is very severe, and the cold temperate, except in the months of December and January, when water

* Colonel Jarrett states, on the authority of Pandit Radha Kishan, governor of Jammu, that two names, *Duar* and *Bannu*, have been jumbled together into one with a misplacement of the diacritical points.—*Ed.*

freezes. Snow does not fall here above once in three or four years. Here are flowers and fruits in abundance. The wheat of Kandahar is very white, and is sent to great distances as a rarity.

At the distance of five Cose from Kandahar is a mountain, called Azderkouh, in which is a remarkable cave, known by the name of Ghar Geinshiel (*Ghemshied's Cave*.) You enter it with lights, but from there being no circulation of air, the lights are extinguished before you can reach the bottom of the cave.

At the distance of eight Cose from Kelat is a large mountain, in the centre of which is also a wonderful cave, called Ghar Shah, (*the King's Cave*.) In the middle of it are two natural pillars, one of which unites with the roof of the cave, being 30 ells high, and from its top issues a stream of water, which flows into a bason that is near it. The other pillar is only 11 ells in height, and from its base issues a rapid stream. The sources of these two streams are between Balkh and Cabul, and are called Hirmond and Birkutmond. Molam Moiyenedeen, in his history of Khorasan, says, that a thousand streams issue from these springs. At the distance of 16 Cose from Kelat, at the foot of a large mountain, is a spot, called Bunbul, where were formerly many aqueducts; now it is cultivated with melons. In this mountain are many springs. At the foot of the mountain is a furnace for smelting iron, an ancient work.

In a long tract of country, between Dawurd and Seistan, snow never falls. The river Hirmond runs through it; the whole is in high cultivation, and well defended by forts.

In the vicinity of Kandahar are the ruins of a large city, the native place of the Ghaurian Sultans; of whose grandeur many monuments remain.

Between Hirmond and Kandahar is situated the well-known city of Meymund, mentioned in old astronomical tables.

Wheat and barley, in the dialect of Kandahar, is called *Sefeidtery* (*white vegetable*); and the lands cultivated therewith are measured by the Jereeb, of 60 square Guz of Cabul, equal to 54 Guz of Kandahar. In the calculations for the royal exchequer, out of every ten Kherwars of the produce of the soil, there is taken one-fifth for the revenue and charges.

Rates of Collection of Revenue from a Jereeb, according to the Degrees of excellence of the Soil.

Kinds of Lands.	Medium Produce in Kherwars.	Revenue in Maunds.
1	3	24
2	2½	20
3	2	16
4	1½	12
5	1	8
6	30 Maunds	6
7	8 ditto	1½

If the husbandman does not approve of measurement, then the produce is made into three heaps, two of which are for himself; and the other being divided into three parts, two are taken by the state, and one-third goes for Jehat.

On grapes, the revenue is collected either by measurement, or by agreeing to pay a certain sum. For measurement, some experienced persons estimate the produce of the vineyard, and the state exacts four Baberies from every Kherwar. In the reign of Hemayan the rate was two Baberies and four Tungahs. A Babery is one Miskal; two-and-a-half Baberies are equivalent to one Rupee. Besides these three kinds (barley, wheat, and grapes,) which are called *Sefeidtery*, there are taken,

upon the following articles, which are styled *Subztery* (or greens), seven and a half Baberies for every Jereeb, viz., rice, melons, cucumbers, onions, turnips, carrots, poppies, and lettuce. Formerly they were rated at five Baberies. Upon other vegetables they formerly exacted two Baberies per Jereeb, but now three are taken.

In the tract, between Dawurd and Seistan, described above, if the crops are made into three heaps, the same as in Kandahar, then for *Seifeildtery*; out of every measured Jereeb the state takes twenty Maunds. The Kherwar of this district consists of 100 Maunds, which are equivalent to ten Maunds of Hindoostan. Upon grapes the duty is the same as at Kandahar; and the articles of *Subztery* pay two Baberies per Jereeb.

The same equitable practice also obtains in Dawurd upon *Seifeildtery*.

SIRCAR CABUL*

Is situated in the third and fourth climates. The length, from Attock Benaris, on the banks of the Sind, to Hindookouh, is 150 Cose; and the breadth, from Carabagh to Chaghanserai, 100 Cose. On the east lies Hindoostan; on the west, inclining to the north, are mountains, between which is situated Ghour; on the north is Inderab of Badakhshan, and Hindookouh; on the south, Firmel and Nughz. It is impossible to give in writing an adequate idea of the excellence of the air and water of this country. Although the winter is rather severe, yet it never does any injury. The parts in which snow falls, and those which are entirely free from it, are so near to each other, that you may pass from heat to cold in the course of a day, which is not to be experienced in any other inhabited country of the whole globe. The snow begins to fall in the mountains in September, but not in the plains till November. Baber, in his Commentaries, remarks, that

* Abul Fazl acknowledges that a considerable portion of his description of Cabul is taken from the memoirs of Baber.—*Ed.*

snow never falls, on the side of Hindoostan, nearer than the hills of Badam Chesmeh. This certainly might have been the case in his time ; but now it comes even to the edge of Niemlah hills, and indeed to the Khyber heights.

This country abounds with delicious fruits ; the melons, however, are an exception, being but indifferent ; and the harvests are not very flourishing. The surrounding mountains and wilds defend Cabul from sudden invasions. Hindookouh lies in the centre, between Cabul, Badakhshan, and Balkh. There are seven roads from Turan to Cabul. Those from the side of Bunjeer are Hawak, Tool, and Bajaruck. Tool is the best road, but rather long, as its name implies.* The straightest is that by the Bazaruck height. In the middle of the road is a large mountain, around which are seven hills, called Haft Butch (the Seven Children). The fourth road, in coming from Inderab, divides into two branches, which unite at the foot of the hill. The fifth road is by the hill of Kipchack ; and this is also somewhat easy to pass. The sixth is by the hill of Sheertoo ; but, in the summer, when the waters are out, as soon as you descend the mountain, you must go by the route of Bamian, and Talakan. The seventh is by the way of Abdereh. In winter travellers make use of this road, it being the only one passable in the depth of that season.

There is also a road by the way of Khorasan and Kandahar, which is without any winding, and free from hills. From Hindoostan to Cabul, there are six roads : 1. Kurpeh, on which road, after passing two hills, you come to Jilalpoor. Baber has not taken any notice of this road ; we must, therefore, conclude that in his time it was not used. 2. Khybir, which was formerly a little difficult, but His Majesty has had it levelled in such a manner that carriages now pass with ease. The people of Turan and Hindoostan come and go by this road. 3. Bungish. In order to go this way you pass the river Sind, at Dunkhote

* Tool, in the Persian, signifies long.

Ferry. 4. Nughz. 5. Fermel, to which you pass over the Sind at Chowporah Ferry.

No less than eleven languages are in use in the Soobah of Cabul, each nation speaking its own; *viz.*, Turkish, Mughooly, Persian, Hindy, Afghany, Pushtowey, Purrat-chee, Gubree, Burkee, Luinghane, and Arabic.

The natives are chiefly of the tribes of Hezareh and Afghan, and they possess all the pasturage. The tribe of Hezareh are the remains of the Chaghtai army, which Mangū Khan sent into these parts to the assistance of Holaku Khan, under the command of his son, Nikodar Oghlan; and they inhabit the country from Ghuzneen to Kandahar and Mydan, to the borders of Balkh. They are upwards of 100,000 families, a third of whom are cavalry. They all breed horses, sheep, and goats. Their pride and self-conceit frequently occasion parties amongst them, which end in strife and bloodshed.

The Afghans say that they are descended from the children of Israel. They assert that, their grand progenitor, Afghan, had three sons: 1. Surreen, from whom the tribe of Surreenee are descended. 2. Ghurghust, the founder of the Ghurgusty tribe. 3. Tubben, the progenitor of the Tubnec tribe. From those three stocks have sprung various tribes, distinguished by the names of their founders. Amongst this number are Turreen, Purreeteh, Myaneh, Gheen, Khurgheen, Shirance Owznur, Kassy, Jummond, Kheishky, Kuttany, Kheleel, Mahmoundzie, Daoudzie, You-eszie, Gilyance, Birkalany; all descended originally from Surreen. Again the Soorawhy, Jylum, Wurekzie, Afreedee, Juktance, Khutkee, Keranee, Bawur, Munnoob, Kakerna, Ghurbanee, Musswane, Bunny, and Tarun, who all carry their pedigree up to Ghurghust. Together with the Ghilzie, Loody, Neyazee, Noohanie, Soory, Sorwany, and Kuckboor, of the stock of Tubben.

They say that Muth Aly Ghowry, whom the Afghans call Muttee, had criminal connection with one of the

daughters of Tubben ; and that, when the days of her pregnancy were nearly accomplished, he married her and thereby preserved her character. Of this marriage were born three sons : 1. Ghilzee. 2. Loody. 3. Seewany.

Some Afghans consider themselves to be of Egyptian extraction, asserting that, when the children of Israel returned from Jerusalem to Egypt, this tribe emigrated to Hindoostan. The history of this event is of too great length for insertion here.

There are other unsettled tribes, *viz.*, those of Kajah Khyzree, Kakshal, Mydany, Uzbek, Kolunjee, Beranjee, Teelboorjee, Nuekdurree, Beksoodel, Seedeebaiy, Tosukundaz, Arub, Gulaban, Tookbaiy, &c. These are numerous, but do not equal the multitude of Afghans. At present many of these tribes acknowledge a dependence upon the Jageerdars.

THE CITY OF CABUL.

It is situated in longitude $104^{\circ} 40'$ and latitude $34^{\circ} 30'$. It is a very ancient and beautiful city. Pusheng is said to have been the founder. There are double walls of mud, of considerable strength. On the south-east quarter is a small hill, named Shah Cabul.* One of their ancient kings must have built upon it, from which circumstance it obtained its name.

Aruck is the city now standing upon the above-mentioned small hill. At the foot of it are rich plains decorated with delightful gardens. The most famous of these is that called Sherara (*Shahr Ara'*, *i.e.*, *the Pride of the City*) in which are two pleasant rivulets. One of them, the rivulet of Kheteeben comes from Lelunder, and, after passing through this garden, goes on to the city of Cabul. The other takes its rise in the village of Yacoub, and passes the city of Cabul before the Delhi gate. This last is called the rivulet of Pul Musten, and its water is better than that of the other. In the

*The King of Cabul.

neighbourhood of this place is a delightful spot, called Gulgooneh. From the hill, Shah Cabul, issue three rivulets, which run towards the city. At the head of one of them is the shrine of Khajah Hummoo. Another is said to have been visited by the prophet Khyzir; and the third springs up opposite to the tomb of Khajah Abdul Sumud, who is also called Khajah Rosheny.

From early antiquity Cabul and Kandahar have been accounted the gates of Hindoostan; one affording entrance from Turan, and the other from Iran; and if both places are properly guarded, the extensive empire of Hindoostan is safe from the irruptions of foreigners.

In Cabul, as well as in Samarcand and Bokhara, a Pergumnah, which is composed of villages and hamlets, is called Tooman.

Tooman Bekram, commonly called Peishore, enjoys a delightful spring season. Here is a temple, called Gorekhtery,* a place of religious resort, particularly for Jowgies.

Tooman Neykuehar. Formerly the governor of the province resided at Adeenehpoor; now Jilalabad is his place of residence. Snow falls here; but the winter is not severe. In this province grows the seedless pomegranate. This Tooman has nine rivulets, which secure success to the harvests. In Jilalabad is the garden called Snuffa,† a monument of the emperor, Baber. Near Adeenehpoor is a garden, called Wnuffa,‡ another monument of the same monarch. On the south side of Jilalabad is a mountain, of a wonderful appearance, it being perpetually covered with snow, and, on this account, it is called the *White Mountain*. Whenever snow falls in Cabul, it does the same upon a hill in this quarter.

* Kor Khatri was the name of the Buddhist *vehāra* of Kanishka at Peshawar.—*Ed.*

† Bagh i Safā or The Garden of Purity.—*Ed.*

‡ Bagh i Wafā or The Garden of Fidelity.—*Ed.*

Tooman Munderar (*Mandráur*) abounds with monkeys. Here the rivers Alyshung and Alunka unite their streams, and disembody themselves into the river Baran. The river of Chughanserai, after passing through the north-east quarter, enters Kuttore.

Tooman Alyshung is surrounded with large mountains, covered with snow, in which is the source of the river bearing the same name. The inhabitants are called Kafurs (infidels). Here is a tomb in which, according to some people, lies interred Lamek (*Lamech*), the father of Noah. The natives of this country change the letter *Kaf* ك into *Ghain* غ calling this place, instead of Lamekan, Lameghan.

Tooman Bekhrad is also full of infidels. Instead of lamps they burn green fir* which gives a very good light. Here is an animal called the *Flying Fox*,† which flies up about an ell from the ground. Here are also mice that have a fine musky scent.

Cherkh (*Charkh Beraki*), one of the dependencies of Tooman Lahooker, gives names to Mollani Yacoub Cherkhy. Sijawund is also one of the well-known villages of this Tooman.

The mountains of Tooman Budrow are invested with infidels, and wild Hezareh and Afghan tribes.

Tooman Ulsaiy has snow on one side, whilst the other side is a warm climate. Here is plenty of game in the spring.

* Chilghozah, *i.e.*, the seed of the pine, as well as its resinous branches.—*Ed.*

† Baber says, "It is an animal larger than a squirrel with a kind of leathern web stretching between its fore, and hind feet like that of a bat's wing. It is said that they can fly a bowshot from a higher tree to a lower one. 'I myself have never seen them fly, but have let one go beside a tree which it quickly clung to and ascended, and when driven away, expanded its wings like a bird and came to the ground without injury.' This is the flying squirrel of the species of *Pteromys* which are large, with bushy tails, and have parachute-like folds of skin extending from the fore to the hind legs, which enable them to make very long leaps.—*Ed.*

Tooman Bumgish has 7,000 cavalry and 87,800 infantry, *viz.* : Of the Melimund tribe, 500 cavalry and the like number of infantry. The Kheleel tribe 500 cavalry and 65,000 infantry. The Daondziey, 9,000 cavalry and 97,000 infantry. Kakjany, 500 cavalry and 4,000 infantry. Sany, 100 cavalry and 1,400 infantry. Inan Khyel, 50 cavalry and 850 infantry. Uljee, 100 cavalry and 2,900 infantry. Khyzir Khyel, 20 cavalry and 550 infantry. Sheerger, 20 cavalry and 1,400 infantry. Khurgoony, 10 cavalry and 200 infantry. Khutky, 200 cavalry and 4,000 infantry. Abdnlrahmany, 100 cavalry and 2,500 infantry. Afreedy, 500 cavalry and 2,500 infantry. Dirwuck, 500 cavalry and 5,500 infantry.

Tooman Gurdeyz has a strong fort, and most of the houses are four stories high.

Tooman Ghuzneen is in the second climate. It is also called Zabul, and was the capital of Sultan Mahmood, Sultan Shahabeddeen, and several other monarchs. Formerly this country was called Zabulistan, and Kandahar reckoned a part of it. Here are the tombs of Hakheem Sanna'iy, and many other holy men. The winter here is the same as in Samarcand and Tebriz. A river runs from north to south, and fertilizes all the cultivated lands; but the husbandman undergoes great labour, from being obliged to bring fresh mould, from Cabul; every year, the natural soil of the country being too poor for cultivation. In the time of Baber here was a tomb which shook whenever blessings were implored for the prophet; but, upon investigating the cause, it was discovered to be a trick.* If any filth is thrown into a certain spring near this place, there immediately ensues a dreadful tempest, with rain and snow.†

* The fraud of the relic-mongers was discovered by Baber. The scaffolding on which the person praying stood, was so contrived that it moved by his weight, so that he imagined that it was the tomb that moved.—*Ed.*

† Colonel Jarret says that Baber made strict enquiry for the well; but no one could give him the slightest information about it.—*Ed.*

Tooman Damenkouh is incomparable for abundance of flowers, and for the beauty of its spring and autumn.

Tooman Gharbund has an inconceivable variety of fragrant shrubs and flowers. There are thirty species of tulips, one of which has the fragrance of the rose, and is called the *rose-scented tulip*. Here are mines of silver and Lapis-lazuli. Near the mountains is a sandy desert, called Khajah Regrevan*. In the summer season there is heard, in this desert, the noise of drums and kettledrums.

In Tooman Zohac Banyan, the castle of Zohac, a monument of great antiquity, is in good condition, whilst the fortress of Banyan lies in ruins.

In the midst of these mountains are twelve thousand recesses cut out of the rock, and ornamented with carving and plaister-work. These places are called Summij (*Samaj*) ; and, in ancient times, were the winter retreat of the natives. Here are three astonishing idols ; one representing a man eighty ells high ; another, of a woman, fifty ; and the third, which is the figure of a child, measuring fifteen ells in height. In one of these Summijes is a tomb, where is a coffin, containing a corpse, concerning which the oldest man can give no account ; but it is held in great veneration. The ancients were certainly possessed of some medical preparations, with which, if they anointed dead bodies, and afterwards buried them in a dry soil, they suffered no injury from time ; and there can be no doubt but this corpse must have been preserved after that manner, although the ignorant suppose it something miraculous.

The whole of Cabul, which has been described, contains twenty Toomans. The emperor Baber in his Commentaries reckons the revenue and Tunglia at eight Lacs of Shahrokhees, which are equivalent to three Lacs and twenty thousand Rupees of Akber Shahy, or one Crore twenty-eight Lacs of Dams. Now through the blessing of

* " Khwajah Regi Rawan " meaning Khwajah's Quicksand.—*Ed.*

His Majesty's immortal glory, although a variety of taxes have been remitted, the revenue is increased to six Crore seventy-three Lacs, six thousand nine hundred and eighty-three Dams. This increase has arisen from the improved state of the country; besides that Pershawer, Ashtughar, and some other places have been since added: and it is, moreover, to be considered that the officers of government were not at that time under such good management as they are at present.

In A. H. 77, Abdul Mullick, son of Merwan, removed Omniah, the son of Abdullah, from the government of Khorasan, and conferred it upon Yousef, the son of Hejaj. At the same time he appointed, to the government of Seistan, Abdullah, the son of Abu Beker. The latter levied an army, and marched against Runtahl, Raja of Cabul. Runtahl, finding himself unable to cope with him, retreated to the heights; and Abdullah, ill advised, pursued him. The country people seized the opportunity of revenging themselves, blocked up all the passes with stones, and thereby cutting off his retreat, reduced his army to such distress, for want of provisions, that he was obliged to purchase a peace at the price of seven Lacs of Dirhems, equivalent to three Lacs of Rupees of the present time. When Shureeh, the son of Hany, heard what had befallen Abdullah's army, he was greatly troubled, and, notwithstanding his extreme old age, hastened to renew the war, and died fighting gallantly. As soon as the tidings of those disasters were brought to Hejaj, he reprimanded Abdullah, and deprived him of the command. In A. H. 80, Hejaj appointed Abdnl Rahman, the son of Mahommed Ashuss, governor of the province of Seistan and its dependencies, and gave him the conduct of the war against Runtahl. Abdul Rahman, when he arrived on the borders of Cabul, prudently took care to post chosen troops in all the passes. He performed great feats of valour, and obtained considerable plunder; but from the nature of the country, he could not maintain his conquest. When he returned to Seistan, Hejaj sent him a letter, conched in the following terms: "Your services of this year amount to nothing; immediately on

the receipt of this letter return to Cabul, and possess yourself of that country. Should you prove in the least disobedient, by extending your delay till next year, I shall dismiss you from your government, and in such case the whole army are hereby required to obey Ishac, the son of Mahommed, as their general." Upon the receipt of the letter, Abdul Rahman entered into a confederacy with his officers, concluded a treaty with the Raja of Cabul, and marched to attack Hejaj. In the treaty, with the Raja of Cabul, it was agreed, that if the Mahomedans proved victorious, they would not, in any shape, molest the Raja's dominions; but that, if they suffered a defeat, he should afford them protection. Hejaj, enraged, marched out to meet them, and a battle was fought near Tuster, in which Abdul Rahman proving victorious, Hejaj returned to Basrah. In a second engagement he defeated Abdul Rahman, who retreated to Bost, which was in the hands of one of his agents. But the base-wretch, in order to ingratiate himself with Hejaj, seized Abdul Rahman, and intended to have sent him to his enemy when, at that instant, the Raja of Cabul flew to his relief, and carried him to Cabul. This prince enabled him to prosecute the war against Hejaj, but he never gained any advantage in any battle that he fought. At last Runtelil, gained over by the seducing promises of Hejaj, sent prisoner to him, Abdul Rahman, who, in a fit of despair, on the road, threw himself headlong from a precipice, and thus ended his life. In A. H. 107, under the Khalifat of Heshan, the son of Abdul Mullick, his governor of Khorasan, Ameen, the son of Abdullah Casheery, conquered Ghour, Ghourghistan, and Neemroz of Cabul. From that time, under the Khalifs of the houses of Ommiah, and Abbas, these provinces continued to be dependent upon Khorasan, till the government of the Sammanians, when Aleptigheen, a slave belonging to that family, rebelled, and possessed himself of Ghuzneen and Cabul, where he ruled with absolute sway. When he died, Sebucktegheen, the father of Sultan Mahmood, obtained the kingdom, and it continued in the possession of the Ghuzneen princes.

This kingdom at first belonged to the Ghaurian princes ; next it was possessed by their slaves, one of whom was Ilduz.* After the slaves, it was held by the Khovarzmians. Then the army of the great Khan-Chungaze conquered it. From him it descended to Timoor and his posterity.

Of the Crouh (Kuro) or Cose.

The measurement of roads, for the ascertaining of distances, being an object of public utility, His Majesty has given great attention to it, and has caused the distances to be measured in Crouhs, each consisting of 100 Tenabs of 50 Alaiy Guz, or 400 bamboos of 12½ Guz each. By either of these methods, a Crouh contains 5,000 Guz.

Whenever His Majesty marches at the head of his armies, or performs a journey, the road is carefully measured with the above-mentioned bamboos, by persons appointed for that purpose, whose accounts are checked by a Darogha and a Mushriff.

Sheer Khan fixed the Crouh at sixty Jereebis, each containing sixty Secandery Guz ; and this is the rule still observed in the Soobah of Dehli.

In Gujerat, a Crouh is the greatest distance at which may be heard the ordinary lowing of an ox ; and this is estimated to be fifty Jereebis.

In Bengal they use the *Depeych* (*Dhapiya**) Crouh, which is the distance that a man can go at a quick pace, without being out of breath. According to others, a man is to pluck a green leaf, and, placing it upon his head, is to walk with it till it is dry, which distance, they say, is a Crouh.

* A Hindi word meaning a short run.—*Ed.*

Others make use of the following rule of calculation :—

6 hairs of a mule's tail	} make one	Barley corn,
6 barley corns		Inch.
24 inches		Guz.
4 Guz		Bagh:
12,000 Baghs		Meel or mile.
3 miles		Fursukh.
3 Fursukhs		Bereed.

According to Hindn Philosophers :—

8 barley corns stripped of the husk, when laid in breadth,	} make one	Inch.
24 inches		Dust (or cubic).
4 Dusts		Dund (or Dehnuck).
2,000 Dehnucks		Crouh, or, as they call it, Cose.
4 Cose		Jowjun.

Some Hindoos reckon the Cose to consist of 1,000 steps made by a woman, carrying a jar of water on her head and a child in her arms.

Praise be unto God, that, by the assistance of His divine grace, I have completed the Institutes, and the History of the Soobahs.

The accounts of the Zemecndary troops cost me a great deal of trouble in collecting ; and I found such difficulty in ascertaining dates, and in reconciling the contradictions in the several histories of the princes of Hindoostan, that I had nearly resolved to relinquish the task altogether. But who can avoid the decrees of Fate ?

Whatever appeared most consonant with my own knowledge, I admitted in preference to relations of which I was entirely ignorant. I trust that those who have been able to obtain better information, will not dwell upon my errors ; but that, upon the whole, I may meet with approbation.

AYEEN AKBERY

VOL. II.

PART II.

TUKSEEM JUMMA

OR THE

ASSESSMENT OF THE LANDS

OF

HINDOOSTAN.

AYEEN AKBERY

VOL. II.

PART II.

TUKSEEM JUMMA OF THE SOOBAHS.

SOOBAH OF BENGAL.

SIRCAR OUDUMBER,

COMMONLY CALLED

T A N D E H.

Containing 52 Mahls, 24,079,399½ Dams.

	Dams.		Dams
Ak Mahl,	133,017	Khanpoor,	31,410
Achelah,	404,277½	Dahdah,	250,597
Dursparah,		Davyapoor,	559,557
Ashriffthal,		Davud Shahy,	240,802
Ibrahimpoor,	369,357	Durgatchy,	225,745
Owjial Ghatty,	231,057	Rampoor,	115,532
Ungatchy,	369,657½	Rupesspoor,	138,122
Berkenkel,	666,200	Seroopsing,	1,368,877
Bhatall,	415,170	Sultanpoor	
Bahadrepoor,	314,780	Owjeal,	456,394
Bahurroy,	206,155	Soliman Shahy	198,742
Phoolwary,	193,025	Solimanabad,	197,960
Bahadre Shahy,	138,102	Solimanpoor,	187,097
Tandeh, with its		Sumbela,	174,550
dependencies,	4,326,102	Sheer Shahy,	178,230
Tajepoor.	201,997	Shumskkany,	321,952
Talook Birmah-		Sheerpoor,	163,097
goor,	11,925	Firozepoor,	347,787½
Tenowly.	196,380	Koonwerpertab,	1,607,200
Chunghatty,	589,467	Gungjook,	1,589,332
Chandpoor,	190,027	Cattahgurh,	1,265,632
Naseeby,	120,205	Kengerch,	894,027
Chownkudya,	145,305	Cossypoor,	350,760
Hajepoor,	106,255	Kuchla,	36,240
Hussainabad,	226,545	Kafoordya,	1,440

	Dams.		Dams.
Mulysir,	1,503,352	Nawanagur,	825,985
Mungelpoor,	226,770	Nesybpoor,	37,750
Petty Talookdars,	145,637		

SIRCAR JENNETABAD,

Containing 66 Mahls, 1,573,196 Dams.

	Dams.		Dams.
Jennetabad,		Syer Duties on Ex-	
commonly		ports and Imports,	170,800
called Gour,	7,869,292	Skeerpoor and	
Jawaragra, in-		Kengalpoor,	2,000
cluding 14		2 mahls	
Pergunnahs,	1,573,196	Shabazpoor with-	
<i>viz.</i> ,		in the city,	400
Ajore,	138,925	Ghiasspoor,	41,920
Bazghogera,	192,508	Kemelah,	163,077
Belyr,	127,300	Gatkachappa,	12,000
Havelly Agra,	215,260	Moody Mahl,	13,000
Dehupoor,	140,340	Minel Mahl,	360
Derserruk,	112,208	Duties from the	
Seernoor,	70,000	new Market,	11,760
Shaballa,	98,000	Jewardihykote,	
Shaleseey,	8,000	7 mahls, <i>viz.</i> ,	869,000
Ghagteer,	50,200	Berarypinjer,	698,600
Mudnowty,	151,890	Tagore,	37,720
Moodyhaut,	6,980	Dihykote,	316,240
Nahet,	242,710	Dehlugong,	130,720
Hnstguppoor,	27,515	Shahzadehpoor,	84,360
Jewardersurg,		Malygong,	141,460
16 mahls, <i>viz.</i> ,	2,009,944	Moodypoor,	61,880
Owjareekaueh,	7,800	The environs of	
Bhetya,	826,430	Ramowty, 7	
Bhelbary,	91,560	mahls,	749,795
Established		Badhteily,	207,500
Markets,	37,600	Ramowty,	194,767
Derserrug	628,035	Sebelgehrya,	103,000
Raggamatty,	1,200	Sengkekerah,	93,320

	Dams,		Dams.
Sultanpoor,	29,210	The environs of Maldah,	
Singdewar,	14,447	11, mahls, viz.,	—
Mahynagar,	107,550	Barbuckpoor,	—
The environs of } Sersabad, 10	3,192,377	Yusef Bazar,	—
mahls,		Havelly Maldah,	—
Akbarpoor,	97,360	Dheerpoor,	—
Pardyar,	8,528	Sujapoor,	—
Khyzirpoor,	306,100	Sernadhelpoor,	—
Sersabad,	553,080	Sengoodya,	—
Cutwally,	788,427	Salcesery,	—
Giramend,	3,034,380	Shahhindooovy,	—
Gerhy,	200,000	Tettahpoor,	—
Mekrayin,	106,480	Moezzeddunpoor,	—
Hentendā and Ma-			
nickpoor, 2 mahls,	630,770		

In this Sircar there is a brick fort. It furnishes 500 cavalry, and 17,000 infantry.

SIRCAR FUTTAHABAD, Containing 31 Mahls, 7,969,567 Dams.

	Dams.		Dams.
Jysir Acharej,	34,304	Soondeep,	1,182,450
Phoolbail,	384,452	Sirhargorl,	788,430
Belon,	124,872	Sirrysany,	173,227
Bhagelpore,	6,115	Serowja,	53,882
Badhadya,	1,442	Sudhewah,	37,167
Taylhatty,	377,290	Sewamil, commonly	
Chernluckhy,	35,645	called Jilalpoor,	1,857,230
Churhacy,	30,200	Shahbazpoor,	732,172
Havelly Futtahabad,		Kherregpoor,	118,135
including the city,	902,662	Kussodya,	102,405
Hassil Ninuck		Kowsā,	68,350
(salt duties)	277,758	Mukewrgunge,	3,157
Hazerutpoor,	11,640	Musnedgoor,	55,312
Market duties,	11,467	Miranpoor,	22,172
Russoolpoor,	103,767	Petty Talookdars,	123,365

	Dams.		Dams.
Nukutleysir,	49,422	Hezarhatty,	21,597
Nyametpoor,	20,960	Yusefpoor,	258,125

This Sircar furnishes 900 cavalry and 50,700 infantry.

SIRCAR MAHMOODABAD,

Containing 88 Mahls, 11,610,256 Dams.

	Dams.		Dams.
Adenya,	76,113	Jeedyburrya,	447
Anootumpoor,	43,365	Jeedy,	44,700
Owjealpoor,	37,307	Chytun Bazoo,	952,950
Indercolly,	11,250	Hussain Owjeal,	345,135
Andeh,	192	Havelly,	91,575
Bazoorast,	652,507	Khalisspoor,	56,805
Bazoochup,	271,240	Kheezerkhany,	1,092
Berary,	604,122	Korempoor,	265
Bysy,	25,247	Dekary,	51,750
Bereenjumlah,	102,202	Doorlubpoor,	13,775
Beethurya,	96,317	Dhooly,	13,665
Batnaun,	85,447	Dewra	107
Banka,	41,317	Dehkut Jilalpoor,	12,300
Balewary,	29,395	Dooshynya	1,052
Tehdewall,	26,155	Dhumerhaut,	82,505
Paty Kamara,	22,710	Sudkychalkota,	8,205
Bahben Kerla,	14,695	Serooty,	6,205
Prawnpoor,	12,577	Sirsirrya,	72,947
Bernapoor,	6,717	Sunkerdeyh,	10,212
Putkabary,	3,567	Selimpoor,	33,627
Pepubarya,	2,045	Gocma, commonly	
Bagoty,	217	called Sultara Ow	
Bulegussy,	123,387	jeal	789,220
Turakeyna,	675,790	Serooppoor,	7,482
Teeyaghatty,	92	Salyberry,	6,760
Taraowjeal,	391,365	Satore,	290,727
Chadya,	9,325	Shahowjeal,	344,687
Jeyaruky,	11,505	Steerpoorberry,	9,402
Jugnautpoor,	762	Sheerpoorutashaly,	2,797

	Dams.		Dams.
Azmetpoor,	14,422	Mukhya,	514,505
Gheznypoor,	12,367	Mahmoodshahy,	226,552
Ferketpoor,	301,790	Meerpoor,	2,307
Futtahpoor		Mehesirpoor,	42,652
Nosyka,	102,525	Mudhooduma,	695
Kotelpoor,	23,352	Maaroofdeeyeh,	2,302
Cazy poor,	2,352	Nuldy,	804,440
Kundalya,	20,417	Nessaret Shahy,	289,450
Khelpharty,	19,940	Neekerehal Kootya,	61,935
Kundynewy,	8,487	Neeker Banka,	33,182
Koolberya,	6,517	Nashypoor, called	
Gowda,	6,535	also Owjain,	91,080
Kulyanpoor,	26,232	Huntunpoor,	477,360
Kuly Mahal,	26,717	Hulda,	122,566
Lanyan,	313,286	Hawallghatty,	66,217
Loongohal,	15,425	Hettapawn,	3,665
Mehman Shahy,	575,727	Hoo-sypoor,	1,4257

This Sircar furnishes 200 cavalry and 10,100 infantry.

SIRCAR KHALIFETABAD,

Containing 35 Mahls, 5,402,140 Dams.

	Dams.		Dams.
Bahl, with its Kus-		Talook Mahays	
bahs,	475,102	Mundel,	23,727
Bhalga,	203,515	Talook Nernoder	
Polah,	130,215	Bhattacharej,	13,860
Poonga,	104,205	Talook Seryput	
Baghinara,	81,807	Kubraj,	8,675
Phanda,	25,300	Jessore, common-	
Bhadeys,	11,225	ly called Rassool-	
Bhalyanah,	9,527	poor,	1,723,560
Phoolnagur,	6,660	Cherowla,	99,553
Talook Cossinaut,	297,720	Chebrah,	20,920
Talla,	174,376	Havelly Khali-	
Talook Serysing,	26,427	fetabad,	31,442

	Dams.		Dams.
Khalisspoor,	32,770	Ghograll,	105,520
Danya,	522,885	Kunkeesh Talook	
Ranekdy,	129,910	Permanund,	166,327
Sahesspoor,	260,340	Moodehgatch,	126,360
Solimanabad,	168,504	Mullikpoor,	61,327
Sahess,	91,500	Mudehrya,	45,007
Sohbnaut,	51,662	Mangoreghaut,	18,842
Saleesery,	11,484	Mehrysa,	11,170
Amudpoor,	97,110		

This Sircar furnishes 100 cavalry and 15,150 in-fantry.

SIRCAR BOKLA,

Containing 4 Mahls, 7,130,645 Dams.

	Dams.		Dams.
Ismailpoor, com-		Sirryrampoor,	252,000
monly called		Shahzadehpoor,	977,245
Bokla,	4,347,960	Adelpoor,	1,553,440

This Sircar furnishes 320 cavalry and 15,000 infantry.

SIRCAR POORENEAH,

Containing 9 Mahls, 6,408,793 Dams.

	Dams.		Dams.
Assownja,	734,225	Sirrypoor,	390,200
Jyrampoor,	467,385	Syer Hasil Feelan	
Havelly Poore-		(duties on ele-	
neah,	2,686,995	phants,)	85,000
Duhmallpoor,	671,530	Kuttyary,	590,100
Sultanpoor,	502,206	Gudwan,	280,592

This Sircar furnishes 100 cavalry and 5000 infantry.

SIRCAR TAJEPOOR,

Containing 29 Mahls, 6,483,857 Dams.

	Dams.		Dams.
Pungut,	3,307,385	Delawerpoor,	914,055
Budekher,	238,855	Deyhut,	124,196
Phooly,	60,860	Saysehra,	372,760
Bundole,	190,830	Sajapoor,	244,507
Bowbyra,	23,192	Shahpoor,	126,235
Bhowisyra,	118,295	Gowrapoor,	406,000
Bergong,	9,330	Kussargong,	258,742
Bassygong,	104,492	Gopaulnagar,	233,160
Bungong,	111,990	Gogehra,	147,392
Bahadrepoor,	96,012	Mhasoon,	194,475
Bahanagar,	91,303	Neelnagar,	267,612
Budulya,	71,564	Neloon,	147,510
Talldewar,	218,540	Yusefpoor,	146,240
Chupertall,	243,255	Zekant,	78,487
Havelly Tajepoor, with the city,	854,286		

This Sircar furnishes 100 cavalry and 5,000 infantry.

SIRCAR GHORAHGHAUT,

Containing 84 Mahls, 8,383,072½ Dams.

	Dams.		Dams
Adhweh,	91,292	Bazooand	
Amdeher,	75,010	Zafer Shahy,	
Undelgong,	154,337	two mahls,	735,835
Anwerhan,	31,022	Bazooalad	
Allgong,	171,695	Shahy,	711,412
Embethura,	25,326	Takdewar,	102,440
Ahmedabad,	18,517	Phoolwary,	6,580
Ambylagatchy,	9,200	Barbuckpoor	84,952
Anwermaallick,	8,020	Bamunpoor	49,070
Allhaut,	7,508	The city of Nas-	
Alhabadpoor,	2,192	seretabad,	336,445

	Dams.		Dams.
Bersylla	233,680	Kuttyary,	1,344,280
Berry Jamokballa,	146,767	Gyapoor,	107,003
Berry Ghorah-		Kabulpoor,	98,465
ghaut	165,827	Gunge Sawkhmala,	98,465
Baizeedpoor,	144,227	Cundkehdy,	81,565
Pataldeehey,	41,365	Gocul.	56,865
Balka,	30,335	Coothy and Tary,	
Bhooly,	12,040	two mahls,	47,807
Bajeputtary,	7,900	Khulsy,	264,322
Bunwarkatcher	4,452	Gurrybary,	125,797
Bhaleghautty,	3,245	Cooly Bazar,	
Bazar Chetaghaut,	387	commonly called	
Balashbary,	7,000	Jorpoory,	115,680
Banje Matka,	5,340	Gobindpoorakhend,	40,675
Toolsyghaut,	164,340	Gautnall,	40,367
Talook Hussein,	35,410	Kaniksookher,	28,065
Talook Balnaut,	27,962	Ghautnagur,	27,922
Talook Seewan,	15,490	Kowahgatchy,	25,600
Talook Kessay	15,267	Katybary,	24,847
Tachel	8,290	Gowrah (a cus-	
Talook Ahmed		tom-house)	18,000
Khan,	238,475	Gowgran,	13,120
Hamela,	6,580	Kabul,	11,690
Khyerabady,	5,610	Gurhya,	10,980
Khassbary,	2,734	Gocunpara,	9,850
Rokenpoor,	10,950	Mukushpoor,	124,005
Sultanpoor,	108,377	Mohubetpoor,	46,512
Seeksheher,	93,071	Musjid Hussein	
Sanhypoor,	49,570	Shahy,	28,945
Serhutta,	344,497	Musjid Underkhany,	3,447
Subdee,	206,224	Mullyer	24,800
Seetpoor,	128,775	Nmdehra,	61,050
Seryakundy,	24,622	Nopara,	19,202
Saghaut	16,412	Nihyehjown Batore,	49,010
Sheerpoor		Vakerebhazer,	30,346
Goweybary	15,675	Wutchy	16,830
Futtahpoor,	353,355	Wahreeb	4,230

*This Sircar furnishes 900 cavalry, 50 elephants,
and 32,600 infantry.*

SIRCAR PINJERAH,

Containing 21 Mahls, 5,803,275 Dams.

	Dams.		Dams.
Apole,	1,058,725	Havelly Pinjerah,	93,967
Ambary,	36,525	Digha,	149,637
Ungotcha,	101,822	Dewra,	107,727
Berengpoor,	635,390	Sidherbary,	276,045
Bijanagur,	719,107	Suckta,	251,410
Baizeedpoor,	255,445	Sultanpoor,	203,292
Behernagur,	119,720	Sa-sbeer,	165,180
Barygheer,	84,227	Solimanabad,	42,532
Badookher,	55,205	Khetta	777,255
Takas-y,	374,490	Keedabary,	213,383
Haloon,	82,142		

This Sircar furnishes 50 cavalry and 7,000 infantry.

SIRCAR BARBUCKABAD,

Containing 38 Mahls, 17,451,532 Dams.

	Dams.		Dams.
Omrole,	560,382	Sunkardel, com-	
The city of Bar-		monly called	
buckabad,	315,340	Nizampoor,	389,985
Bassdole,	190,885	Shikarpoor,	327,342
Polahar,	136,712	Sheerpur and	
Bussdole,	652,367	Behrampoor,	
Burburra,	64,335	2mahls,	391,625
Bungong,	319,000	Tahyrpoor,	505,825
Baltapoor,	179,840	Cazyhutty,	620,477
Jayrya Bazoo,	755,522	Kerdela,	1,390,572
Chowrah,	159,832	Goozerhaut,	1,296,240
Jassund, Chow-		Khas,	881,080
gong, 2 mahls,	477,640	Chuchul, a well-	
Chandloy,	289,640	known grain	
Haynasoo,	85,787	market,	694,655
Havelly Seekshe-		Gobendpoor,	410,535
her,	1,629,175	Kallygygohettya,	341,057
Lhermen,	350,895	Kharel,	210,132
Daoudpoor,	80,910	Godanagur,	129,550

	Dams.		Dams.
Kallygy,	196,932	Nunsemaly	594,792
Lushkerpoor,	255,090	Mahmoodpoor,	124,532
Maltchypoor,	925,680	Vizierpoor,	169,190
Mussdha,	689,712		

This Sircar furnishes 50 cavalry and 7,000 infantry.

SIRCAR BAZOOHA,

Containing 32 Mahls, 39,516,871 Dams.

	Dams.		Dams.
Allap Shaby,	760,667	Bazoo	1,910,440
Burbazoo Nus-		Sona Bazoo	1,705,290
seetshahy, and		Silbers	1,484,320
Mehrowneh,		Syer Jelkur	261,280
Kharana,	4,178,140	Shahowjeal Bazoo,	405,120
Heranah, and		Zufferowjeal Bazoo	650,047
Serally, 5		Kuttermul Bazoo	2,804,390
mahls,		Kutta Bazoo	123,720
Behsorya Bazoo,	2,820,740	Mehmaun Shaby,	
Behwal Bazoo,	1,935,160	commonly call-	2,207,
Pertaub Bazoo,	1,881,265	ed Seerpoor	715
Pokereah Bazoo,	1,715,170	Moorcheh	
Hussain Shaby,	1,827,540	Senghudemen,	
Duskehona	1,645,610	Meer Hussain,	
Dukha Bazoo,	1,902,022	Nusseret	1,867,715
Selin Pertaub		Shaby,	
Bazoo		Sing Nesseret	
Sultan Pertaub	4,625,475	Owjeal,	
Bazoo		Mobarek Owjeal,	468,780
Chaund Pertaub		Hurryall Bazoo,	344,140
Bazoo		Yuse Shaby,	1,670,900
Soonaghutty			

This Sircar furnishes 1,700 cavalry, 10 elephants and 45,300 infantry.

SIRCAR SUNARGONG,

Containing 52 Mahls, 10,331,333 Dams.

	Dams.		Dams.
Ovter Shapoor,	388,442	Decan Asmanpoor,	8,740
Allchap,	53,090	Roypoor,	4,535
Ovter Osmanpoor,	24,880	Sukhergong,	348,365
Bikranpoor,	3,335,052	Sukery,	184,780
Bhelwajewar,	1,331,480	Selimpoor,	91,090
Buldakhal,	694,090	Salyerry, with the	
Bowalya,	237,320	Syer Jelker,	40,725
Perchandy,	120,100	Sukwa,	308,000
Bnt-lkurra,	4,080	Sukadeyh,	28,000
Palassghauty, &c.,	43,205	Seberchaul,	13,000
Berdya,	36,312	Shumspoor,	22,000
Phoolry,	19,000	Kurrapoor,	293,402
Panhutty,	7,367	Gurdy,	89,590
Towra,	104,902	Katikpur,	80,000
Tajpoor,	60,000	Khandy,	40,140
Terkee,	18,270	Kowlurry,	34,160
Jowgydya,	512,080	Ghattydunaiy,	20,000
Jewar Bunder,	72,632	Mherkole,	1,039,470
Chokendy,	17,827	Mazempoor,	236,830
Chundyaher,	30,322	Mehar,	90,800
Chaundpoor,	120,000	Menowherpoor,	53,301
Havelly Sunargong,		Mehyaul,	25,000
with the city,	459,532	Narainpoor and the	
Khyzirpoor,	40,308	Syer Zekat,	943,760
Dowhar,	458,524	Nulwakote,	16,080
Dandera,	421,380	Himta Bazoo,	281,280
Decan Shapoor,	239,910	Hantghautty,	10,285
Delawerpoor,			
Hassil Zekat,	127,207		

*This Sircar furnishes 1,500 cavalry, 200 elephants,
and 46,000 infantry.*

SIRCAR SILHET,

Containing 8 Mahls, 6,681,620 Dams.

	Dams.		Dams.
Pertaubghur,	372,000	Havelly Silhet,	1,029,717
Byan Khung,	1,672,080	Sirkundel,	392,472
Bahoowasahir,	2,094,080	Lawed,	246,202
Chyntar,	272,200	Hernagur,	1,002,852

*This Sircar furnishes 1,100 cavalry, 190 elephants,
and 42,920 infantry.*

SIRCAR CHATGONG,

Containing 7 Mahls, 11,42,310 Dams.

	Dams.		Dams.
Chatgong,	6,649,402	Syeraz Nimuck-	
Malgong,	506,000	sar, duties from	
Dewgong,	775,540	the salt works,	737,520
Solimanpoor,		Sahwa,	479,840
commonly called		Nowapara,	703,600
Sheikhpoor,	1,572,400		

This Sircar furnishes 100 cavalry and 1,500 infantry.

SIRCAR SHEREEFABAD,

Containing 26 Mahls, 22,488,750 Dams.

	Dams.		Dams.
Burdwan,	1,876,179	Bagha,	509,840
Behrore,	1,736,795	Bhatseela,	307,340
Bareek Seel,	1,540,695	Bazar Ibraheempoor,	15,740
Bhergodah and Ak-		Jungy,	937,705
bar Shahy, com-		Kotemakund,	2,311
monly called San-		Dahuyan,	1,508,850
del, 2 mahls,	1,276,195	Saliman Shahy,	721,635

	Dams.		Dams.
Soneya,	92,370	Khund,	196,380
Havelly Sheerpoor		Khunga,	184,360
Attaey,	816,068	Kodela,	63,125
Azmet Shahy,	1,660,045	Mhalend,	1,731,890
Futtah Sing,	2,096,463	Menowher Shahy,	1,709,920
Hussain Owjeal	393,345	Mozuffer Shahy,	1,552,175
Kurgong,	348,260	Nessung,	782,517
Keertpoor,	225,775	Nubran,	203,560

This Sircar furnishes 200 cavalry and 5,000 infantry.

SIRCAR SOLIMANABAD,

Containing 31 Mahls, 17,629,964 Dams.

	Dams.		Dams.
Inderayin,	592,120	Saatsunga,	757,111
Ismailpoor,	184,540	Sahusspoor,	314,842
Unnelya,	124,577	Sunghowly,	72,747
Owla,	89,277	Sultanpoor,	44,572
Bussundhurry,	2,266,280	Omarpoor,	223,320
Bhowst,	1,968,990	Alumpoor,	28,280
Punduwah,	1,823,292	Kabuzpoor,	747,200
Bajemore,	601,495	Gobinda,	357,942
Baly Chunga,	417,185	Petty Talookdars	232,067
Chootypoor,	554,950	Mahommedpoor,	48,515
Joomba,	405,901	Moolkher,	792,107
Jaypoor,	44,250	Muckeen,	910,990
Husseinpoor,	352,090	Nayera,	872,945
Dharsah,	95,250	Nessung,	500,765
Raysak	68,257	Neepa,	77,017
Havelly Soli- manabad	2,051,090		

This Sircar furnishes 100 cavalry and 5,000 infantry.

SIRCAR SATGONG,

Containing 53 Mahls, 16,724,720 Dams.

	Dams.		Dams.
Benwa, Cutwally,		Dhalyapoor,	78,815
and Feraset-		Raunyhaut,	1,358,815
ghur, 3 mahls,	1,541,770	Sadghatty,	1,358,510
Owkerā,	726,360	Sakota,	204,072
Anwerpoor,	246,950	Serunrajepoor,	125,792
Ersaad Towaly		Duties collected	
and Satgong,		from the Bunder	
2 mahls,	234,890	and other mar-	
Akbarpoor,	115,502	kets,	1,200,000
Bowdhen,	956,457	Saghaut and	
Bewan and Selim-		Katsal, 2 mahls,	45,757
poor, 2 mahls,	952,505	Futtahpoor,	80,702
Poorah,	652,470	Calcutta, Mekooma,	
Bermaheerah and		and Barbuckpoor,	
Manickhutty,	383,803	3 mahls,	936,215
Beelgong,	230,602	Kharer,	365,275
Balinda,	125,250	Khundalya,	242,160
Bagwan and		Gillarawa,	197,522
Bungabary,		Mukowra,	801,302
2 mahls,	100,000	Meetary,	307,845
Baleya,	94,725	Midnymull,	186,242
Pehlga,	38,245	Mozuffierpoor,	108,332
Bermudhutty,	25,027	Moondagatcha,	98,565
Toorterya,	36,601	Mahyhatty,	49,935
Havelly Shehr,	302,330	Nudlyā and Saten-	
Hussainpoor,	324,322	poor, 2 mahls,	1,508,820
Hajeeipoor and		Sellky,	90,042
Barbuckpoor,		Hattykundeh,	55,702
2 mahls,	142,590	Hyagurh,	781,360

This Sircar furnishes 50 cavalry and 6,000 infantry.

SIRCAR MADARUN,

Containing 16 Mahls 9,403,400 Dams.

	Dams.		Dams.
Unhutty,	122,655	Sheergurh, com-	
Balgurry,	937,077	monly called	
Beerbhoom,	541,245	Sukerbhoom,	915,237
Bhewalbhoom,	495,220	Shahpoor,	634,460
Chitwa,	806,542	Keytt,	46,447
Chuupanuggry,	412,250	Mundelghaut,	906,775
Havelly Madarun,	1,727,077	Nagore,	4,025,608
Saynbhoom,	615,805	Meena Baag,	279,322
Summersanhuss,	274,461	Hussowly,	263,207

This Sircar furnishes 150 cavalry and 7,000 infantry.

SIRCAR JELASIR,

BELONGING TO ORISSA,

Containing 28 Mahls, 50,052,737 Dams.

	Dams.		Dams.
Bansud, commonly called Husthoor (here are five strong forts),	4,211,430	The town of Jelasir (here is a brick fort),	12,007,110
Belly,	1,011,430	Tamlook (has a stone fort),	2,571,430
Paly Shahy,	963,430	Terkole (here is a fort in the wilds),	720,570
Balkholhy,	756,220	Tarah, commonly called Dower-	
Perbudah (has 3 forts),	640,000	soorbhoom,	1,342,860
Bhoguroy (has a very strong fort),	497,140	Khunna (here are five forts),	5,062,360
Bugdy (has also a good fort),	394,280	Rayn on the borders of Ori-ah (here are three forts),	2,182,860
Bazar,	125,720		
Bahbehnbhoom,	114,208		

	Dams.		Dams.
Royppoor is a large town and (has a very strong fort),	986,970	Maljeekta, Midnapoor (is a large city, where there are two forts, one old and the other new),	9,318,310
Sumbuk (has a very strong fort in wilds),	1,257,140	Mahakaunghaut, commonly called Kotebpoor (has a very strong stone fort),	212,930
Sayary,	108,570	Narainpoor, commonly called	
Cossypurah,	893,160	Khundhar (here is a very strong fort upon a hill),	240,000
Kurrugsore (has a very strong fort in the hills),	528,570		
Keydarkend (has three forts),	468,570		
Keerry,	285,720		
Kuknapoor,	85,720		
Kerowly,	68,570		

This Sircar furnishes 3,470 cavalry, 2 elephants and 43,810 infantry.

SIRCAR BUDERUCK,

BELONGING TO ORISSA,

Containing 7 Mahls, 18,687,770 Dams.

	Dams.		Dams.
Berwa (has two strong forts),	3,240,000	are two strong forts),	3,504,280
Jowkutchery,	57,140	Gyman (here is a stone fort of great strength),	1,515,840
Havelly Buderuck (here is a fort called Dhamna-gur,)	9,542,760	Gursoo,	731,430
Sehensoo (here		Petty Talookdars (three forts),	85,720

This Sircar furnishes 750 cavalry and 3,700 infantry.

SIRCAR CUTTEK,

BELONGING TO ORISSA,

Containing 21 Mahls, 91,432,730 Dams.

	Dams.		Dams.
All,	6,429,103	Hubbesh, common-	
Uskeh,	3,186,680	ly called Hajy-	
Atguruh (here is a		poor (has a	
strong fort of		fort),	2,073,780
great strength),	1,174,680	Decandigh (here	
Poorubdigh		are 4 forts),	22,065,770
(here are four		Seeran,	2,978,030
forts),	22,881,580	Sheerguruh.	1,403,580
Petchindigh,	6,662,490	Kotedey (has 3	
Bahar,	5,129,620	forts),	4,708,980
Bussaiy-Dewar-		The city of Cut-	
poor.	2,746,650	tek Benaris (has	
Berrung (here		a stone fort of	
nine forts amongst		great strength),	2,605,600
the hills and		Kelterra (has a	
wilds),	2,133,940	strong fort),	1,120,230
Bhijuegur (has a		Manikdetyun (is a	
strong fort),	860,390	large binder,	
Bunhoo,	766,206	where salt duties	
Persotin.	691,530	are collected),	600,000
Jowiskite (here are			
1 strong forts),	2,398,970		

This Sircar furnishes 1,920 cavalry and 108,160 infantry.

SIRCAR KULLENGDUNDAUT,

BELONGING TO ORISSA,

Containing 27 Mahls, 5,560,000 Dams.

This Sircar furnishes 500 cavalry and 3,000 infantry.

SIRCAR RAJE MAHINDRAH,

BELONGING TO ORISSA,

Containing 16 Mahls, 5,000,000 Dams.

**This Sircar furnishes 1,000 cavalry and 500 infantry.*

SOOBAN OF BEHAR.

SIRCAR BEHAR,

Containing 46 Mahls.

Measurement 952,598 Beegahs.

Revenue, 83,196,390 Dams.

Sejurghal, 2,270,147 Dams.

	Dams.		Dams.
Arwel,	4,260,780	Chergong,	904,440
Owkehrygoh-		Jaeychempa,	620,000
kery,	3,747,504	Dawer,	262,500
Eykel,	3,035,260	Dhiker,	215,680
Amreetu,	1,821,333	Rowh,	250,100
Imbelee,	847,908	Rampoor,	363,820
Unhja,	6,700,000	Rajgurh,	288,228
Unterry,	147,980	Sunnote,	2,824,180
Behar and its de-		Semaey,	2,537,080
pendencies (has		Sehreh,	2,079,000
a fort of brick		Sandeh,	1,889,957
and stone),	5,534,151	Seyur,	1,250,591
Behlawer,	3,651,640	Ghiasspoor,	5,657,290
Beesook,	2,706,539	Gundhore,	1,452,500
Peletch,	2,270,438	Katybehra,	737,447
Belya,	2,056,502	Kaber,	560,375
Patnah (has two		Kouh,	374,880
forts, one of brick		Ghautly Sehar,	360,820
and the other		Kurrenpoor,	363,820
of mud),	1,922,430	Giya,	71,270
Phoolwary,	1,585,420	Mynerwa,	7,049,179
Pahra,	941,160	Moodeh,	4,631,080
Bheempoor,	824,584	Maldah,	2,151,575
Punderuck,	727,640	Menerwa,	585,500
Telladeh,	2,920,363	Mekeir,	1,776,540
Jedder,	979,363	Nerhut,	2,380,309

This Sircar furnishes 2,115 cavalry and 67,350 infantry-

SIRCAR MUNGEER,

Containing 31 Mahls, 109,625,981½ Dams.

	Dams.		Dams.
Abhyppoor,	200,000	Sukdehra,	690,240
Oosela,	189,760	Sakhowly,	360,000
Ungu,	147,800	Soorejgurh	299,445
Utblu,	50,000	Sunghirasany,	160,000
Bhagelpoor,	4,696,110	Sutyaree,	58,730
Bellya,	3,287,320	Khelgong,	2,800,000
Bhurkyeh,	3,000,000	Kehrhy,	689,044
Pultrareh,	140,920	Kowzreh,	260,200
Bussee,	132,000	Kehtky,	160,000
Tunoor,	88,408	Lekhenpoor,	633,280
Chihi,	928,000	Musjidpoor,	1,259,750
Chundowey,	360,000	Mungeer and its	
Dehrempoor,	4,000,000	dependencies,	808,907½
Dandsukhwar,	136,000	Mussdy,	29,725
Rowheny,	95,360	Hendowey,	108,000
Serowhy,	1,783,000	Hurarungy,	9,179

This Sircar furnishes 2,150 cavalry and 50,000 infantry.

SIRCAR CHUMPARUN,

Containing 3 Mahls.

Measurement 85,711 Beegahs, 5 Biswahs.

Revenue, 5,513,420 Dams.

	Dams.		Dams.
Sumroon,	590,095	Mujhowreh,	1,404,890
Mahsy,	3,518,435		

This Sircar furnishes 700 cavalry and 3,000 infantry.

SIRCAR HAJYPOOR,

Containing 11 Mahls.

Measurement, 436,952 Beegahs, 15 Biswahs.

Revenue, 27,331,030 Dams.

	Dams.		Dams.
Akbarpoor,	195,040	Rutty,	1,824,980
Bosawy,	621,791	Serrey-sa,	6,704,300
Besarra,	6,380,000	Amadpoor,	795,870
Ballagatcheh,	913,660	Gurhsunneh,	876,200
Taykehra,	3,518,354	Nypoor,	1,663,980
Hajypoor and its dependencies,	3,833,460		

SIRCAR SARUN,

Containing 17 Mahls.

Measurement, 229,052 Beegahs, 15 Biswahs.

Revenue 16,172,004½ Dams.

	Dams.		Dams.
Inder,	534,990	Digsy,	277,630
Berraey,	533,820	Sepah,	290,596
Pall,	4,893,378	Kewreh,	2,012,950
Bara,	983,797½	Kellyanpoor,	774,496
Berhen,	654,508	Kusmeer,	1,314,539
Petchlekheh,	437,997	Mangeah,	611,813
Cheranend,	633,270	Mundhel,	998,140
Chowpara,	400,000	Mucker,	811,095
Jewenyeh,	309,285		

*This Sircar furnishes 1,000 cavalry and
50,000 infantry.*

SIRCAR TERHOOT,

Containing 74 Mahls.

Measurement, 266.464 Beeghas. 6 Biswahs.

Revenue, 19,179,777½ Dams.

	Dams.		Dams.
Ahe-s-poor,	310,550	Buggy,	31,550
Ooterkhend,	128,412	Bujhawar,	12,675
Ahclwar,	62,212	Purasary,	12,695
Owbehy,	60,000	Turrany,	443,242
Owkehra,	53,980	Telookjawend,	149,896
Uthayia,	34,356	Tajpoo,	85,434
Bessery, &c.,		Tandeh,	63,768
‡ mahls,	1,125,000	Tersown,	61,180
Behrworeh,	942,000	Terhoot and its	
Banpoo,	894,792	dependencies,	1,037,706
Bereil,	789,858	Jakher,	268,020
Pedderly,	554,258	Jerrayil,	515,732
Bussowtera,	516,627	Jugmenny,	321,326
Butchty,	361,920	Jukhel,	196,020
Bhemore,	289,773½	Jubdy,	54,025
Butchmore,	275,185	Dchrore,	202,818
Putchembhegu,	275,826	Derbhunga,	159,052
Bukda,	267,862½	Ranjownd,	170,005½
Poorebbhegu,	222,280	Sercesta,	941,010
Pundrajah,	195,837½	Sclimpoor,	29,094
Badybhusady,	175,585	Sclimabad,	4,184
Bhalla,	145,437	Sejoolymudera,	150,843½
Bhedwar,	130,471½	Allawelpoor,	142,466
Purharpoor,	121,067½	Fnkeerabad,	72,355
Bahaderpoor,	119,305	Khenowly,	408,804
Peypera,	112,591	Khercharwend,	349,486
Berhey,	90,369½	Godokhund,	243,377
Purharraghow,	81,605	Korady,	90,000
Behowra,	69,608	Khunda,	21,443
Pulwareh,	65,328	Gurdawery,	142,495
Bowra,	55,757	Mehla,	946,048
Bunwa,	40,539	Mewrowh,	515,485
Purharpoor,	37,736	Mundeh,	66,393

	Dams.		Dams.
Murga,	39,022	Hathy,	159,790½
Mulhemy,	9,728	Herny,	50,342
Noorem,	288,140	Halee,	230,700
Nowten,	209,153		

This Sircar furnishes 700 cavalry and 80,000 infantry.

SIRCAR RHOTAS,

Containing 18 Mahls.

Measurement, 473,340 Beegahs, 12 Biswahs.

Revenue, 40,819,493 Dams.

	Dams.		Dams.
Abreh,	4,028,100	Ruttenpoor (has a	
Bhowjpoor,	4,903,310	strong fort),	783,425½
Beyrn,	3,407,840	Sirry,	2,769,466
Punwar,	1,677,000	Sahsarong,	3,370,790
Budgong,	842,400	Futtanpoor Bihya,	3,736,040
Chowndeh,	4,440,360	Kotera,	1,829,300
Jeydra,	1,634,110	Kote (has a stone	
Denwareh,	2,076,520	fort),	847,920
Dunyar,	350,000	Mangrore,	925,000
Rhotas, and its		Nunnore,	2,000,000
dependencies,	2,258,620		

*This Sircar furnishes 4,550 cavalry and
162,000 infantry.*

SOOBAH OF ILLAHABASS,

COMMONLY CALLED

ALLAHABAD.

SIRCAR ALLAHABAD,

Containing 11 Mahls.

Measurement 573,611 Beegahs, 4 Biswahs.

Revenue, 28,833,374 Dams.

Seyurghal, 740,071½ Dams.

	Dams.		Dams.
Allahabad, &c., 2 mahls (has a stone fort),	6,297,359	Secunderpoor, Kentet (has a stone fort),	1,867,704
Behdowhy (has a brick fort on the banks of the Ganges),	3,660,918	Kewary.	856,555
Jilalabad, &c., 4 mahls,	737,220	Kheeragurh,	721,115
Serong,	3,247,127	Meh (has a strong fort upon a mountain),	400,000
Singrore (has a brick fort),	1,885,666	Hadyabass,	1,139,981
			2,018,014

This Sircar possesses 580 cavalry and 7,100 infantry.

SIRCAR GHAZIPOOR,

Containing 19 Mahls.

Measurement 288,770 Beegahs, 7 Biswahs.

Revenue, 13,431,300 Dams.

Seyurghal, 131,825 Dams.

	Dams.		Dams.
Belya,	1,250,000	Belyabass,	655,769
Pechowler,	698,204	Behryabad,	355,340

	Dams.		Dams.
Behlayej,	112,461	Keryat Belly,	75,467
Chowsa,	791,853	Goopajeet (has a	
Deehba,	128,811	brick fort),	942,191
Syedpoor Neme-ly,	1,250,280	Gundeha,	500,000
Zeheerabad,	657,920	Kerendeh,	293,515
Havelly Ghazi-		Lukkneyr,	126,636
poor, and the		Mudden Benaris,	2,760,130
city (has a brick		Mahommedabad	
fort on the banks		and Purhar-	
of the Ganges),	572,350	bary, two mahls,	2,260,707
<i>This Sircar furnishes 310 cavalry and 16,650 infantry.</i>			

SIRCAR BENARIS,

Containing 8 Mahls.

Measurement, 136,663 Beegahs, 12 Biswahs.

Revenue, 8,869,318 Dams.

Seyurghal, 338,184 Dams.

	Dams.		Dams.
Afrad,	853,226	Penderhab,	844,221
The city and		Kussora,	2,290,160
Havelly of Beua-		Cuthyr (has a	
ris,	1,734,721	brick fort),	1,874,230
Byalsee,	547,634	Herhowa,	713,426
<i>This Sircar furnishes 830 cavalry and 8,400 infantry.</i>			

SIRCAR JOWNPOOR,

Containing 41 Mahls.

Measurement 870,265 Beegahs, 4 Biswahs.

Revenue, 56,394,127 Dams.

Seyurghal, 4,717,654 Dams.

	Dams.		Dams.
Aldeemow,	3,099,990	Bechtery,	844,357
Anglee,	2,713,551	Behdang,	229,514

	Dams.		Dams.
Telkunnee,	654,363	Keryat Mutteew.	551,410
Jownpoor with		Keryat Dostpoor,	481,524
the Havelly (has		Keryat Mundeh.	394,870
a stone fort),	4,247,043	Keryat Sowwah.	206,753
Chandypoor,	1,467,221	Kowleh.	1,363,332
Chandeh,	989,286	Kehwel.	1,241,291
Cheryakowt,	870,848	Ghewsy.	1,037,984
Jugeysir,	286,586	Gudawareh.	513,942
Khereed (has a		Gowdyah.	341,890
brick fort).	1,445,743	Gapaulpoor.	180,403
Kasspoor Tandeh.	986,953	Keraket.	2,302,748
Khanpoor,	306,020	Mendyahoo (has a	
Dewgong,	2,583,205	brick fort),	5,289,465
Rary.	1,326,229	Mehommedabad.	3,229,063
Sinjholi,	2,938,209	Mowagra,	529,730
Sicunderpoor (has		Mehjowra,	420,164
a brick fort),	1,706,417	Mow,	209,067
Suckdee,	1,274,721	Nezamabad,	6,020,592
Serherpoor,	1,164,095	Naikwan,	758,796
Shadyabad,	1,700,742	Nehtupoor,	273,472
Zusserabad,	156,926		

This Sircar furnishes 915 cavalry and 36,000 infantry.

SIRCAR MANICKPOOR, . .

Containing 14 Mahls.

Measurement, 666,222 Beegahs, 5 Biswahs.

Revenue, 33,916,527 Dams.

Seyurghal, 2,446,173 Dams.

	Dams.		*Dams.
Arwel (has a brick		Jayiss (has a	
fort),	2,957,077	brick fort),	1,424,737
Behloul,	1,832,283	Dulmaw, (has a	
Telhendy,	383,251	brick fort on	
Jilalpoor Bilkher		the banks of	
(has a brick fort),	3,913,097	the Ganges),	3,626,067

	Dams.		Dams.
Royberayly (has a brick fort),	3,650,984	Manikpoor with the Havelly, (has a brick fort on the banks of the Ganges),	6,737,729
Saloon (has a brick fort),	2,717,391	Nesserabad,	2,582,079
Keryat Kerareh,	2,461,077		
Keryat Paygah,	1,117,926		
Kelhtoot (has a brick fort),	514,909		

This Sircar furnishes 2,040 cavalry and 42,900 infantry.

SIRCAR CHUNADEH commonly called CHUNAR,
Containing 13 Mahls.

Measurement 106,270 Beegahs, 8 Biswahs.

Revenue, 5,810,654 Dams.

Seyurghal, 109, 065 Dams.

	Dams.		Dams.
Aheerwareh,	109,073	Raghpoor,	451,962
Bhooly,	1,112,656	Villages near the river,	845,371
Bedhool,	361,364	Mnjwareh,	549,817
Tandeh,	488,010	Mchayej,	390,609
Chunar with the Havelly (here is a stone fort),	833,098	Mehwary,	227,067
Dhawss,	235,644	Mehoway,	206,283

This Sircar furnishes 500 cavalry and 18,000 infantry.

SIRCAR BUHTGORAH,

Containing 39 Mahls.

Revenue, 7,262,880 Dams.

*This Sircar furnishes 4,304 cavalry, 200 elephants
and 57,000 infantry.*

SIRCAR KALINJER,

Containing 11 Mahls.

Measurement, 508.273 Beegahs, 12 Biswahs.

Revenue, 23,839.174 Dams.

Seyurghal, 614.580 Dams.

	Dams		Dams.
Akwasy (has a brick fort),	2,502,893	Russen.	512,026
Ajeygurh (has a stone fort),	200,000	Kahnjer, with the suburbs,	970,259
Senelha (has a stone fort),	6,262.333½	Kehreleh (has a brick fort),	1,275,325
Sehmoony (has a brick fort),	2,247,346	Mehob (has a stone fort),	5,242,014
Shadypoor,	2,798,329½	Mohdha (has a stone fort),	2,998,062

*This Sircar furnishes 1.210 cavalry, 12 elephants,
and 18.100 infantry.*

SIRCAR KORAH,

Containing 9 Mahls.

Measurement, 341,170 Beegahs, 10 Biswahs.

Revenue, 17,397,567 Dams.

Seyurghal, 169,350 Dams.

	Dams.		Dams
Jaymoew (has a fort on the banks of the Ganges),	3,106,346	Kabtempoor,	3,667,564
Korah, with the Havelly, 2 mahls (here is a brick fort),	6,771,891	Mehjween,	1,323,339
		Cotyleh,	581,274
		Kanur,	513,497
		Kerepoorkenar,	830,070
		Moh-enpoor,	600,586

*This Sircar furnishes 500 cavalry, 10 elephants,
and 15.000 infantry.*

SIRCAR KURRAH,

Containing 12 Mahls.

Measurement, 447,556 Beegahs, 19 Biswahs.

Revenue, 22,682,048 Dams.

Seyurghal, 1,498,862 Dams.

	Dams.		Dams.
Jyjhee,	1,624,034½	Kulela,	909,234
Ahterben,	894,036½	Kurera, common-	
Jaysa,	845,766	ly called Kur-	
Havelly Karrah,	5,121,970	soon (has a brick	
Rary,	2,707,034	fort),	693,487½
The city of Kurrah		Futtahpoor Kun-	
(has a fort).	236,868	swah,	2,892,705
Kerary (has a brick		Hutgong,	2,723,508½
fort),	141,753	Hesheweh,	2,123,661½

This Sircar furnishes 390 cavalry and 8,700 infantry.

SOOBAH OF OWDH.

SIRCAR OWDH,

Containing 21 Mahls.

Measurement, 2,796,206 Beegahs, 19 Biswahs.

Revenue, 40,956,343 Dams.

Seyurghal, 1,680,249 Dams.

	Dams.		Dams.
Owdh with the		Ambodeh (has a	
Havelly,	2,008,366	brick fort),	1,298,724

	Dams.		Dams.
Ibraheemabad,	445,417	Seelek (has a	
Anhoneh (has a		brick fort),	4,723,299
brick fort),	1,268,470	Sultanpoor, do.	5,832,530
Petchemrateh,	4,207,104	Satenpoor, do.	1,660,741
Belhery (has a		Subeeheh,	1,609,293
brick fort),	815,831	Sirwapaly,	1,201,335
Besowly,	505,473	Seterkeh,	1,126,295
Tanneh Bedhong,	427,509	Gowarejh,	3,773,417
Bektha,	385,008	Keshny (has a	
Deryabad (has a		brick fort),	1,339,286
brick fort),	5,369,528	Mungelly,	1,360,753
Rudowly (has a		Nypoor,	308,788
brick fort),	3,248,380		

*This Sircar furnishes 1,340 cavalry, 23 elephants,
and 31,900 infantry.*

SIRCAR GOWRECKPOOR,

Containing 24 Mahls.

Measurement, 244,283 Beegahs, 13 Biswahs.

Revenue, 11,926,790 Dams.

Seyurghal, 51,235 Dams. . . .

	Dams.		Dams.
Atrowlah (has a		Deryaparah, (has	
brick fort),	1,397,367	a brick fort),	1,517,708
Anhowla,	201,120	Dewaparah and	
Benyekpoor (has a		Kotela, two	
brick fort),	609,000	mahls, .	*717,640
Banbhenparah,	414,194	Rehly,	1,618,074
Bhunwaparah,	155,900	Russoolpoor and	
Tilpoor (has a		Ghoosy, two	
brick fort),	400,000	mahls,	622,030
Cheeluparah (has a		Ramgurh and	
brick fort),	289,302	Koory, 2 mahls,	485,943

	Dams.		Dams.
Goreckpoor with the Havelly (has a brick fort on the banks of the river Rabety),	568,385	Mehowly (has a brick fort),	618,206
Kethela (has a brick fort),	40,000	Mundewh,	452,321
Kehlapara, do.	425,845	Mendeleh,	51,100
		Mengherand Ruttenpoor, two mahls (here is a brick fort),	1,352,585

This Sircar furnishes 1,010 cavalry and 22,000 infantry.

SIRCAR BERAYITCH.

Containing 11 Mahls.

Measurement, 1,823,435 Beegahs, 8 Biswahs.

Revenue, 24,120,525 Dams.

Seyurghal, 466,482 Dams.

	Dams.		Dams.
Berayitch with the Havelly, two mahls, (here is a fort on the banks of the river Sowd),	9,139,141	Senjholi,	877,007
Behreh,	37,135	Sultanpoor	166,001
Hessampoor (has a brick fort),	4,707,035	Fukherpoor (has a brick fort),	3,157,376
Dangdoon,	404,562	Firozabad (has a brick fort),	1,933,079
Rejhet,	166,780	The fort of Nowagurh,	2,140,858
		Gehrownsa (has a brick fort),	1,315,051

This Sircar furnishes 1,170 cavalry and 14,300 infantry.

SIRCAR KHYERABAD,

Containing 22 Mahls.

Measurement, 1,987,700 Beegahs, 60 Biswahs.

Revenue, 43,644,381 Dams.

Seynurgah, 1,713,342 Dams.

	Dams.		Dams.
Birduranjeh,	4,325,237	Seedderpoor,	831,185
Biswah (has a brick fort),	3,545,643	Goopamow (has a brick fort),	5,620,466
Paly,	1,849,270	Ghunv (has a brick fort),	3,250,522
Bawen,	1,161,235	Ghunygurh (has six forts, which are not percep- tible till you are close upon them),	1,829,328
Brreh,	60,063	Ghurghella,	483,727
Behrwareh (has a brick fort),	435,430	Gungkhutmow,	235,656
Bissara,	276,066	Laherpoor,	3,023,479
Peela,	48,022	Mutcherhutteh,	2,112,176
Chetyapoor,	1,765,641	Neemkhar (has a brick fort),	3,566,055
Khyerabad with the Havelly, 2 mahls, (here is a brick fort),	2,161,234	Hurgrown,	1,000,000
Sandy (has a brick fort),	3,055,339		
Sirrah,	2,091,983		

*This Sircar furnishes 1,160 cavalry and
27,800 infantry.*

SIRCAR LUKHNOW,

Containing 55 Mahls.

Measurement, 3,307,426 Beegahs, 10 Biswahs.

Revenue, 80,716,120 Dams.

Seynurgah, 4,572,566 Dams.

	Dams.		Dams.
Erabelty (has a brick fort),	376,480	Anam (has a brick fort),	2,012,372*

	Dams.		Dams.
Asowly, (has a brick fort),	1,697,238	Sendy,	392,313
Aseyuu,	830,625	Seroou,	210,316
Asewha,	509,901	Kettahpoor (has a brick fort),	3,161,449
Oontchegong,	417,958	Kettahpoor Chow-	
Belgrowng (has a brick fort),	5,124,113	rassy,	909,176
Bengerinow, do.	3,802,122	Gurhembehty (has a brick fort),	1,800,000
Bijlowr,	2,506,047	Koor-y, do.	1,693,844
Bary,	1,284,799	Gakowry, do.	1,131,432
Behrymow,	591,405	Kehujer,	818,472
Punkewan,	420,732	Gahtempoor,	552,561
Bit-howly,	340,191	Kutchundow,	430,596
Puuhun,	267,809	Kerendeh,	334,769
Pcer-unden,	238,537	Khombhy,	267,809
Patten,	214,255	Lukbnow with the Havelly,	1,746,771
Burashkore,	163,534	Lushker,	168,529
Jehlooter,	1,123,176	Meleehabad (has a brick fort),	4,479,250
Deyree (has a brick fort),	1,933,837	Melaweh,	3,598,713
Dewrekeh,	689,536	Mohan (has a brick fort),	1,996,673
Dowreh,	73,737	Mowrong,	1,698,444
Kunbunpoor (has a brick fort),	2,425,885	Madeegong,	1,136,313
Ramkote (has a brick fort),	268,099	Mehooneh,	977,860
Sendylh, do.	10,623,901	Munwee (has a brick fort),	771,372
Saeypoor,	2,625,388	Mekrayed,	576,200
Seroosy,	1,239,767	Kedheh (has a brick fort),	2,450,522
Satenpoor,	1,028,800	Kerdowry,	359,748
Sehaly,	694,707	Henhar,	329,735
Seedhore,	1,692,281		
Seedhopoor,	505,018		

SOOBAH OF AGRA.

SIRCAR AGRA,

Containing 33 Mahls.

Measurement, 9,107,622 Beegahs, 4 Biswahs.

Revenue, 191,719,265 Dams.

Seyurghal, 14,566,818 Dams.

	Dams.		Dams.
Agra with the		Rapery (has a	
Havelly,	44,956,458	brick fort),	13,508,035
Etaweh (has a		Rutchoker,	1,694,203
brick fort),	10,739,365	Soonagur Soone-	
Owl,	5,509,542	gurry,	985,700
Owdhy,	2,884,365	Futtahpoor (has a	
Owed,	1,003,848	stone fort),	8,494,005
Bejwareh,	10,966,568	Koomner	745,955
Byaneh	7,110,104	Mehawen (has a	
Bary,	5,866,158	brick fort),	6,784,787
Beh-awer,	5,505,460	Mehtra, do.	1,155,807
Benawer,	155,360	Mehooly,	1,502,246
Bheem Toodeh,	3,733,075	Mungooteleh,	1,148,035
Bheeker,	289,102	Mundawer,	132,500
Jeleyser, (has a		Vezeerpoor,	2,009,255
brick fort),	6,835,400	Hindoon,	9,249,331,
Chunour,	11,442,250	Hutkant (has a	
Chowseeheh,	4,182,248	brick fort),	5,693,307
Khanweh,	2,922,495	Heelek.	2,789,494
Dhoolpoor (has a			
brick fort),	9,729,715		

*This Sircar furnishes 11,560 cavalry and
100,800 infantry.*

SIRCAR CALPEE,

Containing 16 Mahls.

Measurement, 300,029 Beegahs, 9 Biswahs.

Revenue, 49,456,730 Dams.

Seyurghal, 1,078,292½ Dams.

	Dams.		Dams.
Owley,	1,297,379	Shahpoor,	8,843,420
Balasspoor,	3,714,547	Calpee with the	
Bedheteh,	1,260,199	Havelly,	
Deerapoor,	1,760,750	2 mahls,	4,871,053
Dewgully,	1,466,955	Kenar,	4,971,053
Rateh (has a brick		Khundowt,	3,027,917
fort),	1,270,894	Kendchleh,	671,733
Raypoor,	1,200,000	Mahommedabad,	1,617,257
Seekenpoor,	1,507,887	Hemynpoor,	4,803,828

This Sircar furnishes 1,540 cavalry, 30 elephants and 34,000 infantry.

SIRCAR KINOJE,

Containing 30 Mahls.

Measurement, 2,776,673 Beegahs, 16 Biswahs.

Revenue, 52,584,607½ Dams.

	Dams.		Dams.
Bhoogong (has 3		Puttyaly,	1,877,600
forts and a re-		Puttyalypoor,	1,153,636
servoir of water)	4,578,010	Puttynaghut,	566,997
Bhowjpoor,	3,446,738	Burneh,	450,000
Beigrong,	3,387,076	Bara,	400,000
Behtur,	2,921,389	Phephong,	5,432,391
Belhoror,	2,828,349	Sukeeteh,	3,230,752

	Dams.		Dams.
Sownj,	3,230,752	Shumsabad (has a	
Sehaver,	1,200,000	fort on the banks	
Sewly, .	623,473	of the Ganges),	7,138,453
Suckutpoor,	623,441	Clupramow,	1,522,128
Sugrong,	539,050	Dewha,	483,171
Sehar,	486,550	Kinoje with the	
Sewburgeh,	465,328	Havelly (has a	
Secunderpoor Ad-		brick fort),	2,470,743
hoo,	276,918½	Kunpul,	1,651,586
Serwer,	447,563	Kerawely,	1,409,988
Secunderpoor Ater-		Mulkowseh,	1,500,000
chhy,	269,622	Nanamow,	136,921

This Sircar furnishes 3,765 cavalry and 88,350 infantry.

SIRCAR COWL,

Containing 21 Mahls.

Measurement, 2, 461,731 Beegahs.

Revenue, 54,992,943 Dams. .

Seyurghal, 2,094,840 Dams.

	Dams.		Dams.
Atrowly,	5,431,459	Tanneh Tereeda,	212,750
Akberabad,	3,003,409	Jilally,	2,957,910
Ahar (has a brick		Jendose,	1,749,230
fort),	2,106,554	Khoorjeh,	3,703,028
Bahsoo,	2,502,562	Debenhoy (has a	
Bulram,	2,131,765	brick fort),	2,169,933
Bejlana,	624,825	Secundarow (has a	
Tuppel (has a brick		brick fort),	4,412,631
fort),	1,802,571		

	Dams.		Dams.
Sowroon (has a brick fort),	805,016	Gungeyree,	372,050
Sidhoopoor,	989,458	Marhereh,	367,958
Shekarpoor,	1,984,828	Mullickpoor,	1,446,132
Cowl (has a brick fort),	10,412,305	Nouh (has a brick fort),	1,311,955

This Sircar furnishes 4,035 cavalry and 78,950 infantry.

SIRCAR GUALIAR,

Containing 12 Mahls.

Measurement, 1,146,465 Beegahs, 6 Biswahs.

Revenue 29,683,749 Dams.

Seyurghal, 240,350 Dams.

	Dams.		Dams.
Anhown (has a brick fort),	2,277,747	Sernawely,	801,344
Budruhteh, do.	696,800	Sirbunde (has a brick fort),	267,496
Chentower, do.	1,051,341	Allapoor (has a brick fort),	5,123,866
Jelhowda, do.	290,306	Gualiar with the	
Dundrowly,	1,807,207	Havelly,	12,483,072
Roypoor,	1,017,721	Kehtowly,	3,105,319
Sirseennj,	8,32,128		

This Sircar furnishes 2,490 cavalry and 43,000 infantry.

SIRCAR IREJ,

Containing 16 Mahls.

Measurement, 2,202,124 Beegahs. 18 Biswahs.

Revenue, 37,785,421 Dams.

Seyurghal, 456,493 Dams.

	Dams.		Dams.
Irej,	2,922,436	Kntchoweh, &c.,	
Perhar (has a brick		(has a fort),	3,000,000
fort),	5,237,096	Kcjhodeh,	755,200
Pehandeer,	2,533,449	Kydar,	120,000
Beejpoor,	1,241,097	Kownj (has a fort),	1,851,802
Pondore,	464,111	Gungeys (has a	
Jehtereh (has a		fort).	1,343,073
brick fort),	11,787,804	Kanty,	240,000
Ryabaneh (has a		Kchayereh (has a	
fort),	500,000	brick fort),	4,776,357
Shahzadpoor,	450,781	Mehowly,	502,102

*This Sircar furnishes 6,160 cavalry, 190
elephants and 68,500 infantry.*

SIRCAR SANWAN,

Containing 27 Mahls.

Measurement, 762,014 Beegahs.

Revenue, 8,459,296 Dams.

Seyurghal, 82,662 Dams.

	Dams.		Dams.
Untry is famous		Unwary,	223,000
for its betel-nut		Jytewan,	165,165
trees, which		Oeteyleh,	32,455
yield a large		Beyong,	801,285
revenue,	906,140	Punwar,	417,439

	Dams.		Dams.
Perantcheh,	396,193	Kerhereh,	277,000
Budnoon,	275,000	Kisjud (here is a	
Bhasinda,	169,040	pass in the	
Chitore,	548,331	mountains),	196,304.
Jir'hely,	144,055	Kundha,	162,661
Jugtan,	123,680	Kundeejreh the	
Dahmeleh,	17,306	great,	112,079
Ruchadeh,	472,839	Kundeejreh the	
Ruttengurh (has		little,	68,470
a fort),	355,955	Kehtery-haul,	112,079
Rowheereh,	1,017,682	Gujhareh (has a	
Sowhindy (has a		stone fort),	82,291
brick fort),	896,959	Kndwaheh,	43,296
Kenowleh,	364,368	Mow (has a fort),	150,429.

This Sircar furnishes 1,105 cavalry and 18,000 infantry.

SIRCAR NURWER,

Containing 5 Mahls.

Measurement, 394,350 Beegahs.

Revenue, 4,233,322 Dams.

Seyurghal, 95,994 Dams.

	Dams.		Dams.
Berowey (has a		Kowlarus (has 2	
fort),	638,700	forts),	764,380
Bowly (has a fort		Nurwer with the	
on the banks of		Havelly (has	
the river Sekla),	141,915	several old stone	
Sewpoory (has a		forts),	438,025
stone fort),	1,250,000		

This Sircar furnishes 500 cavalry and 20,000 infantry.

SIRCAR MUNDLAYER,

Containing 14 Mahls.

Measurement, 65,646 Beegahs.

Revenue, 3,703,884 Dams.

	Dams.		Dams.
Oontgurreh (has		Ruttenballaher,	82,098
a stone fort on		Sumertehleh,	526,330
the banks of the		Kumukehreh,	116,163
river Chembel),	493,978	Kehrnoon,	54,074
Bijheepoor,	359,706	Kehlowny,	51,944
Belawely,	324,091	Mundlayer (has a	
Bakher,	261,746	fort upon a moun-	
Bagrownd,	* *	tain on the north	
Jugwar,	38,498	side of the river	
Dang Bughowry,	493,978	Chembel),	697,794
Doongery,	54,126		

This Sircar furnishes 4,000 cavalry and 50,000 infantry.

SIRCAR ALOWR,

Containing 43 Mahls.

Measurement 1,662,012 Beegahs.

Revenue, 39,832,234 Dams.

Seyurghal, 699,212 Dams.

	Dams.		Dams.
Alowr (has a stone		Behrkowl,	678,733
fort upon a		Bulhar,	443,612
mountain),	2,679,820	Beroodeh Futtah	
Autehlehhabroo,	850,731	Khan,	201,059
Amren,	642,453	Penayen,	195,680
Ismaailpoor,	503,840	Beroodeh Mow,	153,045
Beerat (has a stone		Bodehtehl,	146,000
fort),	7,201,791	Bhecwan,	122,088
Behrozpoor,	2,621,958	Besaneh,	100,656
Bahaderpoor,	1,951,000	Bijcereh,	104,890

	Dams.		Dams.
Balhetteh,	133,507	Kehrtehly,	465,640
Jilalpoor.	393,499	Ghaut Seyvur (has	
Hassanpoor		a fort),	357,110
Bedoher,	947,871	Kowhrana, do.	166,666
Hassanpoor		Mendawer (has a	
Kowry,	1,259,659	brick fort),	1,889,097
Hajypoor (has a		Mowjpoor,	639,858
stone fort),	456,779	Mobarekpoor,	514,193
Dewty Jagary,	1,600,000	Munghoona (has	
Dedeker,	695,262	a stone fort),	475,260,
Dehra,	512,613	Mundawereh,	27,051
Sukhen,	804,262	Nowgong.	856,512
Rateh,	229,741	Nahergurh,	604,194
Khowhery Rana,	4,359,282	Hurawry,	227,096
Kehlloor,	1,459,048	Hurpoor,	686,605
Kowldehwar,	627,100	Hursana,	208,281
Kyareh,	600,000		

This Sircar furnishes 6,511 cavalry and 42,020 infantry.

SIRCAR TEJAREH.

Containing 18 Mahls.

Measurement 740,001. Bceghas, 5 Biswahs.

Revenue. 1,770,061 Dams.

Seyurgahal. 701,761½ Dams.

	Dams.		Dams
Indore (has a fort		Bunbohra (has	
upon a moun-		a stone fort),	1,416,715
tain),	1,995,216	Tejareh (has a	
Owjyeneh,	428,347	fort),	3,603,569
Omrahomry,	307,037	Junrawut (has a	
Beyroo,	215,800	stone fort upon	
Poor,	545,345	a mountain),	496,202½
Bungwan,	1,323,350	Khanpoor,	195,620

	Dams.		Dams.
Sakerus,	406,088	Koteleh (has a brick fort),	1,552,196
Santhawary,	406,115	Gurheyreh.	
Feerozpoor,	3,042,642	Kehwarka Tan-	
Futtapoor Mewn-		neh,	168,719
gowneh,	1,135,140	Nekynan,	377,357
<i>This Sircar furnishes 1,227</i>		<i>cavalry and 9,650 infantry.</i>	

SIRCAR NARNOWL,

Containing 17 Mahls.

Measurement, 2,080,046 Beegahs.

Revenue, 50,046,711 Dams.

Seyurghal, 775,103 Dams.

	Dams.		Dams.
Barheh,	2,060,662	in the village of	
Baboy (has a stone fort, and in its mountains are several copper mines,)	921,170	Bedhawer is a copper mine),	4,266,837
Beroodeh Rana,	592,995	Kanoory (has 3 forts),	2,721,126
Chalklaneh,	7,844,027	Khendeyla,	1,300,000
Jehojoyur (has a stone fort),	2,329,069	Kohdaneh,	808,109
Senghaneh (has a copper mine, and a mint for coining that metal),	11,881,629	Lahooty,	1,512,470
Kanodeh,	4,356,128	Three villages at the foot of the mountains, have copper mines and a mint, .	274,674
Kowtpootely (has a stone fort; and		Narnowl (has a stone fort),	5,913,218
		Nerher,	4,262,837

This Sircar furnishes 7,520 cavalry and 37,220 infantry.

SIRCÂR SEHAR.

Containing 6 Mahls.

Measurement, 763,474 Beegahs.

Revenue, 5,917,569 Dams.

Seyurghal, 109,447 Dams.

	Dams.		Dams.
Pehary,	1,228,999	Kowhmejahed,	170,360
Behdolvy,	441,840	Noonhureh,	618,115
Sehar (has a fort),	2,489,816	Howdel,	462,715
Kameh,	505,724		

This Sircar furnishes 265 cavalry and 1,000 infantry.

SOOBAH OF MALWAH.

SIRCAR OWJAIN,

Containing 10 Mahls.

Measurement, 925,622 Beegahs.

Revenue, 43,827,960 Dams.

Seyurghal, 281,816 Dams.

	Dams.		Dams.
Owjain with the		Ruttam,	4,421,540
Havelly (has a		Sanweer,	2,418,375
stone and brick		Kehnayl (has a stone	
fort),	13,882,035	and brick fort),	2,907,817
Unhul,	2,712,972	Kehjrowr,	2,651,044
Bedhnawer (has a		Newlahy (has a	
stone fort),	3,956,195	brick fort on the	
Panbahar,	1,937,596	banks of the river	
Deibalpoor,	6,000,000	Chambel),	3,851,886

This Sircar furnishes 3,250 cavalry and 11,170 infantry.

SIRCAR ROYSAYN.

Containing 32 Mahls.

	Dams.		Dams.
Assapoory, &c.,		Roysayn with the	
6 mahls,	173,064	Havelly (has a	
Bhilseh,	6,094,970	stone fort upon	
Bhoory,	316,017	a mountain),	934,739
Bhowjpoor,	220,592	Seywany,	580,828
Balabhet,	215,122	Sirsveh,	279,346
Tanneh Meer Khan,	735,315	Shahpoor,	89,067
Jajewy,	215,122	Ghoomlaseh,	645,665
Jitanewy,	184,757	Gheyrch,	560,037
Jelodeh,	13,290	Ky-ureh,	473,267
Khulijypoor,	41,060	Khangurh,	378,460
Dahmowty,	788,389	Kergurh,	365,707
Dekhwareh,	292,313	Kooroy,	145,566
Dewrood,	144,000	Laherpoor,	32,268
Dahnryeh,	21,502		

SIRCAR GURREH,

Containing 57 Mahls.

Revenue, 11,877,080 Dams.

	Dams.		Dams
Amowdgurh (has		Amreyl,	
a stone fort on		2 mahls (a	
a mountain),	1,039,485	stone fort).	140,000
Bary and Benker,		Beey,	82,000
2 mahls,	485,000	Beeragurh (has a	
Bunger,	400,025	strong fort),	45,000
Bhutgong, &c.,		Chandpoor and	
3 mahls,	395,000	Chandery,	
Penar and Ne-		2 mahls,	39,000
jehly, 2 mahls,	300,000	Jeytgurh, Buhk-	
Bakhereh,	238,000	lavy, and Ha-	
Benaker and		velly, 3 mahls,	12,000

	Dams.		Dams.
Cheyta,	12,000	Shahpoor and	
Demowdeh,	1,355,000	Juragh, 2 mahls,	
Dehmra and Duhm-		(a stone fort),	350,000
ree, 2 mahls,	49,000	Gurreh. with the	
Dowgong,	25,000	Havelly, (a	
Dowhar and Hoor-		stone fort),	1,857,000
behisht, 2 mahls,	18,000	Kehtowleh,	121,000
Dergurh,	18,000	Keydarpoor, &c.,	
Ruttenpoor and		12 mahls,	1,626,000
Purhar, 2 mahls,	613,000	Lalljee Kerowleh	
Rangurh,	400,000	and Dornkrow-	
Ramgurh and Sa-		leh, three mahls,	1,000,000
runpoor, 2 mahls,	1,055,000	Mendela,	352,000
Russoolya,	12,000	Hererya & Dow-	
Seetelpoor,	85,000	gurh, 2 mahls,	909,000

This Sircar furnishes 5,495 cavalry and 54,000 infantry.

SIRCAR CHENDARY,

Containing 61 Mahls.

Measurement, 554,277 Beegahs, 17 Biswahs.

Revenue, 31,037,783 Dams.

Seyurghal, 26,931 Dams.

	Dams.		Dams.
Owdypoor (has a		Bederwass and	
stone fort),	832,086	Akeh, 2 mahls,	304,800
Azdur,	1,016,000	Bechahr (has a	
Eyren,	101,953	brick fort with	
Itaweh,	80,000	a reservoir of	
Bhowraseh (has a		water, on a small	
stone fort),	755,000	hill),	174,000
Bunder Jehleh,	720,000	Bayly,	70,000
Bareh, &c., 5 mahls,		Talberudeh,	1,092,000
(have five stone		Tumoon,	312,504
forts and one of		Tahtaberyar,	22,500
brick),	635,500		

	Dams.		Dams.
Tehuwareh, Lelet- poor, &c., 3 mahls, a strong fort,	619,997	to which is a Pa- goda),	206,653
Chundary with the Havelly, 2 mahls,	1,186,388	Rakh (has a stone fort),	84,000
Janjoun and Dew- horry the little, 2 mahls,	387,480	Sironje,	11,065,765
Jewrsenkar, &c., 5 mahls,	447,000	Sehjen, &c., 3 mahls,	3,956,700
Jehrkoon (has a fort),	200,000	Sadhewreh,	334,290
Jewaseh,	144,000	Kenah (has a brick fort),	1,092,162
Dewharry the great,	857,998	Kerejocyreh (has stone fort),	468,000
Doobjaker (has a stone fort),	580,500	Kowrwy	252,000
Dudaneh, &c., 4 mahls,	147,282	Kangreh (has a stone fort),	239,990
Renool (has a stone fort with a large reservoir of water, which is a place of Hindoo worship),	364,000,	Kudrowleh (has a stone fort),	168,000
Rowdy, &c., 5 mahls, (has a stone fort, near		Kolakote (has a stone fort on a mountain),	156,450
		Kojar,	69,152
		Kerwaleh,	168,000
		Moongowty (has a brick fort),	1,440,000
		Mayaneh,	688,000
		Mehedpoor,	144,000

*This Sircar furnishes 5,970 cavalry, 90 elephants,
and 60,685 infantry.*

SIRCAR SARENGPOOR,

Containing 24 Mahls.

Measurement, 706,202 Beegahs.

Revenue, 32,994,880 Dams.

Seyurghal, 324,462 Dams.

	Dams.		Dams.
Ashteh,	3,000,790	the Havelly 2	
Akberpoor,	170,610	mahls (has a brick	
Agra,	472,363	fort),	1,294,321
Bajilpoor,	647,544	Saharbabahajy,	1,093,049
Beyloon,	610,544	Sundersy,	434,389
Bhuraseh,	259,777	Susember,	54,376
Bejon,	65,820	Shujapoor,	3,017,184
Banyan,	40,841	Kerhely,	7,447,906
Bayawer,	156,740	Kateyeh,	1,193,396
Teleen,	1,800,700	Kanher,	297,047
Khuljypoor,	6,027	Kerherry,	17,252
Zeerapoor,	387,352	Mahommedpoor,	1,981,133
Sarengpoor, with		Nowgong,	2,755,433

This Sircar furnishes 3,125 cavalry and 21,710 infantry.

SIRCAR BEEJAGURH,

Containing 32 Mahls.

Measurement 283,278 Beegahs, 13 Biswahs.

Revenue, 12,249,121 Dams.

Seyurghal, 3,574 Dams.

	Dams.		Dams.
Unjery,	707,093	Ablahutteh,	226,677
Anown and		Banhungong,	781,014
Sengwer,	298,648	Belgowareh,	407,014

	Dams.		Dams.
Berowdreh,	369,898	Sewraneh,	627,207
Bekengong (has a stone fort. and is famous for its horses),	369,125	Sedhowa.	353,819
Budkhel, situated near the river		Seelwareh (has a stone fort),	325,544
Nerbudeh,	223,615	Sangorey,	179,202
Bansyeh,	85,000	Kesrawed,	1,150,569
Budrya,	84,293	Kherghone,	753,194
Benheleh (has a wild where ele- phants are hunted),	52,939	Kanehpoor,	126,846
Byrore,	391,333	Ghowrgong,	85,082
Teykery,	645,245	Leherpoor, com- monly called	
Jilalabad with the Havelly, a stone fort,	414,268	Mahommedpoor,	205,743
Chemary (has a stone fort),	543,994	Lewary Koth,	50,000
Dewlagheeta,	392,080	Mendawerah (has a famous	
Dewlanerher,	98,569	Pagoda),	777,381
		Mehow near the river Nerbudeh	395,206
		Mowraneh (has a stone fort),	355,902
		Nawory, do.	408,164
		Nenkelwary,	370,208

*This Sircar furnishes 1,773 cavalry and
19,480 infantry.*

SIRCAR MENDOW.

Containing 16 Mahls.

Measurement, 229,969 Beegahs. 11 Biswahs.

Revenue, 13,788,994 Dams.

Seyurghal, 127,732 Dams.

	Dams.		Dams.
Atchereh,	395,400	Puhnman,	656,556
Berowdeh,	1,307,765	Jowly Mehyr,	968,370

	Dams.		Dams.
Hasselpoor,	210,000	Mendow with the	
Dehar,	279,306	Havelly, 2	
Dekhtan,	958,986	mahls,	48,698
Dheremgong,	116,442	Menawereh,	102,164
Sangore,	683,384	Nalcheh,	545,952
Sonassy,	3,097,192	Nowaly,	224,608
Kotereh,	2,393,871		

This Sircar furnishes 1,180 cavalry and 10,625 infantry.

SIRCAR HINDYEH,

Containing 23 Mahls.

Measurement, 89,573 Beggahs, 17 Biswahs.

Revenue, 11,610,969, Dams.

Seyurghal, 157,054 Dams.

	Dams.		Dams.
Ownehowd,	2,037,877	Kendaha Islami-	
Awelgong,	42,294	poor,	1,298,571
Amowndeh,	21,864	Mowdy,	19,443
Bijnowla,	44,418	Merdanpoor,	450
Bayasheh,	25,251	Nemawer,	94,846
Balhassy,	825	Nowgong,	79,264
Chukhowda,	158,876	Neymen,	75,152
Chumpaneer,	20,653	Handeh,	146,044
Deywass,	6,718,000	Hendlyeh with the	
Rajowr,	25,641	Havelly (has a	
Sutwass,	89,080	stone fort on the	
Sumerny,	52,115	banks of the	
Syangurh,	8,494	Nerbudeh),	350,051
Seyowly,	2,250		

*This Sircar furnishes 1,296 cavalry and
5,921 infantry.*

SIRCAR NUZERBAR,

Containing 7 Mahls.

Measurement, 859,604 Beegahs.

Revenue, 50,162,250 Dams.

Seyurghal, 198,478 Dams.

	Dams.		
Bhanbeereh,	6,924,355	the Havelly,	
Sultanpoor,	28,119,749	2 mahls,	14,252,199
Kehayer,	53,310	Neyr,	722,760
Nuzerbar with		Nemowry,	89,585

This Sircar furnishes 500 cavalry and 6,000 infantry.

SIRCAR MERUSOOR,

Containing 17 Mahals.

Revenue, 6,861,396 Dams.

Seyurghal, 23,387 Dams.

	Dams.		Dams.
Eyknood,	716,353	Teerood,	500,000
Owjenwass,	173,953	Jemyawareh,	619,759
Bisahereh,	511,400	Sewkereh,	46,090
Boodeli,	255,062	Ghiasspoor,	138,890
Behtore,	109,220	Kynnipoor,	175,304
Burleet,	106,703	Kowry,	303
Berowdeh,	95,970	Merusoor with the	
Bhutpoor,	63,104	Havelly,	1,651,920
Tall,	1,600,000		

This Sircar furnishes 1,194 cavalry and 4,280 infantry.

SIRCAR GAGROON,

Containing 12 Mahls.

Measurement, 63,529 Beegahs.

Revenue, 4,535,794 Dams.

	Dams.		Dams.
Owrrnal,	502,774	Sewthel,	281,909
Akberpoor,	62,500	Sendar,	81,929
Beetchbahar,	1,573,560	Ghatty,	600,046
Jeyhet,	225,640	Gagroon with the	
Khyerabad,	646,000	Havelly,	19,781
Roypoor,	287,805	Neemtohore,	608,834

SIRCAR KOWTRY BERANEH,

Containing 10 Mahls.

Measurement, 190,039 Beegahs.

Revenue, 8,031,925 Dams.

	Dams.		Dams.
Asowp,	1,733,927	Sohet,	693,585
Ajygurh,	855,612	Kowtryberaneh,	
Ahore,	532,056	&c., 2 mahls.	1,856,566
Berowdeh,	923,667	Gungrar,	1,066,683
Dak Doodbarlya,	458,144	Ghosey,	116,380

This Sircar furnishes 2,245 cavalry and 6,500 infantry.

SOOBAH OF DANDEES,

Containing 32 Mahls.

Revenue, 12,647,062 Tungehs.

	Dams.		Dams.
Asseer,	1,060,221	Jewereh,	730,965
Atral,	264,249	Dankery,	915,325
Arundowel,	543,328	Damry,	352,300
Umneleysra,	2,406,180	Rauwcer,	2,083,855
Punetgong,	215,504	Ruttenpoor,	820,971
Banjureh,	206,728	Sadwa,	430,008
Poormal to the west		Mahil,	290,311
of Burhanpoor,	162,830	Suckudgeng,	256,931
Poormal to the south		Nebadu,	308,782
east of do. &c.,	183,540	Nasseershumshad,	595,608
* * *	58,111,	* * *	316,338
* * *	26,112,	Lclung,	352,644
Baneyr,	594,239	Sunderty,	104,754
Jamood,	175,844	Adelabel,	527,223
Jaseer,	470,042	Lohara,	247,965
Chandsseer,	198,900	Manjrord,	104,925
Jelood,	317,202	Nasseerabad,	824,925

SOOBAH OF BERAR.**SIRCAR KAWHEEL,**

Containing 46 Mahls.

Revenue, 134,666,140 Dams.

Seyurghal, 12,874,048 Dams.

	Dams.		Dams.
Eletchpoor (has a stone fort),	14,000,000,	Anjy,	1,600,000
Ashty,	4,800,000	Anjengong	3,200,000
Arown,	3,200,000	Babeel,	640,000
		Bary,	114,368

	Dams.		Dams.
Baharkully,	3,200,000	Kholapoor,	4,870,014
Beeyaweda,	1,280,000	Karenja and Bud-	
Bisrawly,	700,000	hola, 2 mahls,	4,800,000
Bilseyker,	960,000	Kurenjgong and	
Balla,	800,000	Keheyreh,	
Berore,	1,280,000	2 mahls,	5,232,000
Belgong,	817,350	Kummergong,	640,000
Boosnah,	914,460	Karenjassy,	4,200,000
Bubheranty,	4,825,300	Koozha,	4,800,000
Betuseh,	2,000,000	Maneh,	4,800,00
Thoogong,	5,600,000	Myna,	800,000
Jughucky,	2,400,000	Manjhergheer,	640,000
Deryapoor,	6,400,000	Malkhyr,	480,000
Dhamoory,	2,718,540	Mungalore,	2,800,000
Reedhore,	6,400,000	Moorjhy,	4,800,000
Kehrygurum,	2,400,000	Tuppeh	
Seressgong,	5,200,096	Nundgong,	6,633,826
Serrala,	1,835,390	Nundgong,	3,200,000
Sirsoon,	4,800,000	Neer,	3,200,000
Salore,	340,000	Hatgong,	1,600,000
Sheerpoor,	4,8000		

SIRCAR PUNAR,

Containing 5 Mahls.

Revenue, 13,440,000 Dams.

	Dams.		Dams.
Havelly Punar,		Seelu,	1,600,000
(has a stone fort),	4,000,000	Kylchery,	2,400,000
Sewenbarah and		Mandgong	
Kantbarah,	640,000	Keror,	4,800,000

SIRCAR KEHRLEH,

Containing 35 Mahls.

Revenue, 17,600,000 Dams.

	Dams.		Dams.
Umneer,	3,200,000	Durgeh,	* *
Ashteh,	160,000	Mainkdary,	* *
Putten,	1,200,000	Malabiel,	* *
Belessdehy,	1,600,000	Malwy,	* *
Berwer,	2,800,000	Munga,	* *
Based,	480,000	Waldeh,	* *
Powny,	400,000	Dieygong,	* *
Havelly Kehrleh,	3,200,000	Deotahna,	* *
Sater Umbeer,		Buory,	* *
2 mahls,	1,600,000	Salowy,	* *
Sahenkberreh,	2,000,000	Ranjowg,	* *
Kusbeh Jerore,	480,000	Henayeh,	* *
Mundowry,	480,000	Chopar,	* *
Multany,	* *	Haneyanpoor,	* *

This Sircar furnishes 100 cavalry and 2,000 infantry

SIRCAR NERNALEH,

Containing 34 Mahls.

Revenue, 130,954,476 Dams.

Seyurghal, 11,038,422 Dams.

	Dams.		Dams.
Amkote,	6,470,066	Bulbulgong,	2,400,000
Adgong,	8,000,000	Babooshiekh,	3,700,000
Umneer, &c.,		Barygong,	1,600,000
2 mahls,	4,800,000	Paterreh,	3,342,500
Angoleh,	11,200,000	Banbher,	1,568,000
Ballapoor,	22,000,000	Budeerabhownjy,	2,764,452
	2,000,000	Budeerakanka,	4,813,700
Partalikulsy,	2,864,000	Jelgong,	10,000,000

	Dams.		Dams.
Jypoor,	400,000	Kothel,	1,409,000
Chandore,	4,887,000	Kotehly,	640,000
Deharwer,	1,200,000	Mungong,	4,800,000
Dhinda,	5,600,000	Meheer,	600,000
Dhengeer, has a		Mulkapoor,	11,200,000
stone fort,	2,000,000	Meelgurh,	94,360
Rajore,	1,000,000	The villages of	
Sewla,	640,000	Rajore,	400,000
Sheerpoor,	48,000	Madroodreh	1,200,000
Kerundkheer,	2,400,000	Hustgong,	1,500,000

This Sircar furnishes 50 cavalry and 3,000 infantry.

SIRCAR KULLEM,

Containing 31 Mahls, eight of which
dependent upon Chanda.

Revenue, 32,828,000 Dams.

	Dams.		Dams.
Indorey,	* *	Rauygong,	200,000
Amrawuty,	1,200,000	Salowr,	3,200,000
Iyny,	1,600,000	Kawrharr,	960,000
Poonah,	360,000	Kullem,	500,000
Boory,	1,200,000	Geclapoor,	1,200,000
Beyleh,	2,700,000	Ladkheer,	1,600,000
Belygong,	100,000	Nygong,	960,000
Telygong and Dy-		Najengong,	640,000
gong, *	4,800,000	Nonitlowhara,	128,000
Doongur,	1,600,000	Berkehond,	* *

The remaining Pergunnahs are in the possession of the Zemindars.

SIRCAR BASSUM, .

Containing 8 Mahls.

Revenue, 32,625,250 Dams.

Seyurghal, 1,825,250 Dams.

	Dams.		Dams.
Owndeh,	4,864,000	Kelsehpoory,	3,200,000
Bassum,	8,161,250	Kerory Dehunny,	1,200,000
Banhy,	2,400,000	Mangalore,	3,200,000
Chartahnah,	4,800,000	Nirsee,	4,800,000

SIRCAR MAHORE,

Containing 20 Mahls.

Revenue, 42885,444 Dams.

Seyurghal, 97,844 Dams.

	Dams.		Dams.
Unsungah,	960,000	Dhangy,	320,000
Amerkhur,	6,400,000	Seewala,	2,400,000
Booseh,	4,000,000	Soorery,	64,000
Tamsa,	2,177,844	Keroly,	32,000
Jughely,	3,200,000	Khenowl,	1,200,000
Hejoly,	2,400,000	Koreh,	480,000
Havelly Mahore,		Mehenteh,	2,400,000
with the Kussbahs		Mehgong,	1,600,000
of Dehsore id		Nadapoor,	2,000,000
Sooreh, 3 mahls,	3,680,000	Haldhota,	* *
Deharweh,	2,400,000		

SIRCAR MANIKDURG,

Containing 8 Mahls.

Revenue, 14,400,000 Dams.

	Dams.		Dams.
Bhawel,	2,400,000	Rajore,	2,400,000
Bhan.	2,000,000	Koret,	2,000,000
Chandore,	2,400,000	Neer,	1,600,000
Jayir,	1,600,000		

SIRCAR PAHTERY,

Containing 18 Mahls.

Revenue, 80,705,954 Dams.

Seyurghal, 11,580,954 Dams.

	Dams.		Dams.
Ardhapoor,	1,600,000	Jehry,	1,600,000
Pahtehry,	25,114,740	Seyool,	3,600,000
Burree,	8,000,000	Kasery,	3,200,000
Banjelgong,	2,000,000	Loohgong,	4,800,000
Balhore,	2,400,000	Muckuthbadehgeer,	2,400,000
Bismet,	11,200,000	Matargong,	480,000
Baar,	1,600,000	Mandeer,	6,871,203
Bungully,	640,000	Vasa,	400,000
Chitore,	3,600,000	Hata,	1,200,000

SIRCAR TELINGANEH,

Containing 19 Mahls.

Revenue, 71,9040,00 Dams.

Seyurghal, 6,600,000 Dams.

	Dams.		Dams.
Indore (has a small stone fort),	4,800,000	Owleh,	800,000
		Boden,	8,000,000

	Dams.		Dams.
Bhaneer,	1,600,000	Dhekwar,	96
Bhilsa,	6,400,000	Rajore,	1,600,000
Balkunda,	6,400,000	Gurkote,	2,200,000
Peengul,	2,400,000	Kherka,	6,400,000
Panoora,	3,200,000	Kosimpulteh,	664,000
Bhooker,	1,600,000	Mudmool,	6,400,000
Tamooru,	160,000	Loohgong,	11,200,000
Keryat Kodavend		Neermul,	6,400,000
Khan,	640,000		

SIRCAR RAMGUR,

Containing 5 Mahls.

Revenue, 9,600,000 Dams.

	Dams.		Dams.
Belarb,	800,000	Kimlbad,	2,240,000
Chitore,	3,200,000	Murgmool,	800,000
Havelly Ramgur,	2,560,000		

SIRCAR BHEKER,

Containing 4 Mahls.

Revenue, 45,122,900 Dams.

Seyurghal, 376,000 Dams.

	Dams.		Dams.
Havelly Bheker,	25,600,000	Dewelgong,	5,600,000
Sumneru,	7,200,000	Suckerkherleh,	6,776,000

SIRCAR PUTTYALEH,

Containing 9 Mahls.

Revenue, 19,120,000 Dams.

Seyurghal, 4,800,000 Dams.

	Dams.		Dams.
Ondungong,	400,000	Pattyalehbary,	1,200,000
Atawan,	2,400,000	Chandore,	1,280,000

	Dams.		Dams.
Junghully,	2,000,000	Sewna,	640,000
Deha,	4,800,000	Sownlapara,	1,600,000
Dhaweer,	2,600,000		

SOOBAH OF GUJERAT.

SIRCAR AHMEDABAD.

Containing 28 Mahls.

Measurement, 8,024,153 Beegahs.

Revenue, 208,306,994 Dams.

Seyurghal, 6,511,441 Dams.

	Dams.		Dams.
The city of Ahme-		Dhulkeh,	1,650,000
dabad,	15,000,073	Dhundhookh (has	
Havelly Ahme-		a stone fort),	11,307,704
dabad,	23,999,371	Sirnal,	10,188,105
Arhermatra,	9,669,754	Kurry,	30,125,987
Ahmednagur (has		Khambayit,	20,147,986
a stone fort),	1,770,912	Kerneej (has a stone	
Iyder,	1,616,000	fort),	30,125,778
Bheel,	6,088,920	Mundeh,	22,647,973
Barahsewah,	2,814,124	Muraseh (has a brick	
Beerpoor (has a		fort),	4,235,119
stone fort),	1,778,300	Mahmoodabad,	1,747,080
Beelowd,	1,493,249	Massaudabad (has a	
Beeranty,	2,076,574	brick fort),	1,400,000
Bundersoleh,	600,000	Mungeritch (has a	
Putlad,	771,960	stone fort),	121,762
Thameneh,	600,000	Neryad,	8,103,098
Chalabarha (has a		Hirsoor,	752,212
brick fort),	34,908,220		
Chalawarah (has a			
stone fort),	4,825,390		

This Sircar furnishes 4,120 cavalry and 20,500 infantry.

* SIRCAR PUTTEN,

Containing 16 Mahls.

Measurement, 3,750,015 Beegahs.

Revenue, 600,325,099 Dams.

Seyurghal, 210,327 Dams.

	Dams.		Dams.
Putten (has two forts),	957,462	Havelly Putten,	254,045
Beejapoor,	6,001,832	Radhun (has a brick fort).	4,000,000
Palhunpoor,	3,600,000	Summy,	1,266,998
Burnagur (has a stone fort),	1,844,324	Satilpoor,	287,340
Beelnagur,	674,248	Kherang,	4,000,000
Tehrar (has a brick fort),	4,000,000	Kakreejy,	312,590
Teerwareh (has a brick fort),	2,130,000	Mownjpoor,	909,630
		Moorwareh,	320,030
		Weyseh,	1,600,000

This Sircar furnishes 715 cavalry and 6,000 infantry.

SIRCAR NADOWT,

Containing 12 Mahls.

Measurement, 541,817 Beegahs. 16 Biswahs.

Revenue, 8,797,596 Dams.

Seyurghal, 11,328 Dams.

	Dams.		Dams.
Amroly,	143,620	Kyar,	80,308
Awdha,	17,076	Murghedereh,	62,328
Besroy,	2,061,368	Manden,	16,000
Bedal,	272,645	Nadawet with the	
Tilkowareh,	1,595,525	Havelly,	3,929,330
Tehwa,	165,500	Nutrumg,	165,500
Jemoogong,	412,093		

SIRCAR BERODEH.

Containing 4 Mahls.

Measurement. 922,212 Beegahs.

Revenue. 41,145,895 Dams.

Seyurghal. 388,358 Dams.

	Dams.		Dams.
Berodeh. with		Dubhowey. (has a	
the Havelly (has		stone fort).	6,252,550
a stone fort).	20,403,485	Senoor.	5,746,580
Bahaderpoor. (has			
a stone fort).	6,243,280		

This Sircar furnishes 990 cavalry and 5,800 infantry.

SIRCAR BEHROATCH.

Containing 14 Mahls.

Measurement. 349,771 Beegahs.

Revenue. 21,845,663 Dams.

Seyurghal. 141,820 Dams.

	Dams.		Dams.
Owrparah.	1,655,877	Deetchparah.	1,174,540
Akleysir.	558,010	Kady.	4,275,000
Aneer.	307,737	Kulleh.	353,670
Behroatch. (has a		Kundhar.	244,000
brick fort).	456,230	Noorek.	1,277,250
Turkyeh.	5,651	Mukboolabad.	2,912,040
Jehrmundowey.	122,795	Hansooh.	2,439,158
Havelly Behroatch.	7,022,790		

This Sircar furnishes 990 cavalry and 20,800 infantry.

SIRCAR CHANPANEER,

Containing 9 Mahls.

Measurement, 800,337 Beegahs, 11 Biswahs.

Revenue, 10,109,884 Dams.

Seyurghal, 173,730 Dams.

	Dams.		Dams.
Arawereh,	48,209	Dhowl,	172,992
Chanpaneer with		Dilawereh,	48,628
the Havelly,		Sowukhereh,	2,999,796
2 stone forts,	1,429,649	Sanvees (has a	
Chundwareh,	21,530	stone fort),	2,300,000
Chowrasy,	2,215,275		
Dhowl (has a			
stone fort),	1,283,300		

This Sircar furnishes 550 cavalry and 1,600 infantry.

SIRCAR SOORET,

Containing 31 Mahls.

Measurement, 1,312,315 Beegahs, 16 Biswahs.

Revenue, 19,035,177 Dams.

Seyurghal, 182,370 Dams.

	Dams.		Dams.
Anawel (has a		Bhoolsir,	146,230
stone fort),	424,355	Balowreh,	592,180
Purchowl,	1,508,000	Tellary,	917,890
Bullyar,	1,281,420	Timba,	236,390
Beleysir,	1,016,045	Jugehlee,	383,320
Beyawereh (has a		Dehmoory,	860,520
stone fort),	554,320	Raneer,*	63,690
Belwareh (has a		Sooret, with the	
stone fort).	478,620	Havelly (has a	
Bhysroot,	425,055	stone fort),	5,530,145
Parneer,	1,277,475	Supa,	7,331,510

	Dams.		Dams.
Sirbhoon,	601,275	Looahary,	85,280
Khublury,	26,760	Merawely,	370,410
Khundbowey,	735,330	Mehweh,	190,200
Khirka,	629,310	Narnoly,	65,220
Kerodeh,	383,240	Nowsary,	297,720
Camreetch,	328,205	Neryad,	130,900
Kows (has a stone fort),	228,390		

This Sircar furnishes 2,000 cavalry and 5,500 infantry.

SIRCAR KODEHRA,

Containing 12 Mahls.

Measurement, 535,255 Beegahs.

Revenue, 3,418,324 Dams.

	Dams.		Dams.
Owdha,	184,935	Kodehra, with	
Atladera,	34,660	the Havelly,	
Beyra,	257,202	2 mahls,	785,660
Jednagur,	120,660	Kohaneh,	785,669
Jhalood,	794,654	Meeral,	525,975
Dhamnood, *	* *	Mehdwara.	18,026
Sehra,	146,392		

This Sircar furnishes 1,000 cavalry and 5,000 infantry.

SIRCAR SORET,

Containing 73 Mahls, out of which number, 13 Mahls are on account of Port Duties.

Revenue, 63,437,366 Dams.

	Dams.		Dams.
Adeneh,	7,630,388	Puttendeo,	4,453,990
Artehja,	780,500	Banwareh,	4,809,640
Amrely,	1,784,160	Bilkha,	140,000
Apleteh,	1,214,592	Bulsar,	509,760

	Dams.		Dams.
Beyry,	14,560	Ramoot,	28,320
Birwa,	50,664	Siyoor,	42,480
Bundeh,	84,960	Sirsy,	4,536
Bandowr,	14,060	Sultanpoor,	424,800
Bheenradeh,	28,320	Karbadhar,	623,040
Palytalneh,	240,592	Gowrynar,	4,538,360
Beksera,	56,340	Khookeh, exclu-	
Berer,	734,792	sive of the port,	666,560
Berwara,	74,792	Ghatasayera,	42,480
Bhadeyly,	14,160	Kunker,	598,704
Telaja,	2,435,520	Kurrydehry,	127,480
Jowgh,	453,120	Gowndel,	56,640
Jennetpoor,	12,832	Kotyara,	1,797,256
Jugget,	803,200	Gundowna,	198,432
Jowrwar,	936,970	Loolyaneh,	1,423,080
Chowra,	97,288	Simurabanwa,	487,576
Jeytehry,	1,071,360	Lat-hy,	296,152
Jirhoon,	98,560	Mulkapoor,	995,048
Havelly Soret,	932,000	Meheweh,	2,051,136
Dank,	41,410	Mundowy,	2,107,440
Doongur,	760,400	Mangalore,	16,680,472
Dowletabad,	357,424	Meydereh,	2,208,160
Dherwar,	59,792	Moorly,	2,603,336
Dhentoor,	252,048	Meyaneh,	14,160
Dhary,	644,272	Naguny,	755,376
Ranpoor,	16,128	Husteny,	9,121,025
Ralkun,	113,280		

PORT DUTIES.

	Mahmudi.		Mahmudi.
Bunder Mangalore,	27,000	Bunder Mylkore,	3,000
Bunder Putten Deo,	25,000	Bunder Doorgur	1,000
Bunder Gowrynar	1,000	Bunder Telaja,	
Bunder Nagserry,	10,000	2 mahls,	7,000
Bunder Poor,	27,628	Bunder Adeneh,	15,000
Bunder Meheweh,	14,000		

This Sircar furnishes 17,000 cavalry and 36,500 infantry.

SOOBAB OF AJMEER:

SIRCAB AJMEER,

Containing 28 Mahls.

Measurement, 5,605,487 Beegahs.

Revenue, 62,153,390 Dams.

Seyurghal, 1,475,714 Dams,

	Dams.		Dams.
Ajmeer, with the		Jagh,	501,844
Havelly (has a		Dowgong,	1,200,000
fort on a moun-		Roshenpoor,	692,512
tain),	6,214,731	Sembher, (has a	
Embeer (has a		stone fort),	9,649,947
stone fort on a		Serwar (has a	
mountain),	12,256,297	brick fort),	1,616,825
Arayin,	1,755,960	Selteela,	1,270,009
Pereet,	2,200,000	Solimanabad,	1,860,016
Baghorvy,	486,161	Keykery,	1,880,000
Pehnoy,	1,400,000	Kehrweh,	7,020,347
Behnaey,	271,256	Mahroot,	5,756,402
Bowal,	749,773	Muneverabad,	1,452,577
Bahel,	600,000	Mussaudabad,	1,587,991
Bandhen Soondery,	435,664	Neranyeh,	2,660,159
Behrdundeh,	200,072	Hersoor (has a	
Tusyna,	2,330,090	brick fort),	1,200,926
Jowneereh,	214,442		

This Sircar furnishes 16,000 cavalry and 80,000 infantry..

‘SIRCAR CHITORE,’

Containing 26 Mahls.

Measurement, 1,678,802 Beegahs, 17 Biswahs.

Revenue, 30,047,649 Dams.

Seyurghal, 36,0737 Dams.

	Dams.		Dams.
Islampoor, com- monly called		Chitore, with the	
Rampoor,	7,000,000	Havelly, 2 mahls	
Owdypoor,	1,120,000	(a stone fort),	800,000
Apermal,	280,000	Jyren	1,985,250
Arlood,	200,000	Sanwerghaty,	470,294
Islampoor, com- monly called		Sandery (has a	
Mohen,	108,600	stone fort),	400,020
Boodhnore (has		Semeel,	100,000
a stone fort),	4,311,551	Kowsyaneh,	263,812
Phoolya (has a		Mandelgurh (has	
stone fort),	2,843,470	a stone fort up-	
Punehra,	3,296,290	on a mountain),	3,384,750
Poor,	2,601,041	Mandel (has a	
Bheenseroor (has		brick fort),	447,090
a stone fort),	1,200,000	Medarye,	160,000
Bagore,	395,550	Neemij, &c.,	
Beygoon,	1,175,729	3 mahls,	719,202
Beysee Hajypoor			
(has a stone fort),	1,375,000		

This Sircar furnishes 22,000 cavalry and 82,000 infantry

SIRCAR RHINTENPOOR,

Containing 83 Mahls.

Measurement, 6,024,196 Beegahs, 11 Biswahs.

Revenue, 89,864,576 Dams.

Seyurghal, 181,834 Dams.

	Dams.		Dams.
Alhenpoor,	1,562,239	Chatsoo,	7,536,829
Ownyara,	1,237,169	Cheldweh,	500,000
Itada,	770,525	Jahyen,	475,000
Atwan,	600,000	Khuljypoor,	1,209,386
Islampoor,	77,500	Dehry,	1,800,000
Unghoreh,	160,000	Deehlwareh, &c.	409,260
Untoorweh,	1,500,000	Dylanch,	739,400
Ivanboosameer,	1,200,000	Rhinterpoor, with	
Boondy (has a		the Havelly,	156,895
stone fort upon		Reevandhneh,	430,354
a mountain),	1,620,000	Sewysoper,	5,041,306
Booly (has a stone		Sarsoor,	258,876
fort),	2,622,747	Sehnsary,	300,000
Beroodeh,	4,571,000	Kowta (has a stone	
Burdareh,	1,969,776	fort upon a moun-	
Paten,	2,800,000	tain near the river	
Bhudlowh,	2,686,389	Chembel),	3,000,000
Pucklant,	1,200,000	Khunder (has a	
Pelatych,	1,400,000	stone fort on a	
Bhosoor,	600,000	mountain),	400,000
Benehta,	542,356	Khunkehreh,	1,511,994
Beylooneh,	456,479	Kehrny,	528,177
Beyjery,	334,890	Khownly,	200,000
Balaghefery,	300,000	Gudawed,	188,095
Bhoorybhary,	110,000	Kerore (has a	
Baran,	880,000	stone fort upon	
Toonek,	75,000	a mountain),	200,000
Tooda,	5,859,060	Lahkery (has a	
Toodry,	5,456,340	stone fort upon	
Telad,	423,288	a mountain),	800,000
Jeetpoor,	928,500	Loherwareh,	250,000

	Dams.		Dams.
Lowndeh,	250,000	Mellerneh,	3,299,240
Lehawed,	125,000	Mangore,	204,348
Moonydanch,		Nowahy,	930,000
&c., 16 mahls,	4,100,000	Nugger.	1,000,000

This Sircar furnishes 9,000 cavalry and 25,000 infantry.

SIRCAR JEWDEHPOOR,

Containing 22 Mahls.

Revenue, 14,528,750 Dams.

	Dams.		Dams.
Asoop (has a brick fort),	600,000	Jeytaren (has a stone fort),	3,000,000
Arundrowty,	8,000	Dootara (has a stone fort),	100,000
Phooly (has a brick fort),	640,000	Suhet (has a stone fort),	2,812,750
Pelparah,	1,468,000	Satelmeer (has a stone fort on a mountain),	560,000
Belara,	314,000	Saywana (has a stone fort on a mountain),	1,200,000
Paly, &c., 3 mahls, (a stone fort),	250,000	Kherwa,	220,000
Baheleh,	199,000	Kheyconsir (has a stone fort),	170,000
Poodeh (has a stone fort),	46,000	Ghoondej (has a stone fort),	90,000
Bhadrajoon (has a stone fort),	800,000	Meheweh,	960,000
Jewdehpoor, with the Havelly (has a stone fort upon a mountain),	280,000		

This Sircar furnishes 15,000 cavalry and 50,000 infantry.

SIRCAR SIROWHY,

Containing 6 Mahls.

Revenue, 42,077,437 Dams.

	Dams.		Dams.
Anergurh and Sirowhy, 2 mahls, (the latter has a stone fort),	12,000,000	Jalore and Senjore, 2 mahls, (a very strong stone fort),	14,077,437
Banswareh (has a stone fort),	8,000,000	Doongurpoor,	8,000,000

This Sircar furnishes 8,000 cavalry and 38,000 infantry.

SIRCAR NAGORE,

Containing 31 Mahls.

Measurement, 837,450 Beegahs, 16 Biswahs.

Revenue, 40,389,830 Dams.

Seyurghal, 308,051 Dams.

	Dams.		Dams.
Amersernagin,	7,029,370	Rejwasa,	1,995,824
Indaneh,	1,313,006	Roon,	913,261
Bhedaneh,	1,271,960	Russoolpoor,	704,606
Buldoo,	570,000	Rehoot,	189,137
Batoodeh,	322,816	Sadeyleh,	1,266,930
Beroodeh,	220,663	Futtahpoor Jehen-	
Barehgayin,	50,000	jown (has a	
Chagil,	955,273	stone fort),	1,233,222
Jaroodah,	974,285	Kassely,	1,587,154
Jakehreh,	137,757	Khayeleh,	558,560
Kharijkehtoo		Gojewreh,	466,890
(has a stone fort),	348,814	Goleyweh,	352,305
Deendwaneh		Komhary,	435,604
(has a brick fort),	4,586,828	Geyren,	57,160
Dewnpoor,	7,080,085	Ladoon,	780,342

	Dams.		Dams.
Meerret (has a stone fort),	7,701,522	Nagore, with the Havelly (a brick fort),	313,581
Menohernagur,	2,903,386		
Nokha,	380,756		

This Sircar furnishes 4,500 cavalry and 22,000 infantry.

SIRCAR BEYKANEER,

Containing 11 Mahls.

Revenue, 4,750,000 Dams.

Bickumpoor,	*	*	Beykaneer and		
Beerselpoor,	*	*	Jeleelmeer,	*	*
Bahermeel,	*	*	Johtur,	*	*
Pokul,	*	*	Kotera,	*	*
Parkul,	*	*	Dewader,	*	*
Pokhrun,	*	*			

This Sircar furnishes 1,200 cavalry and 50,000 infantry.

SOOBAH OF DELHI.

SIRCAR DELHI,

Containing 48 Mahls.

Measurement, 7,126,107 Beegahs, 17 Biswahs.

Revenue, 123,012,590 Dams.

Seyurghal, 10,990, 260 Dams.

	Dams.		Dams.
Islamabad Pakel (has a stone fort upon a mountain),	1,779,407	Adeheh, Panypot (has a brick fort),	513,081
		Palem,	10,756,647
			5,726,788

	Dams.		Dams.
Beren (has a brick fort),	3,907,928	Seraweh,	1,583,899
Baghput,	3,532,368	Sunyeet,	854,191
Pulwel (has a brick fort on a hill),	1,769,493	Syaneh,	2,049,090
Bernadeh,	1,379,125	Shukerpoor,	2,111,996
Pooteh (has a brick fort),	621,749	Kernal,	5,678,242
Beryduyeldehn,	1,404,225	Kenore, (has a brick fort),	1,718,792
Tilput (has a brick fort),	3,077,913	Gurhimuktesir (has a brick fort on the banks of the Ganges and a Pagoda),	1,591,492
Tandehbahgwar,	1,289,306	Ketaneh,	1,423,779
Tilbegunpoor,	370,374	Kadeleh,	1,374,403
Jehjehr,	1,422,451	Kasneh,	1,522,315
Jharseh (has a stone fort in the village of Dahneh),	3,605,228,	Kherkodeh,	1,505,856
Jeyore,	1,878,378	Kenkeerkehreh (has a brick fort situated between two rivers),	316,405
Jehnjeneh,	1,700,250	Lowny (has a brick fort situated between two rivers),	3,274,878
Jehrowly,	1,138,759	Meeret (has a brick fort situated between two rivers),	4,391,996
Jillalabad,	1,333,711	Mendohty,	2,858,223
Jillalpoor Seroot (has a wild),	1,001,875	Massaoudabad (has old brick fort),	2,809,478
The old Havelly,	1,422,451	Hustanapoor, an ancient place of Hindoo worship, on the banks of the Ganges,	4,466,904
The new Havelly,	3,635,311	Hapoor,	2,103,589
The city of Delhi,	736,460		
Dasneh,	4,933,302		
Daderytaha,	4,326,059		
Dunkoor,	1,016,682		
Rohtek (has a brick fort),	8,599,270		
Soonput (has a brick fort),	7,727,323		
Seseedoon (has a brick fort),	1,975,596		
Seeunderabad,	1,259,199		

This Sircar furnishes 2,000 cavalry and 32,980 infantry

SIRCAR BUDAYOON,

Containing 13 Mahls.

Measurement, 8,093,850 Beegahs, 10 Biswahs.

Revenue, 34,717, 363 Dams.

Seyurghal, 457,118 Dams.

	Dams.		Dams.
Ajong,	1,362,867	Sch-sowan,	2,493,398
Owneleh,	690,620	Sonnassmundyeh,	795,315
Budayoon with		Sunya,	1,315,722
the Havelly,	7,357,571	Kant,	2,439,369
Bereyly,	12,507,434	Kotesalbahen (has	
Birsir,	2,147,324	a fort),	1,229,165
Pownd.	260,340	Goleh,	1,136,631
Tulhy,	1,077,811		

This Sircar furnishes 2,850 cavalry and 26,700 infantry.

SIRCAR KEMAUN,

Containing 21 Mahls.

Revenue, 40,437,700 Dams.

	Dams.		Dams.
Adown,	400,000	Javun,	2,500,00
Bhooky and		Chawly,	" "
Bhagsa, 2 mahls,	400,000	Schujgur,	" "
Basweh,	200,000	Guzirboor,	" "
Pachowter,	400,000	Kote Dewareh,	" "
Bheekundeewar,	2,00,000	Mulwareh,	2,500,000
Bhagty,	11,000,000	Malakore, Setak-	
Bhoory,	" "	hoor, and Kymoo,	
Betcela,	10,025,000	3 mahls,	5,037,700
Jhungy,	400,000		
Jugram,	5,000,000	No account is made of the	
Jurryeh,	3,000,000	other five Pergunnahs.	

This Sircar furnishes 3,000 cavalry and 50,000 infantry.

SIRCAR SEMBHEL,

Containing 47 Mahls.

Measurement, 4,047,193 Beegahs, 2 Biswahs.

Revenue, 66,341,431 Dams.

Seyurghal, 2,892,394 Dams.

	Dams.		Dams.
Amrowheh,	6,342,000	Sewhareh,	1,333,732
Azempoor,	2,389,478	Siry,	958,769
Islampoor Behrow,	1,330,640	Sehenspoor,	644,804
Owjahry,	697,609	Sirsaweh,	308,065
Akberabad,	640,264	Sheerkote,	4,921,051
Islampoor Derkow,	429,675	Shahy,	900,496
Islampoor Durgoo,	346,348	Kunderky,	674,936
Bijnore,	3,355,425	Keeretpoor,	2,410,609
Bejhrong,	828,322	Cutch,	1,248,995
Perowhy,	150,000	Gindore,	751,520
Besara,	200,000	Kaber,	566,539
Chandpoor,	4,131,071	Kenore,	267,919
Jilalabad,	1,470,072	Kahnkery,	200,000
Chowmaleh,	1,340,312	Lukhnore,	2,499,208
Chaloo,	237,809	Leesweh,	100,000
Judwar,	828,348	Moghoolpoor,	3,580,300
Havelly Sembhel,	3,322,448	Munjoleh,	737,556
Deoreh,	1,924,837	Mundawer,	1,256,995
Dehkeh,	670,364	Nudeeneh,	2,647,242
Deyhary,	1,080,306	Nehtore,	1,738,160
Dudeyleh,	210,000	Niyoodeneh,	304,675
Rajpoor,	700,000	Nerowly,	1,408,093
Rejebpoor,	612,978	Humteneh,	250,000
Sembhel (has a brick fort),	850,953		

*This Sircar furnishes 4,375 cavalry, 50 elephants,
and 31,550 infantry.*

SIRCAR SEHARUNPOOR,

Containing 36 Mahls.

Measurement, 3,530,370, Beegahs, 3 Biswahs.

Revenue, 87,839,359 Dams.

Seyurghal, 4,991,485 Dams.

	Dams.		Dams.
Indery (has a brick fort),	7,078,326	Roorkey,	1,628,360
Uneesteh,	324,560	Roypoortatar,	369,080
Budhonah,	3,698,041	Seekrybhoker-hurry,	3,003,311
Beydowly,	3,115,125	Sirsaweh (has a brick fort),	2,516,165
Bhutghunjyower,	2,676,407	Seeroot,	2,208,779
Bhowgpoor,	2,338,120	Sirowhneh,	1,590,606
Pooreetchpar,	2,191,460	Sumbeltera,	1,001,078
Bhooneh,	2,135,496	Serenbulry,	574,320
Bughra,	1,913,196	Ghatowly,	3,624,588
Bhut,	1,321,440	Ghody,	2,514,673
Tanneh Bheem,	3,578,540	Geeraneh,	2,025,238
Talookpoor,	222,277	Gungweh,	2,029,032
Chowrassy,	2,471,277	Lukhmowty,	1,796,058
Jowly,	1,310,057	Mozufferabad,	4,074,460
Jertahwel,	1,668,882	Mangalore (has a brick fort),	2,350,311
Havelly Seharunpoor (has a brick fort),	6,951,540	Mulhypoor,	2,244,070
Deobund (has a brick fort),	641,977	Nagore,	1,337,070
Rampoor,	1,778,997	Nanuteh,	724,153

This Sircar furnishes 3,955 cavalry and 22,280 infantry.

SIRCAR REYWARY.

Containing 12 Mahls.

Measurement, 1,155,011 Beegahs, 10 Biswahs.

Revenue, * *

Seyurghal, 739,268 Dams.

	Dams.		Dams.
Padel,	4,114,753	Gohanch,	421,440
Patoodehy,	2,270,080	Soheneh (has a	
Bhoohereh,	755,543	stone fort upon	
Tawerd (has a		a mountain, and	
brick fort),	986,228	a hot well, which is	
Reywary with the		an object of Hindoo	
Havelly (a brick		worship),	3,928,364
fort),	11,956,847	Himraneh (has a	
Remaiy Chenaiv,	228,603	stone fort upon	
Kote Cossim Aly,	3,357,930	a mountain),	682,159
Ghylole,	656,688		

This Sircar furnishes 2,175 cavalry and 14,600 infantry.

SIRCAR HISSAR FEEROZEH,

Containing 27 Mahls.

Measurement, 3,114,497 Beegahs.

Revenue, 55,004,905 Dams.

Seyurghal, 1,406,519 Dams.

	Dams.		Dams.
Agrowdeh,	1,743,970	Bhungeedal,	1,800,000
Abrowhy,	857,357	Poonyan,	1,200,000
Unghereh (has a		Bharengy,	880,832
brick fort and a		Perwaleh,	1,097,807
place of Hindu		Bhetu,	440,280
worship, called		Burwa,	64,680
Kowres),	1,576,200		

	Dams.		Dams.
Tahneer (has a brick fort),	933,042	Sirsa (has brick fort),	4,361,368
Toohaneht (has a brick fort),	4,694,354	Seyuran,	400,000
Toosam,	1,068,548	Sudhemkeh,	171,372
Jeneed,	5,004,749	Sutwany,	76,750
Jinalpoor,	4,277,461	Shanzdekeryat,	960,111
Hissar, with the Havelly (2 forts, one of stone and the other of brick),	4,039,895	Futtahabad (has a brick fort),	1,184,392
Dhateret (has a brick fort),	977,028	Gohaneh,	2,876,115
		Khandeh,	1,119,364
		Mehem (has a brick fort),	4,958,613
		Hansy (has a brick fort),	5,454,438

This Sircar furnishes 6,875 cavalry and 55,700 infantry.

SIRCAR SIRHIND,

Containing 33 Mahls.

Measurement, 7,729,466 Beegahs, 7 Biswahs.

Revenue, 160,790,594 Dams.

Seyurghal, 11,697,330 Dams.

	Dams.		Dams.
Embaleh,	4,198,094	Jhnt,	7,509,094
Benore,	12,549,953	Jerk,	1,538,090
Payil (has a brick fort),	7,362,262	Khyzerabad (has a brick fort),	12,052,918
Bhooder,	3,103,269	Dowraleh,	2,188,443
Bhetundeh,	3,125,000	Dewteh,	1,601,346
Pownderee,	686,870	Deoraneh,	580,985
Tehareh (has a brick fort, on the banks of the river Setlej),	7,850,800	Rooper (has a brick fort),	5,005,549
Tahnser (has a brick fort),	7,850,803	Sirhind with the Havelly, 2 mahls, a brick fort,	12,082,630

	Dams.		Dams.
Semaneh,	10,822,280	Gheram (has a	
Senam (has a		brick fort),	6,138,630
brick fort),	7,007,696	Ladyaneh (has a	
Sadhooreh (has a		brick fort on the	
brick fort),	4,298,064	banks of the	
Sultanpoorbareh,	427,035	river Setlej),	2,794,633
Shahabad,	6,751,468	Mustofyabad,	7,476,691
Futtahpoor,	684,370	Mussunker,	7,053,259
Keryat Roysemu,	1,220,090	Munoorpoor,	1,830,025
Keythel (has a		Malneer,	1,060,580
brick fort, and a		Matchwareh (has	
place of Hindoo		a brick fort),	653,552
worship),	10,638,630	Hapery,	1,145,118

This Sircar furnishes 9,225 cavalry and 55,700 infantry.

SOOBAH OF LAHOOR.

SIRCAR DOOABEH BEYT JALENDHER,

Containing 60 Mahls.

Measurement, 3,279,392 Beeghs, 17 Biswahs.

Revenue, 124,365,212 Dams.

Seyurghal, 2,651,788 Dams.

	Dams.		Dams.
Asseemabad,	458,122	Beysaly and Khut-	
Putty Dneneyat,	3,601,678	teh, 2 mahls,	566,366
Bhoonga,	2,760,530	Telown,	6,780,337
Bejwareh,	2,425,813	Talarpoor (has	
Bheloon (has		a stone fort),	170,388
a stone fort),	1,305,006	Jelendeher (has	
Birweh,	668,000	a brick fort),	14,751,626
Palekwah,	200,000	Chowrasy,	5,463,913
Betchrytu,	16,0000	Jewra	2,474,854

	Dams.		Dams.
Jasown Balakotee		Sheergurh,	194,294
(has a stone fort),	600,000	Issapoor,	346,867
Chitore,	313,000	Kothey,	5,546,661
Hajypoor Saryaneh,	2,693,874	Gurh Dumbaleh,	2,670,087
Dardek,	9,707,993	Koteleh,	1,680,000
Deysoohel (has a brick fort),	4,474,950	Kotelehr (has a stone fort),	1,310,000
Dedeyal (has a stone fort),	1,650,000	Kehrekdehar,	480,000
Dadeh (has a stone fort),	1,200,000	Gheyoorkhera (has a stone fort),	240,000
Derperreh,	900,000	Kunkote (has a stone fort),	240,000
Durdhy,	600,000	Khreh,	240,000
Doonnagore,	455,870	Ghewass,	586,906
Dhenkely,	72,000	Lohydehry,	563,414
Reheemabad,	2,480,639	Lalsinghy,	236,850
Rajpoor Putten (has a stone fort),	1,800,000	Myany Noorneh,	2,106,156
Sultanpoor (has a brick fort),	2,418,232	Meylsy,	1,823,559
Suckhut Mundawy (has some iron and copper mines),	1,680,000	Mahommedpoor,	1,802,1558
Soper,	1,000,000	Mansewal,	286,667
Seebel (has a stone fort),	800,000	Melote,	460,620
Suren,	213,333	Mudhoteh,	426,367
Sheikhupoor,	4,722,604	Nekowder,	3,710,796
		Nuckrowh,	1,300,061
		Nunkel,	2,315,368
		Nundown,	5,300,000
		Hirhanah and Akberabad, 2 mahl,	6,032,032
		Hadyabad,	519,467

This Sircar furnishes 4,155 cavalry and 79,536 infantry.

SIRCAR DOOABEH BARY,

Containing 52 Mahls.

Measurement, 4,580,002 Bēegahs, 18 Biswahs.

Revenue, 142,820,183 Dams.

Seyurghal, 3,923,922 Dams.

	Dams.		Dams.
Unchereh,	500,000	Debhawaleh,	6,280,139
Undowreh,	1,193,739	Dehmehry,	1,600,000
Abhypoor,	168,000	Durweh,	240,000
Owder,	9,600	Derweh Deegur,	24,000
The city of		Sungla Arwel,	544,145
Lahoor,	2,912,600	Sundhewan,	5,854,649
Phulwary,	452,694	The suburbs of	
Phulra,	2,413,268	Lahoor,	674,053
Punjgramy,	1,461,630	Shaphoor,	2,382,235
Bhirly,	4,060,507	Sherpoor,	480,000
Bhelwal,	3,181,699	Ghorbutravun,	411,985
Putty Hybét-		Kussoor,	3,915,506
poor,	28,395,380	Kelanoor,	8,329,111
Buttaleh,	16,820,998	Kanoonvahan,	3,511,499
Bythan (has a		Ghoghwal,	3,475,510
brick fort),	7,297,015	Gualiar,	2,643,000
Punyal,	4,266,091	Kangereh (has a	
Beyah,	3,822,255	stone fort),	2,400,00
Bahaderpoor,	447,750	Koteleh,	182,518
Telwareh,	514,666	Gurgerong,	16,000
Tehndowt,	610,064	Mullickshah,	1,475,562
Chundrow,	263,568	Mowd and Bunneh,	
Charbagh Berhy,	58,502	2 mahls,	2,400,000
Jemary,	8,813,140	Mehrore,	24,000
Jilalabad,	5,163,119	Hoshyar Kernaleh,	489,372
Jeht and Umbaleh,		Palein,	These four
2 mahls,	2,300,000	Puttyar,	Pergunnahs
Jutker,	45,600	Behty,	are deso-
Khanpoor,	280,038	Jirjur,	lated.

This Sircar furnishes 31,055 cavalry and 129,600 infantry.

SIRCAR DOOABEH RETCHNABAD,

Containing 57 Mahls.

Measurement, 1,253,148 Beegahs, 3 Biswahs.

Revenue, 172,047,691 Dams.

Seyurghal, 2,684,134 Dams.

	Dam.		Dams.
Amraky Behty,	1,942,606	Doondbhendal,	1,725,079
The lands of Bagh		Dowletabad,	241,740
Roy Boocheh,	52,837	Roopnagar,	410,513
Umnabad (has a		Rechna,	275,550
brick fort),	24,853,006	Retchna,	8,680,742
Beejnagar,	1,181,622	Sahoomooly,	5,574,764
Birserore,	27,078,583	Sidehpoor,	3,127,212
Budoobhündel,	1,611,822	Syalkote (has	
Putty Zuffrawal		a brick fort),	22,090,702
(has a fort),	3,697,338	Sejhrow,	362,326
Putty Bihely,	525,958	Sedherah (has a	
Bhelote,	818,182	high brick minar-	
Bhedan,	240,000	ret, situated on	
Belawereh,	240,000	the banks of a	
Bhootyal,	96,000	river),	7,096,710
Bun,	48,000	ShanndeZ Sinjrow.	1,556,480
Tarel,	2,144,945	Shoor,	2,278,940
Talowndy,	1,518,227	Berhy Fettu-	
Jeemehchetch,	5,878,698	bhendal,	613,917
Chendenwerek,	6,128,631	Fuzelabad,	136,528
Chotadehr,	1,391,692	Gobindal,	1,253,957
Jeodehry,	815,587	Kat-hoocha,	5,888,254
Jenyoot (has a		Berhy Goojran,	670,936
brick fort),	2,806,369	Kalayuns, .	203,964
Jemmu (has a		Karnry, commonly	
stone fort),	3,956,000	called Sanyar,	1,500,000
Jeffroteh,	* * *	Kherlyterly,	768,000
Cheryjeena,	240,000	Lukknore,	681,818
Hafezabad,	4,548,000	Mungutwaleh,	3,890,690
Khanpoor,	28,028	Berhy Mahommed	
Dowletpoor,	115,050	Dookroow,	1,127,908

	Dams.		Dams.
Mehrore,	5,005,602	Vun,	3,711,553
Meengree,	1,475,225	Hunmeenagur,	8,391,087
Mankote (has 4 stone forts),	85,119	Huntyal,	240,000

This Sircar furnishes 6,795 cavalry and 99,652 infantry.

SIRCAR DOOABEH JENHET,

Containing 21 Mahls.

Measurement, 2,633,202 Beegahs, 5 Biswahs.

Revenue, 64,502,394 Dams.

Seyurghal, 511,070 Dams.

	Dams.		Dams.
Inderhul,	485,418	Gujerat,	8,266,150
Aghundore Um- baran,	392,000	Keryaly,	2,643,270
Beheereh,	19,910,000	Ghoghar (has a brick fort),	2,320,594
Bhelolepoor,	3,830,575	Ghurry,	1,505,241
Booleit,	400,080	Lalore,	3,746,166
Bhinber,	1,200,000	Mengely,	432,000
Bhedoo,	192,000	Metole Roy Ke- dary,	370,549
Bohety,	57,222	Heryu,	9,150,878
Sayila and Doodyal, 2 mahls,	735,741	Hezareh (has a brick fort),	4,689,136
Shoorpoor,	3,121,546		
Shukerpoor,	1,050,819		

This Sircar furnishes 3,730 cavalry and 44,200 infantry.

SIRCAR SINDH SAGER,

Containing 42 Mahls.

Measurement, 1,409,979 Beegahs.

Revenue, 51,912,201 Dams.

Seyurghal, 4,680 Dams.

	Dams.		Dams.
Akberabad Ter-		Gulbehlek,	2,883,253
khery,	5,491,738	Khiyess,	934,161
Attock Benaris,	3,202,216	Kharderwazeh,	24,541
Awan,	415,970	Kerchak,	961,755
Phurhaleh (has a		Cutchakote,	340,000
stone fort),	5,158,109	Kahwan (has a	
Bil Ghazi Khan,	720,000	stone fort),	192,000
Balagehter,	1,000,040	Kanput,	96,000
Byrogehter,	48,000	Lunkahussyar,	96,000
Beloky Dhen.	1,316,801	Makhyaleh (here	
Terchuckdany,	250,575	is a salt pit and	
Havelly Rhota-		a stone fort),	384,000
(has 2 forts),	6,043,140	Meraly,	240,000
Khus-hab,	2,702,509	Melote. (has a	
Dangurry.	3,301,201	stone fort),	133,233
Dhenkote. (here		Mundunpoor (has	
is a salt pit).	480,000	a brick fort),	24,110
Derbend,	100,000	Neelab,	481,305
Dherab,	96,000	Nariny,	38,091
Dowd ut,	96,000	Nokooscralkchteh,	38,092
Rey-han,	92,496	Hezarch Fereck,	1,805,312
Shumabad,	7,034,503	Huttyarlunck,	300,000
Shembala,	624,000	Hezareh, Goojran.	270,896
Futrahpoor Ka-		Hinnut Khan	
lowry,	4,263,831	Kermoon,	48,000

This Sircar furnishes 8,553 cavalry and 69,700 infantry.

SEPARATE PERGUNNAHS,

Beylote, 322,740 Dams.

Sehlore, 1,700,000 Dams.

Kahlore, 1,800,000 Dams.

SOOBAH OF MULTAN.

SIRCAR MULTAN,

Containing 47 Mahls.

Measurement, 558,649 Beegahs, 4 Biswahs.

Revenue, 53,916,317 Dams.

Seyurghal, 5,494,236 Dams.

This Sircar furnishes 8,965 cavalry and 90,650 infantry.

DOOABEH BEYT JALENDHER,

Containing 9 Mahls.

Measurement, 52,090 Beegahs.

Revenue, 17,240,147 Dams.

Seyurghal, 108,884 Dams.

	Dams.		Dams.
Adam Damen,	369,445	Futtahpoor;	4,020,661
Jilalabad,	299,798	Kherdher,	3,058,456
Deenapoor,	1,876,862	Kaheeyooldy,	594,233
Rajpoet,	92,397	Khelookhareh,	1,201,086
Sheergurh,	5,741,200		

*This Division furnishes 1,410 cavalry and
17,100 infantry.*

DOOABEH BARY,

Containing 11 Mahls.

Measurement, 137,629 Beegahs, 13 Biswahs.

Revenue, 9,863,341 Dams.

Seyurghal, 207,382 Dams.

	Dams.		Dams.
Islampoor (has a brick fort),	1,550,896	The suburbs of the city of	
Ismailpoor,	49,932	Multan,	2,288,354
The city of		Khutpoor,	149,578
Multan (has a brick fort),	1,719,168	Degrawy,	50,146
Telembeh,	1,200,778	Shah-Alumpoor,	1,555,563
Chowkhendy,	191,054	Kaheeboldy,	490,654
		Metyleh,	608,418

This Division furnishes 775 cavalry and 14,550 infantry.

DOOABEH RETCHNAD,

Containing 6 Mahls.

Measurement, 83,229 Beegahs, 18 Biswahs.

Revenue, 5,113,883 Dams.

	Dams.		Dams.
Irejpoor and De- grawy,	2,377,300	Khutpoor,	505,398
Chowkhendy,	215,830	Deh behty,	256,569
		Kulbeh,	95,8786

This Division furnishes 77 cavalry and 9,500 infantry.

DOOABEH SINDH SAGER,

Containing 4 Mahls.

Measurement, 34,812 Beegahs.

Revenue, 2,178,192 Dams.

Seyurghal, 13,399 Dams.

	Dams.		Dams.
Islampoor,	373,357	Roypoor,	356,068
Rungpoor,	1,410,737	Detached villages,	38,030

This Division furnishes 220 cavalry and 2,000 infantry,

SEPARATE PERGUNNAHS,

Containing 17 Mahls.

Measurement, 205,893 Beegahs, 13 Biswahs.

Revenue, 18,820,255 Dams.

Seyurghal, 38,688 Dams.

	Dams.		Dams.
Obaderch,	915,256	Scetpoor,	4,608,000
Owj,	1,910,140	Sewrohy,	28,800
Bhoortydamen,	1,336,029	Futtehpoor,	330,779
Jumshcer,	348,037	Kherore,	87,289
Dudaiy, (has a brick fort),	2,400,000	Meloot Ghazipoor,	2,400,000
Dewarawel,	140,000	Mowh, (has a brick fort)	707,069
Doodkhan,	1,440,000	Meroot, (has a brick fort),	204,000
Rajpoor,	29,854	Mehend,	8,014,000
Repery,	1,080,000		

*This Division furnishes 5,800 cavalry and
57,600 infantry.*

SIRCAR DEYBALPOOR,

Containing 29 Mahls.

Measurement, 1,433,767 Beegahs, 8 Biswahs.

Revenue, 129,334,153 Dams.

Seyurghal, 2,079,170 Dams.

This Sircar furnishes 5,210 cavalry and 53,300 infantry.

DOOABEH BEYT JALENDHER,

Containing 10 Mahls.

Measurement, 710,946 Beegahs, 2 Biswahs.

Revenue, 88,803,755 Dams.

Seyurghal, 1,481,564 Dams.

	Dams.		Dams.
Putten (has a brick fort),	2,628,928	Rchmutabad,	1,825,009
Deybalpoor Luckhy (has a brick fort),	13,514,059	Luckhy Kebooleh (has a brick fort),	4,803,817
Dhunshah (has a brick fort),	3,484,375	Luckhy Kyampoore, (has a fort),	2,008,274
Deotur,	2,489,850	Luckhy Kulnaky,	2,985,969
		Luckhy Gograyin,	1,011,715
		Luckhy Yuskany,	3,156,759

*This Division furnishes 2,100 cavalry and
20,400 infantry.*

DOOABEH BARY,

Containing 6 Mahls.

Measurement, 193,495 Beegahs, 9 Biswahs.

Revenue, 1,175,393 Dams.

	Dams.		Dams.
Bherahpal,	1,175,393	Reheemabad,	1,186,714
Bababhowj (has		Sedkheereh,	3,551,630
a fort),	2,020,256	Mundhaly,	2,703,429
Cheny,	1,200,600		

*This Division furnishes 1,100 cavalry and
14,000 infantry.*

DOOABEH RETCHNAD,

Containing 7 Mahls.

Measurement, 142,856 Beegahs, 2 Biswahs.

Revenue, 8,524,915 Dams.

Seyurgulal, 5,808 Dams.

	Dams.		Dams.
Khanpoor,	1,285,740	Fereedabad,	1,098,694
Dulchychundher,	605,557	Kherel,	1,907,069
Shahzadeh Belootch,	789,742	--	2,504,182
Abidyard	343,932		

This Division furnishes 710 cavalry and 6,300 infantry.

SEPARATE BERGUNNAHS,

Containing 6 Mahls.

Measurement, 386,470 Beegahs, 7 Biswahs.

Revenue, 20,580,771 Dams.

Seyurghal, 549,970 Dams.

	Dams.		Dams.
Jilalabad,	1,739,289	Lucky Kebooleh,	1,636,550
Jungel,	653,516	Mahommedote (has	
Alumpoor,	1,579,558	a brick fort),	3,492,454
Feerozepoor,	11,479,404		

*This Division furnishes 1,000 cavalry and
12,3000 infantry.*

DOOABEH BEHKER,

Containing 12 Mahls.

Measurement, 282,013 Beegahs.

Revenue, 18,424,947 Dams.

Seyurghal, 60,419 Dams.

	Dams.		Dams.
Alore (has a fort),	1,132,150	Seywee,	1,381,930
Behker (has a		Futtalpoor,	477,859
strong fort),	74,362	Ghurjaneh,	645,205
Jandoleh,	3,102,709	Kehreh Kakun,	2,732,321
Jetowey,	2,346,873	Kakehry,	2,106,431
Durbeyleh,	1,262,761	Manheleh,	1,353,713
Sunker,	1,898,628		

This Sircar furnishes 4,690 cavalry and 11,100 infantry.

SOOBAH OF TATAH.

SIRCAR TATAH,

Containing 18 Mahls.

Revenue, 25,999,991 Dams.

	Dams.		Dams.
Bunder Lahery,	5,521,419	Reteneh,	842,144
Butwar,	4,932,386	Sankoreh,	2,120,097
Bahrampoor,	1,311,612	Sirsyjam,	142,641
Bowry,	434,305	Kerker,	3,328,476
Jeker,	348,462	Lekenkeyreh,	535,795
Jara,	82,390	Mujeh,	1,105,606
Durg,	2,970,441	Manjir,	1,221,752
Denkery,	315,921	Nezampoor,	352,724

SIRCAR HAJYKAN,

Containing 11 Mahls.

Revenue, 11,784,586, Dams.

	Dams.		Dams.
Bagh Futteh,	340,173	Kerorey,	529,937
Beyleh,	656,317	Lowuda,	1,119,973
Hajykan,	555,699	Mundery,	3,094,269
Jown,	3,165,418	Medlowy,	2,552,605
Rahban,	742,973	Nopyar,	1,280,439
Villages dependent upon Kahban,	346,783		

SIRCAR SEWISTAN,

Containing 9 Mahls.

Revenue, 15,546,808 Dams.

	Dams.		Dams.
Paler,	2,020,884	Butten,	1,902,033
Baghbanan,	1,948,152	Boostkan,	1,825,191

	Dams.		Dams.
Junjeh, •	1,978,953	Kahan,	1,640,764
Khut,	1,329,923	Lakhawet,	1,231,776
Sewistan with the Havelly,	1,669,739		

SIRCAR NUSSEERPOOR,

Containing 7 Mahls.

Revenue, 7,834,600 Dams.

	Dams.		Dams.
Amerkote.	1,057,802	Kasar,	401,738
Telsereh,	326,104	Nusseerpoor,	1,878,126
Semadany,	3,031,530	Markundun,	623,699
Kydal,	510,904		

SIRCAR CHUCKERHALEH,

Containing 8 Mahls.

Revenue, 5,085,408 Dams.

	Dams.		Dams.
Arpoor,	731,190	Tewary,	571,073
Chuckerhaleh,	747,175	Kehryjoonch,	508,152
Seyar,	719,207	Kekhmenawely,	491,368
Ghazipoor,	983,655	Birhee,	333,588

SOOBAH OF CABUL.

SIRCAR CASHMEER,

Containing 38 Mahls.

Revenue, $\cancel{311,318}^{96}$ Kherwars, 12 Tureks of grain, being equivalent to $62,113,040\frac{1}{2}$ Dams; out of which is paid in money the value of 943,506 Kherwars, 14 Tureks, amounting to $1,251,880$ Dams.

This Sircar furnishes 3,210 cavalry and 27,765 infantry.

TUREF MERATCH,

Containing 22 Mahls.

Revenue, 1,792,819 Kherwars, being equivalent to $35,796,122\frac{1}{2}$ Dams; out of which is paid in money the value of 670,551 Kherwars, 12 Tureks, amounting to $8,875,248$ Dams.

It furnishes 1,620 cavalry and 14,600 infantry.

THE CITY OF SIRYNAGUR,

PERGUNNAHS SITUATED TO THE EAST OF SIRYNAGUR,

Containing 3 Mahls.

Uneej, Bereng, and Vehy.

PERGUNNAHS SITUATED TO THE NORTH-EAST
OF SIRYNAGUR,

Containing 7 Mahls.

Owler,
Phak,
Dutchenpareh,
Khawerpareh,

Kut-har,
Merwadun,
Mutton.

PERGUNNAHS SITUATED TO THE SOUTH-EAST

OF SIRYNAGUR,

Containing 11 Mahls.

Adeon,
Iytch,
Banhal,
Batu,
Deosir,
Zeenehpoor,

Soopersumen,
Shawereh,
Shekerweh,
Nagam,
Weer,

TUREF KUMRAY,

Containing 11 Mahls.

Revenue, 1,218,799 Kherwars, ^{16 in Jarrett.} 12 Tureks, being equivalent to 26,316,918 Dams; out of which is paid in money the value of 272,954½ Kherwars, amounting to 3,616,632 Dams.

It furnishes 1,590 cavalry and 18,165 infantry.
16 965 in Jarrett.

PERGUNNAHS SITUATED TO THE NORTH-WEST

OF SIRYNAGUR,

Containing 2 Mahls.

Zeenehgur and Geyehamoon.

PERGUNNAHS SITUATED TO THE SOUTH-WEST

OF SIRYNAGUR,

Containing 12 Mahls.

Inderkole,
Purrispoor,
Butteh,
Banekul,
Berowey,
Teelgong,

Denesoo,
Dutchenkhawer,
Duties,
Koher,
Kumraj,
Kerohun.

SIRCAR PUCKELY.

* * *

SIRCAR SEWAD

Divided into Beneer, Sewad, and Bijore.

SIRCAR DERUNEYUN AND ISSA KHYL

Is a territory situated to the south-east of Cabul, now inhabited by Afghans ; formerly it belonged to the tribes of Soorany, Kerany, and Zeery.

SIRCAR KANDAHAR,

Containing 24 Mahls.

Revenue 8,114½ Toomans and 29,600 Dinars in money ; 45,775 sheep ; 45 Belootchy horses ; 3,752,977 Kherwars of barley ; 420 Kherwars of rice ; 2 Kherwars of wheat-flour ; and 20 Maunds of Ghee.

This Sircar furnishes 13,775 cavalry and 65,260 infantry.

THE CITY OF KANDAHAR.

50,270 Toomans in money and 35,120 Kherwars of grain.

DEPENDENCIES OF KANDAHAR TO THE EAST.

The territory of Dooky has a brick fort.

9 Toomans in money ; 1,900 Kherwars of grain ; 12,000 sheep ; and 15 Belootchy horses.

The territory of Pusheng has a mud fort.

33 Toomans in money ; 3,200 sheep ; and 500 Kherwars of grain.

The territory of Shal has a mud fort.

4½ Toomans in money ; 940 sheep ; and 770 Kherwars of grain.

The territory of Mustung has a mud fort.

10 Toomans in money ; and 8,000 Dinars ; and 470 Kherwars of grain.

The territory of Chelguzzy.

12 Toomans in money ; and 415 Kherwars of rice.

Uloos Punney, 60 sheep.

Uloos Abdally

Formerly paid 1,000 sheep ; but the Kuzzlebash fixed it to 100 Toomans.

Uloos Ablall.

2,800 sheep, 5 Kherwars of rice, and 1 Kherwar of Ghee.

Uloos Jemundy.

11 Toomans and 4,000 Dinars. Rabat Beloochan, included in the city of Kandahar.

DEPENDENCIES TO THE SOUTH OF KANDAHAR.

Kelat Bunjareh has a mud fort.

30 Belootchy horses, and 30 camels.

Shurabek, 1,200 sheep.

Uloos Beyskee, 225 sheep.

Uloos Meerkan, 9 Toomans in money ; and 3,350 sheep.

Uloos Mustewany, 200 sheep and 7 Maunds of Ghee.

TO THE NORTH OF KANDAHAR.

The territory of Kelat Berlook has a strong mud fort.
520 Toomans and 9,060 Dinars in money ; 4,346 sheep ;
1,270 Kherwars of grain ; 1 Maund of Ghee ; and 1
Maund of rice.

Hezareh Dehlch, 1,454 sheep and 20 Kherwars of grain.

Hezareh Dehjirbenjy, 160 sheep.

The territory of Terreen has a strong fort.
15,000 ship and 1,000 Kherwars of grain.

TO THE WEST OF KANDAHAR.

The territory of Gurrumseer.

602 Toomans and 8,000 Dinars in money ; 1,219 Kherwars of grain.

The territory of Zemeendawer. * * *

Ulous Syeh Khaneh, 42 Toomans.

The castle of Kusheknechood, included in the city of Kandahar.

SIRCAR CABUL,

Containing 22 Mahls.

Revenue, 80,507,465 Dams.

Seyurghal, 137,178 Dams.

This Sircar furnishes 28,187 cavalry and 212,700 infantry.

THE CITY OF CABUL.

12,758,410 Dams.

To the east of Cabul.

	Dams.
Tooman Bekram,	9,692,410
Tooman Neyknehar,	11,894,003
Belook Kameh,	

•To the north of Cabul.

	Dams.		Dams.
Tooman Munderar,	2,684,880	Tooman Lehoker,	3,193,214
Tooman Alysheng,	3,701,150	Tooman Budrow,	413,885
Tooman Alengar,	1,544,677	Tooman Ulsaiy,	600,000
Pooluk Bekhrad,	2,045,451	Tooman Punjmeer,	461,940

To the south of Cabul.

	Dams.		Dams.
Tooman Bunggish,	3,332,348	Tooman Gurgeiz,	2,030,032
Tooman Kohust,	791,620	Tooman Meydan,	1,606,799
Tooman Nughz,	854,000	Tooman Ghuzneen	3,868,642

To the west of Cabul.

	Dams.		Dams.
Tooman Firmul,	325,716	Tooman Ghourband,	1,574,760
Tooman Damenkouh,	16,461,785	Tooman Zohak Bamiyan,	861,750

END OF THE SECOND PART.

AYEEN AKBERY

VOL. II.

PART III.

A

DESCRIPTION

OF

HINDOOSTAN.

THE
TRANSLATOR'S PREFACE.

The translator is indebted to Mr. Reuben Burrow for the notes on the astronomical part of this volume. This gentleman, whose mathematical reputation has been long established in England, has applied with great diligence to the study of the Sanskrit language, and has acquired a perfect knowledge of the Hindoo astronomy, which, it is hoped, he will be induced to make public.

Extract of a general letter from the Governor-General and Council, to the Honourable the Court of Directors, dated 31st December, 1785.

In the 187th paragraph of our letter of the 23rd October, 1783, by the Nurbudda, we informed you of a proposal made to us by Mr. Francis Gladwin, for the publication of a complete translation from the Persian language, of a book entitled the *AYEEN AKBERY*, and we then acquainted you that we consented to subscribe for 150 sets of this work, on account of the Company, but some objections arising afterwards against the payment of so large a sum from our treasury at that time, Mr. Gladwin voluntarily waved his claim to the subscription money, until your pleasure should be known.

Mr. Gladwin has lately addressed a letter to us, recapitulating the circumstances which attended his first proposal, setting forth that he is far advanced in this laborious and expensive undertaking, the first and second volumes of the work being already published, and some part of the third;* and requesting that, in consideration of the expense and trouble he has been subjected to, we would repeat our recommendation of the undertaking, and intercede with your Honourable Court for your acquiescence in our promised subscription.

* This was originally published in three volumes.

Sensible as we are of the merit of Mr. Gladwin's labours, the encouragement that is due to every undertaking which has for its end the promotion and extension of eastern literature, as well in regard to the use its advancement may be of to the persons employed in your service, as the knowledge it may afford to the European quarter of the globe, we cannot but repeat our earnest solicitation that your Honourable Court will permit us to confirm the subscription for 150 sets, which we formerly promised to take, as we consider our former recommendation, and the known liberality which your Honourable Court have ever shewn towards the encouragement of works of this nature, to have been the inducements which led Mr. Gladwin to commence so arduous a work, and thereby subject himself to a great expense, from which he could only expect to be relieved through the liberality of his employers.

A true extract, . . .

(Signed) W. BRUERE, Sec.

INTRODUCTION.

I had long set my heart upon writing something of the History of Hindoostan, together with an account of the religious opinions of the Hindoos. I know not if my anxiety herein proceeds from the love of my native country,* or whether I am impelled by the desire of searching after truth, and relating matter of fact.

At first my head was filled with the idle tales of Benagutty,† Hafez Abroo‡ and other ancient authors, who have written stories^{and} of things that never existed but in their own imagin^{ua}on. But at length becoming sensible of the ignorance of mankind, and of their evil disposition towards one another, I resolved to endeavour to establish peace and amity. However, multiplicity of business occasioned delay, until I undertook to write this book, which has run out to great length; and having finished the History of the Soobahs, (including a good part of the History of Hindoostan), I thought this a fit time for carrying into execution my long-concealed intention.

Before this period, I had acquired some knowledge of the subject, but deeming that insufficient, I had again recourse to those who were capable of instructing me, and renewed my former studies. From my ignorance of the signification of Hindoo terms, and the want of an

* Abul Fazl's fifth ancestor was a Shaikh of Arabic descent and lived in the 9th century in Siwisthan or Sind. The third ancestor settled at Nagore in Rajputana, and Abul Fazl's father, Shaikh Mubarak, migrated to the vicinity of Agra in 1547 and settled near modern Rām Bāgh on the left bank of the Jumna, opposite Agra; and it was here that Abul Fazl was born on the 14th January, 1551.—*Ed.*

† Binākiti, the author of a compendium of Persian history, who also wrote a history of the kings of China.—*Ed.*

‡ Hafez Abroo composed an account of the strange or extraordinary events recorded in the history of the world.—*Ed.*

able interpreter, my researches became painful, as I was obliged to make repeated enquiries after the same thing. At length, by the will of Heaven, unremitting assiduity has obtained the object of my wishes.

It has now come to light that the general received opinion of the Hindoos being polytheists, has no foundation in truth ; for although their tenets admit positions that are difficult to be defended, yet that they are worshippers of God, and only one God, are incontrovertible points.

In order to establish what I have here advanced, I shall set forth the various customs and ceremonies of this immense multitude, that the necessary proofs may be found collected together, and all strife and animosity be thereby moderated.

Although there have never been wanting in the world men of upright and honest intentions, yet from the following causes there have always been dissensions regarding this religion.

FIRST.

The difference of language, which has prevented the Hindoos, and those of other nations, from comprehending the meaning of each other, and occasioned much strife.

SECOND.

The remoteness of situation, which has prevented the Hindoos from having any intercourse with the learned of other countries.

Or if it happened that one of each met together, no communication of ideas could be effected, for want of an intermediate person ; it being very difficult to find an interpreter so well acquainted with the depths of science, and the various philosophical doctrines as to be able to explain himself thereon in a satisfactory manner. Even now, notwithstanding His Majesty has taken such pains to assemble the learned of all nations, who aid and assist

each other in their researches after truth,* the inconvenience still remains unremedied. Where, then, is a person to be found possessed of the qualifications requisite for this task?

Supposing the throne to be filled by a monarch resembling Noorsheervan, who, amidst the splendour of royalty, sought after the jewel of wisdom, still there is required a Vizier like Buzerchenehr, who, divesting himself of envy, found out Poozrynah the philosopher.

* The first twenty years of Akber's reign were spent in establishing one paramount authority throughout India, which his comprehensive genius saw, would never endure by the force of standing armies alone, without the true and essential element of consolidation of a foreign power—the mutual respect and confidence and union of interests of the conqueror and the conquered, by a thorough system based on principles of toleration and equal government for all, irrespective of differences of race and religion. He discussed on the subject with his officers and the learned; and for this purpose erected: at Fatepur Sikri, a palace called Ibádat Khana, *i. e.*, a 'building for religious worship,' where these discussions took place every Thursday night. At first nothing but bigotry and intolerance was encountered on every side. The late lamented Professor Blochmann says, "It is not necessary to repeat here the course which these discussions took. The unity that had existed among the learned disappeared in the very beginning; abuse took the place of argument, and the plainest rules of etiquette were, even in the presence of the emperor, forgotten." The matter was, however, brought to a crisis by Abul Fazl's proposing one memorable Thursday evening that the king was the only temporal as well as the spiritual guide of the subjects. The motion raised a bitter terrible storm of opposition, as it struck at the very root of Islam, for it left no room for the superhuman ordinance of the Kuran. But Akber, who was actuated more by political than religious objects, had no intention of breaking through "the strong embankments of the clearest law and the most excellent faith." The learned, on the other hand, fancied their official position in danger. A compromise was thus come to. A document was drawn up, in which the Mahomedan doctors and lawyers assigned to the emperor the rank of a "Mujtahid," *i. e.*, the highest authority in jurisprudence. Abul Fazl's opinion about the results of the document is that "the Court became a gathering place of the sages and learned of all creeds; the good doctrines of all religious systems were recognised; their defects were not allowed to obscure their good features, and perfect toleration was established." The Ibádat Khana thenceforth became the resort of Shias, Sunnis, Brahmins, Jains, Buddhists, Christians, Jews and Parsis.—*Ed.*

and sent him into Hindoostan under the disguise of a merchant ; and he, as industrious when absent as if he had been present, did, after various researches and laborious investigations, acquire possession of the stores of knowledge.*

Or a task like this demands an indefatigable person like Tumtum, the Indian, who, in order to study under Plato, travelled from Hindoostan to Greece, regardless of the danger of the seas and deserts ; and having obtained the grand panacea, regulated the temperament of the mind as well as that of the body.

Or a man such as Abul Maashar of Balkh, who, becoming enamoured of knowledge, preferred a foreign soil to his native country, and relinquishing ease for toil, travelled from Khorasan into Hindoo-stan, and acquired a variety of knowledge at Benaris, and carried back rare presents to the studios of his own country.

THIRD.

The subjection of mankind to their corporeal senses, in so much that they will not allow any thing to exist, which they themselves have not felt, and are so governed by prejudice, that they will not listen to the relation of anything foreign, even though it should be told as a fable calculated for mere amusement. When this is the case, what judgment can they form ?

FOURTH.

The indolence of mankind, which induces them to prefer the little they actually possess to the prospect of increasing it by the fatigues of commerce, which inclines them to adopt ease and reject labour, and to forego the pains required in searching after knowledge ; contenting themselves with disputes about appearances only, regardless how far they are consonant with truth and reality.

*We observe such a combination of an eager and willing monarch, a wise and truthful minister, and a sagacious and diligent philosopher in Akber, Abul Fazl and Feezi.—*Ed.*

FIFTH.

The habit of imitation, which people of all nations fall into, without asking why or wherefore. Whatever they have received from their father, tutor, acquaintance, or neighbour, they consider as the rule of conduct most acceptable to the Deity, and stamp those who differ from them with the name of INFIDEL or ZENDEK.

SIXTH.

The reserve which prevents a candid communication between persons of different persuasions, and to this it is owing that no instance can be produced of two or three persons meeting for the purpose of discussing the tenets of their respective creeds, and of ascertaining the principles on which they are founded. If this communication had taken place among men of learning and candour, a rule of conduct might ere this have been fixed by the upright decisions of impartial justice.

Even monarchs, deeming the investigation unimportant, have either treated it with indifference, or actuated by the pride and self-conceit of sectaries, have prohibited free discussion and enquiry. A regard for self-preservation, therefore, induces men either to be silent; or to express themselves in exclusive language; or compels them to conform to the temper of the times. But if princes had evinced a disposition to promote the search after truth, many illustrious men, having no grounds for fear or apprehension, would have published to the world, with freedom, their sentiments and opinions. The monarch's example is a law to all; and thus every sect becomes infatuated with its particular doctrines: animosity and dissension prevail, and each man deeming the tenets of his sect to be the dictates of truth itself, aims at the destruction of all others, vilifies reputation, stains the earth with blood, and has the vanity to imagine he is performing meritorious actions. If the voice of reason was attended to, mankind would be sensible of their error, and lament the weakness which misled

them to interfere in the concerns of each other. Persecution, after all, defeats its own ends ; it obliges men to conceal their opinions, but produces no changes in them.

SEVENTH.

The success which too often attends the wicked and ill-disposed, from the facility with which the professions of virtue and rectitude gain belief. Hence a variety of evils are derived, and truth lies buried under a load of errors. Enough, ABUL FAZL, enough : the various forms of divine vengeance are inexplicable ; the history of them is long and intricate ; proceed to execute your original design of attempting to establish peace and unanimity.

Although some will be disturbed with the information they receive, others will embrace it with satisfaction.

Thanks be unto God, who hath no equal, I am neither of the number of those who are ready to condemn the ignorant, nor averse to praise those who know better.

AYEEN AKBERY

VOL. II.

PART III.

A DESCRIPTION OF HINDOOSTAN.

Hindoostan is washed by the ocean on the east, the west and the south, to the eastward lies Malacca, together with Sumatra, the Moluccas, and many other islands. * On the north are high mountains, part of which forms the boundary of Hindoostan on that quarter, and the rest belong to Turan and Iran. Beyond these mountains as far as Chinese Tartary, are several fertile territories, particularly Cashmeer, the two Tibbets and Kush-twar. The north side of Hindoostan is plentifully supplied with rivers, so that it may be said to have water on all quarters.

The whole extent of this vast empire is unequalled for the excellency of its waters, salubrity of air, mildness of climate, and the temperate constitutions of the natives. Every part is cultivated and full of inhabitants, so that you cannot travel the distance of a Cose without seeing towns, and villages, and meeting with good water. Even in the depth of winter, the earth and trees are covered with verdure ; and in the rainy season, which in many parts of Hindoostan commences in June, and continues till September, the air is so delightfully pleasant, that it gives youthful vigour to old age.

Summarily, the Hindoos are religious, affable courteous to strangers, cheerful, enamoured of knowledge, fond of inflicting austerities upon themselves, lovers of justice, given to retirement, able in business, grateful,

admirers of truth, and of unbounded fidelity in all their dealings. Their character shines brightest in adversity. Their soldiers know not what it is to fly from the field of battle; but when the success of the combat becomes doubtful, they dismount from their horses, and throw away their lives in payment of the debt of valour. Frequently they hamstring their horses, to deprive themselves of the means of flight; and thus rendered desperate, soon bring the battle to a successful issue. They have great respect for their tutors; and make no account of their lives, when they can devote them to the service of God.

They, one and all, believe in the unity of the God-head; and although they hold images in high veneration, yet they are by no means idolators, as the ignorant suppose. I have myself frequently discoursed upon the subject with many learned and upright men of this religion, and comprehend their doctrine, which is, that the images are only representations of celestial beings, to whom they turn themselves whilst at prayer, to prevent their thoughts from wandering; and they think it an indispensable duty to address the Deity after that manner.

In all their prayers, they implore blessings from the sun;

They consider the Supreme Being to be above all labour, believing Brahma to be the creator of the world; Bishen (*Vishnu*) its providence and preserver, and Roodre (*Rudra*), who is also called Mahadeo, its destroyer.

One sect believes that God, who hath no equal, appeared on earth under the three above-mentioned forms, without having been thereby polluted in the smallest degree; in the same manner as the Christians speak of the Messiah.

Others hold that all three were only human beings, who, on account of their sanctity and righteousness, were raised to these high dignities.

Without compliment there are to be found in this religion men who have not their equal in any other for their godliness, and their abstinence from sensual gratifications. •

They reckon the universe to have had no beginning ; but some of them believe that it will have an end, as will be spoken of hereafter.

It is astonishing that, if any man of another caste wants to become a Brahmin, he is not allowed ; neither may a Brahmin change his caste.

They have no slaves among them.

When they go to war, or are attacked by an enemy, they put all their women together in one place, which they surround with wood, straw, and oil ; and some stony-hearted men are left with them, who, when those engaged in battle, have no hopes of preserving their lives, set fire to the pile, and reduce the women to ashes.

If any person in distress flies to them for protection, although he be a stranger, they take him by the hand, and will defend him at the expense of their property, reputation and life.

Formerly it was the custom to decide the fate of battle by single combat ; but now this method is not followed.

The greatest part of this empire is arable land ; and in some places the soil has such strength that they always cultivate the same spot, without there being any difference in the crops. In many places they have three crops of rice in a year, and in some even more. The vine bears fruit in the first year.

In Hindoostan are many mines of diamonds, rubies, gold, silver, copper, lead, and iron. It abounds in odoriferous plants, and has great variety of fruit trees. They manufacture various kinds of cloths and stuffs ; their elephants are the best in the world ; in many parts they breed horses equal to Arabs ; and their oxen are exceedingly fine.

But they were notorious for the want of cold water ; the intolerable heat of their climate ; the scarcity of grapes and melons ; and that they had not any manufactures of carpets ; neither did they breed camels. His Majesty remedied all these evils and defects. He taught them how to cool water by the help of saltpetre, and had snow and ice brought from the northern mountains. He ordered mats to be woven of a cold odoriferous root called *Khuss*, of which are formed convenient apartments, and when wetted with water on the outside, those within enjoy a pleasant cool air in the height of summer. Gardeners were brought from Iran and Turan, who cultivated the vine, and various kinds of melons. The manufactures of silk and woollen carpets were introduced, together with that of brocades ; and now the breed of camels is such that they excel the Arabian Bokhtr.

Having now spoken in a summary way of Hindoostan and the Hindoos, I shall proceed to treat of some particulars in a fuller manner ; but still this must be considered as only a little of much, one out of a thousand.

OF THE CREATION.

Of the various changes which the universe has undergone, there are no less than eighteen different opinions ;* but it will be sufficient to speak of three of them.

THE FIRST OPINION.

God, who hath no equal, took upon himself the form of man, who is Brahma. He, by his will, created four sons, Singh (*Sanaka*), Sunden (*Sananda*), Suntoakomar (*Sanatkumdra*), and Sumatun (*Sanātana*). And Brahma commanded those four sons to employ themselves in acts of creation. But they being strongly attached to the presence of Brahma, did not execute this command. At which Brahma was wroth, and caused another form to issue from his forehead, whom he called Mahadeo. But

*The Puranas are eighteen in number, and each describes a different genesis.—*Ed.*

neither was he found fit for the task of creation. Then Brahma, of his will, created ten other sons ; besides whom there issued from his own body two forms, one male and the other female. The name of the man is Munioo (*Manu*), and of the woman Sutrooka (*Satarûpâ*), and these are the progenitors of the human race.

THE SECOND OPINION.

God manifested himself under the form of a woman, who is called Mahaletchmeen (*Mahâlekshmi*). From the essence of Mahaletchmeen proceeded three attributes, the first called Sut (*Satru*), the second Ruj (*raja*), and the third Tum (*Tama*). And when Mahaletchmeen willed that the world should be created, she united herself with Tum, and produced another form, called Mahakalee (*Mahâkâlî*) and who is also named Mahamya (*Mahâmâyî*). And by joining herself with Sut, another form appeared, called Sirsootee (*Sarasvati*). After this, Brahma issued from Mahaletchmeen, under the form of a man, and Sree (*Srî*) under the form of a woman who is also called Savuteree (*Sâvitri*). Then from Mahakalee issued Mahadeo under the form of a man, and Teeree (*Trî*) under the form of a woman. This latter is also called Mahabedya (*Mahâvidyâ*), and likewise Kandheen (*Kâmalhenu*). From Sirsootee issued Bishen under the form of a man, and Gowree (*Gaurî*) under the form of a woman. Then Mahaletchmeen willed that the lusts of the flesh should operate. Teeree united with Brahma ; Gowree with Mahadeo ; and Sree with Bishen. The conjunction of Brahma and Teeree produced an egg, which Mahadeo divided into two parts. Of one-half are formed the Dewtah (*Devatâ*), Diyit (*Daitya*), and others who are celestial beings ; and of the other half are formed mankind, and all other living creatures, together with plants and inanimate bodies.

THE THIRD OPINION.

And this is the one most generally received.

In the book called Soorej Sudhant (*Sûrya Sidhânta*),

which was compiled some hundred thousand years since ; it is thus related :

Towards the end of the Snt Jowg, lived Mydeyit, •(*Maya Daitya*) who, from the contemplation of the various parts of the universe, became filled with wonder and amazement ; and, in order to learn all the realities of the creation, incessantly supplicated the sun for that purpose, for the space of a thousand years. After suffering great anxiety, the illuminator of heaven and earth appeared to him under a beautiful form, and asked him what was his desire. Mydeyit answering, said, " Draw back the veil that conceals the wonders of the stars and of the heavens ; discover to me the things that are hidden ; instruct me in the divine mysteries ; and bestow upon the ignorant the light of knowledge." The celestial form replied, " Employ yourself in a certain place in worshipping me, when quickly a form shall appear, who will instruct you regarding these things".

Mydeyit, in the manner commanded, was praying in the appointed place near the close of the Snt Jowg, when the promised figure appeared to him. Mydeyit made enquiries from him regarding the upper and the lower regions, and other truths : and received satisfactory information upon all these points. A collection was made of the questions and answers, which form the book called Soorej Sudhant. To this day all the astronomers of Hindoostan rely entirely upon this book.

In this book it is said that the creation commenced from the sun, this luminary being considered as a representation of God.—They say that God formed a hollow sphere of gold, composed of two parts, to which he imparted a ray of his own light, and it became the sun. The sun produced the twelve celestial signs, and the signs produced the four Vedes (*Veda*). Then were created the moon, the Akass, (*ákásá*) air, fire, water and earth, in the order here mentioned. Then from the Akass was produced the planet Jupiter ; air produced Saturn ; fire, Mars ; water, Venus ; the earth, Mercury ; and from the ten

human doors preceded the other parts of the creation. By the ten doors are meant the two eyes, the two ears, the nose, the mouth, the navel, the fore-end, the hind vent, and the aperture in the crown of the head, which in holy men, opens at the time of their death. His Majesty has added to the above the two apertures of the breasts, increasing the number to twelve. After a length of time the human race became of four kinds, in the manner that shall hereafter be related.

ASTRONOMY.

OF THE UPPER AND THE LOWER REGIONS.

The Hindoo philosophers maintain that the elements are of a circular form, and they add a fifth, to which they give the name of *Akass*. The *Akass*, they say, encompasses the universe, and pervades all nature. They do not reckon any number of heavens, but like Ptolemy in his *Almagestum*, say that they are formed of circles.

They divide the Zodiac into twelve equal parts, and call each division *Rass* (*Rāśi*).

SIGNS OF THE ZODIAC.

1	Meykh (<i>Meśha</i>),	...	Aries.
2	Brikkh (<i>Briśha</i>),	...	Taurus.
3	Mit-hun (<i>Mithuna</i>),	...	Gemini.
4	Kirrh (<i>Karkā</i>),	...	Cancer.
5	Singh (<i>Sinha</i>),	...	Leo.
6	Kunnyan (<i>Kanya</i>),	...	Virgo.
7	Tola (<i>Tulā</i>),	...	Libra.
8	Britchuck (<i>Briśchika</i>),	...	Scorpio.
9	Dhun (<i>Dhanu</i>),	...	Sagittarius.
10	Mucker (<i>Makara</i>),	...	Capricornus.
11	Koomb (<i>Kumbha</i>),	...	Aquarius.
12	Meen (<i>Mīna</i>),	...	Pisces.

The Persian, the Egyptian, and the Grecian philosophers say, that the heavens are beings, that they are formed of a transparent substance, which is neither subject to increase nor decrease, whose constituent particles can neither separate nor coalesce, nor are liable to decay or alteration; that they are neither pliant nor hard, that they cannot be recreated, and that they are not compounded, but simple. They possess not heat, cold, moisture, nor dryness, neither have they gravity nor levity. They have not only life, but are also endowed with reason, and are not subject to anger, or any kind of desire. The number of the heavens, according to some of these philosophers, is eight, others say nine, whilst others increase them to eleven.

The Hindoo philosophers say, that the fixed stars and the planets are beings, that they are formed of water, congealed like hail, and borrow their light from the sun. Some, indeed, assert that they derive their light from the moon, and believe each to be under the influence of a celestial spirit. Others think that the stars are the souls of men departed this life, and raised to this high dignity in reward for their virtues and austerities.

NAMES OF THE PLANETS AND DAYS OF THE WEEK.

1 Addittee (<i>Āditya</i>),	Sunday,	The Sun.
2 Soom (<i>Soma</i>),	Monday,	The Moon.
3 Mungul (<i>Mangala</i>),	Tuesday,	Mars.
4 Boodh (<i>Budha</i>),	Wednesday,	Mercury.
5 Beerhusput (<i>Brihaspati</i>),	Thursday,	Jupiter.
6 Shookur (<i>Śūkra</i>),	Friday,	Venus.
7 Sheneescher (<i>Śānischara</i>),	Saturday,	Saturn.

Each day of the week is named after the planet that rules it, with the addition of *war* (day). Thus Sunday, which begins their week, is called Adittwar, (*Ādityavāra*) and Monday, Soomwar (*Somavāra*), &c.

OF THE USE OF THE GHURRYAL.

The Ghurryal is an instrument made of Huft Joash*, resembling a frying-pan, only somewhat thicker, and is suspended by a string, but no one may have it rung without the royal permission. When His Majesty travels, or any of the nobility who have obtained permission, the Ghurryal makes part of the equipage.

The Hindoos divide the day and night into four parts, each of which they call Pehr (*Prahara*.) In many countries the Pehr never exceeds nine Ghurries, nor is less than six; and this Ghurry is the sixtieth part of a day and night. The Ghurry is divided into 60 Pul (*Pala*), and the Pul is sub-divided into 60 Beepul (*Bipala*).

. THE METHOD OF MEASURING A GHURRY.

They make a vessel of brass, or any other metal, 100 Tanks in weight. It is in the shape of a cup, narrow downwards, and perforated at the bottom, so as just to admit a golden pin,† that weighs one Mashah, and is in length the breadth of five fingers. The vessel is twelve fingers in diameter. It is put into a basou of pure water, in a place where it cannot be affected by the wind, or shaken by any accident. When the vessel is full of water, one Ghurry is elapsed; and in order to give information thereof to those who are far or near, one stroke is given upon the Ghurryal; for two Ghurries two strokes, and so on. When a Pehr is past, they first ring the number of Ghurries in that Pehr, slowly, and then reiterate them quicker. The emperor Baber, in his commentaries, says as follows: "Formerly, at the end of every Pehr, they rang only the number of Ghurries, so that the Pehr was not known. I commanded

* Haft-josh, a compound of seven metals—iron, antimony, lead, gold, tin, copper, and silver.—*Ed.*

† This pin is, in fact, a tube of the given length and weight, joined to the bottom of the vessel. A simple aperture only would not serve the purpose.—*Ed.*

that in future, after striking the Ghurry, they should also ring the number of the Pehr."

The Hindoos say, that a man of temperate habit, in full health, respire 360 times in the space of a Ghurry, or 21,600 in the course of a day and night.

THE ORDER OF THE ELEMENTS.

First is earth, over which is placed water, but not so as to cover all parts of it ; over this is fire, and over that air, but its concave is not spherical.

The Hindoos divide the air into eight * kinds: 1. Bohoobaiy (*Bhūvayu*), which is the air to the distance of forty-eight Cose from the surface of the earth, and it produces clouds, rain, lightning. 2. Abeh (*Āvaha*), which is the air extending from that last-mentioned to the body of the moon. 3. Pheh (*Pravaha*), that which reaches from the last-mentioned to Venus. 4. Sooneyh (*Samvaha*), that which extends from Venus to the Sun. 5. Sobeh (*Suraha*), that which reaches from the Sun to Mars. 6. Purrehbeh (*Parivaha*), from Mars to Jupiter. 7. Purrehbeh (*Parāvaha*), from Jupiter to Saturn. 8. Purbhanil (*Pravahānila*), is the air which lies betwixt Saturn and the fixed stars, and it is the revolution of the Purbhanil from east to west that occasions day and night. The other seven winds have a diurnal motion from west to east. But the most intelligent say that these seven, also, revolve from east to west ; they, however, agree as to the height of each.

The Akass is situated above all these, and has no limits.

The mean motions, which the Hindoos call Mudhum (*Mudhyama*), they make to differ from the Greeks, in the seconds and thirds. According to the Soorej Sudhant.

* The air is of nine kinds. Gladwin omits *Udvaha* which extends from Mercury to Venus, and makes *Pravaha* reach from the moon to Venus.—*Ed.*

which makes the day and night to commence from midnight, the following are the calculations of the mean motions.

			Degrees	Minutes	Seconds	Thids.
The Moon,	...	...	13	10	34	53
Mercury,	}	...	0	59	8	10
Venus.		...	0	31	26	28
Sun,		...	0	4	59	9
Mars,	...	...	0	2	0	23
Jupiter.	...	...		
Saturn,	...	...		

According to the Greeks-			Degrees.	Minutes.	Seconds.	Thids.
Moon,	...	...	13	0	35	2
Mercury,	}	...	0	0	0	19
Venus,		...	0	0	27	10
Sun.		...	0	0	0	16
Mars,	...	...	0	0	0	35
Jupiter,	...	...		
Saturn,	...	...		

• The Hindoos in general maintain that the motion of the planets is voluntary; and they consider them all to have equal velocity. Their motion, in the course of a night and day, is 11,858 Jowjens (*Yojana*) and 3 Cose, their progress being from west to east. Their periods differ according to the extent of their orbits. Their paths lie one above each other.

Some of the Hindoos consider the progressive motion of the fixed stars to be the same as that of the planets, but, contrary to the Greeks, they say that the stars in the Zodiac advance in one year 54 seconds, or one degree in

the course of 66 years and 8 months. Those which are not included in the Zodiac, when they have moved from the 10th of Aries to the 27th, or according to others, to the 24th degree, have a retrograde motion till they return to the 28th degree of Pisces, after which they come again to Aries ; and this is invariable. The constellation of the Great Bear, in the Hindoovy language *Supputriykh* (*Sapturshi*), has a precession in one year from west to east, of 17 seconds and 47 thirds, or one degree in the course of 206 years and 6 months.*

A particular sect believe all the phenomena to depend solely upon the power of the Almighty.

The ancient Greek philosophers were ignorant of the progression of the fixed stars, excepting Aristotle and Hipparchus, who knew something of the precession of some

* The author here talks, as if he was not well acquainted with this particular part of astronomy : the motion of 54 seconds annually, supposed by the Hindoos, is a motion in longitude common to all the stars, except some few that have particular motions of their own, whose causes are yet undiscovered ; but the retrograde motion, he mentions, is the variation of right ascension ; and this is different at different times in the same star, and likewise variable on account of the latitude in different stars, but it is not true that such stars as are out of the Zodiac have the retrograde motion he speaks of, for none are subject to it, but those that are included within a circle described about the pole of the ecliptic, at the distance of the obliquity for that particular time ; and of such stars, though the longitude may be any quantity at pleasure, the extreme points of right ascension will always be within certain limits, depending on the latitude of the star, which can never be greater than a semi-circle, but may be less than any quantity assigned. In short, if two circles be drawn through the poles of the equator to touch the star's parallel of latitude on opposite parts, they will determine the limits of right ascension ; and if they are drawn through two successive places of a given star, the ratio of the motion in longitude to the motion in right ascension, is also assignable : and hence it is also observable, that the "*Supputriykh*" cannot be "*Constellation*," but must be a particular star ; and though it may have the velocity the author mentions, at one time, at others its motion must be different : however, it is evident that the star being known, its situation is determinable from its velocity, and thence also the time when the star had that particular situation, with other curious matters, &c., &c.—*B.*

of the stars near the Zodiac, but were not able to calculate the time. Ptolemy made the fixed stars to advance a degree in the space of one hundred solar years. Ebn Aalum, and some others, reckoned 60 solar years. Nassereddeen Toussy agrees with the last ; but Mohyeddeen Meghreby, at the same observatory, found that Aldebaran, the Scorpion's heart, and some other stars, advanced a degree in 66 years. In the tables of Ulugh Beg, it is made to be 70 Yedzigird year, which year is 365 days exactly.

THE ORBITS OF THE PLANETS ACCORDING TO THE HINDOOS.

	<i>Jowjens.</i>	<i>Cose.</i>
Moon,	324,000	0
Mercury,	1,043,207	3
Venus,	2,664,636	2 and a fraction.
Sun,	4,331,500	and a fraction.
Mars,	8,146,960	3
Jupiter,	11,375,764	1
Saturn,	127,668,255	1 and a fraction.
A fixed star,	259,890,012	0

3	Mustard seeds	} make one {	Barley corn.
8	Barley corns		Inch
24	Inches		Cubit.
4	Cubits		Duddun.
2000	Duddun		Cose.
4	Cose		Jowjen.

THE MANSIONS OF THE MOON.

The Hindoos call the moon's mansions *Nekhter* (*Nakshatra*), and they are 27 in number, each contains 13 degrees 20 minutes.

<i>Mansions.</i>	<i>Number of Stars.</i>
1 Oshoonce (<i>Āśvinī</i>),	3
2 Bhirnee (<i>Bharanī</i>),	3
• 3 Kirtaka (<i>Krittikā</i>),	6
4 Rokeenny (<i>Rohinī</i>),	5
5 Mirgussir (<i>Mṛigaśīrā</i>),	3
6 Ardera (<i>Ārdrā</i>),	1
7 Poonerbuss (<i>Punarvasu</i>),	4
8 Powkh (<i>Pushyā</i>),	3
9 Ashleekha (<i>Āśleśhā</i>),	5
10 Mugha (<i>Māghā</i>),	3
11 Poorbapahluggonee (<i>Pūrvaphālgunī</i>),	2
12 Ooterapahluggonee (<i>Uttaraphālgunī</i>),	
13 Hust (<i>Hastā</i>),	5
14 Chittera (<i>Chitrā</i>),	1
15 Sowatee (<i>Srati</i>),	1
16 Beeshakha (<i>Viśākhā</i>),	4
17 Unnooradha (<i>Anurādhā</i>),	4
18 Jeyshdha (<i>Jyeshthā</i>),	3
19 Mool (<i>Mūlā</i>),	11
20 Poorbakhadha (<i>Purvāśāḍā</i>),	4
21 Ooterakhadha (<i>Uttarāśāḍā</i>),	3
22 Sherrown, (<i>Śravanā</i>),	3
23 Dhunshittah (<i>Dhūnisthā</i>),	4
24 Shutbehkha (<i>Śatabhishā</i>),	100
25 Poorbahbhadherpad (<i>Purvabhādrapadā</i>),	2
26 Ooterabhadherpad (<i>Uttarabhādrapadā</i>),	2
27 Rewtee (<i>Revatī</i>),	32

Altogether 221 stars which the moon passes through in the course of a month.

The moon never remains longer than $65\frac{1}{2}$ Ghurries, nor less than $54\frac{1}{4}$ Ghurries, in any one Nekihter.

For some particular purposes, 3 degrees and 20 minutes of the 21st Nekihter to the 48th minute of the 22nd Nekihter, are formed into a mansion, and which is called Abehjit (*Abhijit*).

The Greeks reckoned 28 mansions, making each to contain 12 degrees 51 minutes and 26 seconds.

TABLE OF THE MOON'S MANSIONS ACCORDING TO THE
GREEKS. *

<i>Mansions.</i>	<i>Number of Stars.</i>	<i>Magnitudes.</i>
1 Shirteen,	...	2
2 Butcen,	...	3
3 Al Thuraiya,	...	6
4 Dubberan.	...	1
5 Huckaah,	...	3
6 Nehabeehuckaah,	...	4
7 Zoraa,	...	2
8 Nusserah.	...	2
9 Turfah,	...	2
10 Zibbali,	...	4
11 Zoberah.	...	2
12 Surfeh,	...	1
13 Awa,	...	5
14 Sunack.	...	1
15 Akur,	...	3
16 Zubana,	...	2
17 Ekleel,	...	3
18 Kulub,	...	1
19 Sowlek,	...	2
20 Naa'im,	...	4
21 Buldeh, which is a round spot of the Sky.		
22 Saadzabeh,	2
23 Saadbulaw,	2
24 Soaoud, ...	2 or 3	3 & 4
25 Ajyneh,	4

* These are the Arabic names. The third has the customary Arabic article *Al*, prefixed to it. This particle is usually joined to each of the mansions.—*Ed.*

<i>Mansions</i>	<i>Number of Stars.*</i>			<i>Magnitudes.</i>
26 Minkudum	2	2
27 Mowucker	2	2
28 Rasha	1	3

66

Or altogether 67 stars.

THE MAGNITUDES OF THE FIXED STARS.

The Hindoo philosophers divide the stars into seven magnitudes, measuring as follows :

DIAMETERS.

Magnitudes.	Minutes.	Seconds, or Jowjens.	Cosa.	Dudduns.	Cubits.	Inch.
1	7	3 or	900,239	2	700	0
2	6	15 or	750,199	2	1,250	0
3	5	30 or	660,175	2	1,580	0
4	4	0 or	480,127	3	238	2
5	3	0 or	360,095	0	678.	3
6	2	0 or	240,063	3	1,119	1
7	1	0 or	120,031	3	1,559	2

According to some of the Greeks, the diameter of one of the largest stars is six times that of one of the smallest degree. But herein they were greatly mistaken, it being well known to those who are acquainted with the dimensions of the stars, and their distances from each other, that a star of the 2nd degree of the 1st magnitude is six times larger than one of the 3rd degree of the 2nd magnitude. And Euclid, in the last proposition of the twelfth book of his Elements, says, "If the diameter of one circle be equal to the half of that of another, the lesser circle will be $\frac{1}{2}$ of $\frac{1}{2}$ of $\frac{1}{2}$ or $\frac{1}{8}$. Or if the diameter of one be only a third of the other, then will it be $\frac{1}{3}$ of $\frac{1}{3}$ of $\frac{1}{3}$ or $\frac{1}{27}$ and so on."

Therefore, if it be as those have conjectured, the body of a star of the first degree will be more than six times bigger than a star of the sixth degree, so that this calculation is very wide of the truth.

Largest stars, which have been observed, are, according to the Greeks, two hundred and twenty-two times as big as the earth; and the smallest, twenty-three times as big as the earth. The fixed stars are so numerous that they have not all been numbered; but 1,022 have been observed.

<i>Magnitude.</i>		<i>Number.</i>	
1	15
2	45
3	208
4	474
5	49*

791

Besides 14 whose degrees have not been ascertained; five of which are dim, and nine almost dark. This is taken from Ptolomy.

But according to Abdal Rahman Ben Omar al Soofee, they are as follows :

<i>Magnitude.</i>		<i>Number.</i>	
2	37
3	200
4	421
5	267
6	70

Besides four dim stars.

OF THE DEEPS (*Dripa*), OR ISLANDS.

The Hindoo philosophers say, that the terrestrial

* According to Abul Fazl, there are 217 stars of the 5th Magnitude, and 49 stars of the 6th Magnitude.—*Ed.*

globe contains seven deeps or islands encompassed by seven seas. The whole land and water measuring 7,957,752 Jowjens.

The island of Jummoo-deep (*Jambudvīpa*) is encompassed by the ocean. It is the habitation of the human race and the greatest part of the brute creation. Half of the ocean they consider as belonging to Jummoo-deep. The breadth of the ocean is 130 Jowjens, and of the land 1,265 Jowjens, including 65 Jowjens of water. The superficial contents of this island, including the water, is 3,978,875 Jowjens, of which 417,360 Jowjens are water, and the rest land. They say also, that in the centre of this Deep is a golden mountain, of a cylindrical form. That part of the mountain which appears above the surface of Jummoo-deep, and which measures 84,000 Jowjens, they call Sommeir; (*Sumera*) and they believe that the different degrees of paradise are on the sides and summit of this mountain. This is the account given by those who believe in fables; but the learned among them believe, with the Greeks, that the highest mountain does not exceed $2\frac{1}{2}$ Pharsangs. The Hindoos believe, that it descends as far beneath as it rises above the surface of the earth. The lower part they call Budwanel, (*Būd'wā'nala*) and tell strange stories concerning it.

Shak-deep; (*Sakadvīpa*) one side of which is bounded by half of the ocean. It measures, including its sea, 427,424 Jowjens. Beyond this Deep is a sea of milk, the contents of which are 810,097 Jowjens.

Shalmul-deep (*Sālmalidvīpa*) measures 320,120 Jowjens. The sea which lies next beyond it is of milk-curd, and measures 633,553 Jowjens.

Kush-deep (*Kusadvīpa*) measures 286,749 Jowjens. The sea that lies beyond it is of Ghee, and measures 459,792 Jowjens.

Karowncheh-deep (*Kraunchadvīpa*) measures 181,684 Jowjens. The sea beyond it is of the juice of sugar-cane and measures 250,504 Jowjens.

Goomieduckdeep (*Gomeitaka dvīpa*) measures 86,580 Jowjens. Beyond it lies the sea of wine, measuring 81,648 Jowjens.

Phowkerdeep (*Pushkara dvīpa*) measures 14,204 Jowjens. Beyond it is the river of fresh water, measuring 28,160 Jowjens.

Each sea measures in breadth 103 Jowjens; and each of the islands, beyond Jummoo-deep, is in breadth 70 Jowjens. In these last six Deeps they place the different degrees of hell.

They say that the earth is not inhabited beyond the 52nd degree of latitude, being 728 Jowjens.

A PARTICULAR DESCRIPTION OF JUMMOODEEP.

A number of fables being related of the other six Deeps, which cannot possibly be reconciled to reason, I shall confine myself to a few particulars concerning Jummoo-deep.

On the four quarters of the earth, at the extremities of the equinoctial lines, where it is bounded by the ocean, they place four cities encompassed with walls, built of bricks of gold, viz., Junktote (*Yamakoti*), Lunka (*Lankā*), Siddahpore (*Sidhapura*), and Roomuck (*Romaka*).

Junktote is that from whence they begin to reckon the earth's longitude, in the same manner as the Greeks begin from Gungdudj;* but I am ignorant for what reason they do so.†

* Gungdudj, Gangdizh, Gangdej, or according to the text Kankdej, seems to be a corruption of Kankades'a which is, in fact, the same as Yamakoti, Kanka being a name of Yama. The practice of calling a city by any of the synonymous expressions for the thing after which it was named, was very common in ancient India. Thus Hastinapur is indifferently mentioned in the Mahabharat as Gajapur, Gajāhvaya, Gajasāhvaya or Varanasāhvaya. According to Abul Fazl's Table of Longitudes and Latitudes of Places, Yamakoti is in China Long. 176°, Lat. 5°, and Kankades'a is on the borders of the Eastern Ocean, Long. 18°, Lat. 0°.—*Ed.*

† The reason is very evident; for the time at Lanka was reckoned from sunrise, and by taking Junktote for the beginning of longitude.

These four places are situated at the distance of 90 degrees from each other, those that are opposite to each other being distant 180 degrees.

The mountain of Sommeir (*Sumeru*) is central to the four, being 90 degrees from each.

The north sides of these four cities lie under the equator, which in the Hindovee language is called *Nickrutbirt* (*Nirakshavritta*). This is an arch which passes over the zenith of the inhabitants of those four cities; and the sun, twice in the year, culminates in this point; and the day and night throughout the year are nearly equal. The sun's greatest altitude is 90 degrees. He goes from Lunka to Roomuck, from thence to Siddahpore, then to Junkote, and returns to Lunka. When the sun is on the meridian at Junkote, he begins to rise at Lunka, sets at Siddahpore, and it is midnight at Roomuck, and so on. There being 15 Ghurries distance between each of those cities.

In the northern direction, from Lunka to Sommeir, are three mountains, Heemachel (*Himáchala*),* Heemakote (*Heemakûta*), and Nekh (*Nishádha*), and each of these mountains extend to the ocean on the east, and on the west.

In the direction from Siddahpore to Sommeir are three other mountains, Sirungwunt (*S'ringaranta*), Sokul (*Sukla*), and Neel (*Nila*).

Between Junkote and Sommeir is a mountain called Malwunt (*Malyavân*), which unites with Nekh and Neel.

There is also a mountain between Roomuck and Sommeir, called Gundahmadun (*Gandhamâduna*), and which likewise unites with Nekh and Neel.

the time of the day at Lunka always shewed the longitude of the place that had the sun then upon the meridian.—B.

* Heemachel seems to be the Rhymmicis mountains, &c., of Ptolemy: Heemakote seems to be the part of the Imaus and the Emodi mountains; and Nekh the Deenis, &c., of Ptolemy.—B.

Many wonderful stories are told of these mountains, too long to be contained in this volume. But something shall be said of what lies between Lunka and Heemachel, which tract is called Behrutkhund (*Bhāratakhund'a*).

Behrnt (*Bhārata*) was a great monarch, and gave name to this country. From Lunka to Heemachel, being 52 degrees, is inhabited, but to the 48th degree, more so than the last four, on account of the extreme coldness of the climate beyond this degree.

According to the belief of these people, one celestial degree is equal to fourteen Jowjens, by which rule of calculation these 52 degrees make 728 Jowjens; the latitudinal extent of the habitable world.

The tract between Heemachel and Heemakote, comprising 12 degrees of latitude, they call Kinnerkhund (*Kinnarakhand'a*).

The tract between Heemakote and Nekh, comprising 12 degrees, they call Hurrykhund (*Harikhand'a*).

The tract between Siddahpore and Serungwunt, comprising 52 degrees of latitude, they call Koorkhund (*Kurukhand'a*).

The tract between Serungwunt, and Sookul, comprising 12 degrees of latitude, they call Hurramneekhund (*Hirramnayakhand'a*). And the whole of this country is of gold.

The tract between Sookul and Necl, comprising 12 degrees of latitude, they call Rumneckhund (*Ramyakakhand'a*).

The tract between Junkote and Malwunt, comprising 76 degrees of longitude, they call Budrasookhund (*Bhadrasakhand'a*).

The tract between Gundahmadun and Roomuck, comprising 76 degrees of longitude, they call Kietmal (*Kietmal'a*).

The tract bounded by Malwunt, ' Gaudahmadun, Nekh, and Neel, each side measuring 14 degrees from: Sommeir, they call Ilawurtkhund (*Ilā'vritakhan'd'a*).

The square measurement of each of these nine Khunds are equal, although some are narrower than others.

Four other mountains surround Sommeir, viz., Mindu (*Mandara*) on the east, Suhgundah (*Sugandha*) on the south, Beepul (*Vipula*) on the west, Sooparas (*Supars'ra*) on the north. The height of each is 18,000 Jowjens.

Having spoken of the nine divisions of Jummoo-deep, something more shall be said of the first, or Behrut-khund.

Between Lanka to Heemachel, they place seven ranges of mountains, extending from east to west, but smaller than those already described. The names of these mountains are Mehinder (*Mahendra*), Sookole (*Sukti*), Moolce (*Malaya*), Redheck (*Riksha*), Perjatter (*Pariyatra*), Sheshej (*Sahya*), and Binder (*Vinuthya*).

The tract between Lanka and Mehinder, they call Indreckhund (*Indrakhamli*). What lies between Mehinder and Sookole, is Kooseirkhund (*Kaserkhan'd'a*). Sookole and Moolce include Tanieberpurrukhund (*Tāmravarā'akhan'd'a*). The country between Moolce and Redheck, is Gobhistmuntkhund (*Gabhastimutkhan'd'a*). Between Redheck and Perjatter is Nagkhund. Between Perjatter and Sheshej, lies Soomkhund (*Somakhanda*). The country between Sheshej and Binder they divide into two equal parts, the eastern called Komarkhund (*Kumarakhan'd'a*), and the western Barenkhund (*Varun'akhan'd'a*).

OTHER DIVISIONS.

The Hindoos also divide the world into three regions. The uppermost region they call Soorglogue (*Svarga-laka*), and believe it to be a place where men receive the reward of their good actions in this world. The

middle region is Bhoologue (*Bhūloka*), being the part inhabited by mankind. The inferior region they call Patall (*Patal*), and make it to be the place of punishment, for bad actions in this life.

The learned among them say, that the universe is made up of superficies, which they divide into fourteen regions.

The Seven Superior Regions.—1. Bhoologue (*Bhūloka*). 2. Bhowurlogue (*Bhuvarloka*). 3. Songlogue (*Svarloka*). 4. Mahrlogue (*Maharloka*). 5. Junnologue (*Junalo*). 6. Tuppologue (*Tapoloka*). 7. Sutlogue (*Satyaloka*).

The Seven Inferior.—1. Atul (*Atala*). 2. Bitul (*Vitala*). 3. Sootul (*Sutala*). 4. Tullatul (*Talātala*). 5. Mehatul (*Muhātala*). 6. Resatul (*Rasātala*). 7. Patall (*Pātāla*).

Wonderful fables are told of the inhabitants of each region, too long for insertion here.

They also divide the world into seven seas and seven islands. Of Jummoodeep they all give nine sub-divisions, but differ very much in their arrangement and extent, insomuch that some increase the height of the mountain Somneir to 84,000 Jowjens, and the breadth to 16,000 Jowjens. It is the general belief that this mountain descends as far below the surface of the earth as it rises above it.

They, in general, believe Behrutkhund to be the only part of Jummoodeep that is inhabited by the human race. But some say, that beyond the ocean, there is a land of gold inhabited by mortals, who invariably live to the age of one thousand years, and never suffer sickness nor sorrow, neither are they subject to fear, avarice, or ignorance. They never speak ill of, nor envy any one, and they are all men of integrity and truth, affectionately attached to, and striving to prevent the wishes of one

another. They know not old age, but continue in the vigour of youth all their lives. They are all of one religion. Many other wonderful stories are told of this island, to which those who judge from common appearances refuse to listen, but they who worship God, and know his almighty power, are not astonished at the relation.

They also divide Koomarkhund into two parts. The first, where the antelope is not to be found, they call Muleetchdeys (*Mleehhha-des'a*), and consider it as a place not fit to be inhabited. The part where the antelope lives, is called Jugdeys (*Yajna-des'*). This they again subdivide into four parts. 1. Arjawurt (*A'ryavaritta*), bounded on the east and west by the ocean, and on the north and south by a long chain of mountains of Hindoostan. 2. Mudehdeys (*Madhya-des'a*), bounded on the east by Allahabad, on the west by the river Benassa (*Vindsa*), at the distance of 25 Cose from Tahnesir (*Thanesitar*), and on the north and south by the above-mentioned mountains. 3. Berchmekdeys (*Brahmarshi-des'a*) contains the following places: Tahnesir and its dependencies, Beerat (*Virata*), Cumpalah (*Kimpilya*), Mehtrah (*Mathura*), and Kenoje (*Kanoj*). 4. Brihmawurt (*Brahmavarita*), lies between the rivers Sirsooty and Roodrakussy (*Drishadrati*).

GENERAL DESCRIPTION OF THE EARTH.

Some of the Hindoos believe the earth to be spherical, and that its centre is the centre of the universe; and they say that all inequalities of its surface, occasioned by accidental violence of winds or waters, are so inconsiderable as not to make any material alteration in its form. They reckon the circumference of the earth 5,059 Jowjens, Cose, and 1,154 Dunds.

The ancient Greeks computed the circumference of the earth to be 8,000 Pharsangs, and the diameter 2,515½ Pharsangs. The modern Greeks make the circumference 6,700 Pharsangs and a fraction. In both calculations the Pharsang is reckoned to be three miles.

The Hindoo Proportion between the Diameter and the Circumference of a Circle.

The diameter being multiplied by 3,927, the product is to be divided by 1,250, when the quotient will be the circumference of the circle. To find the diameter of any given circle, they multiply the circumference by 1,250, and divide the product by 3,927; when the quotient will be the diameter.

Hindoo Terms.

Circumference, *Chucker* (Chakra). Diameter, *Beeyass* (Vyāsa). Multiplier, *Goont* (Gunita). Divisor, *Bhag* (Bhajaka). Quotient, *Lubdeh* (Labdha).

The Hindoos are not ignorant of the rule, which has been handed down among the Greeks from Archimedes, which is, that the circumference is to the diameter as seven to twenty-two, or about thrice the diameter and one-seventh. They multiply any given diameter by twenty-two, and dividing the product by seven, the quotient is the circumference. And in order to learn the diameter, they multiply the circumference by seven, and dividing the product by twenty-two, the quotient is the diameter. But, in fact, the fraction is somewhat less than $\frac{7}{22}$, being nearer to $\frac{10}{71}$.

It is evident the Greeks were ignorant of the Hindoo rule, for if they had possessed it, they would not have failed to have mentioned it. It is wonderful that these should be the only people acquainted with the exact proportion between the diameter and the circumference.

What is said above, is confined to the measurement of lines. The earth is measured after the following manner :

On an even spot of ground, they take the elevation of the north pole, and then go either north or south, till they have raised or depressed the pole one degree by the Astrolabe, or some such instrument, and the distance

measured between the two stations is the length of a degree. By this method they calculate the circumference of the earth. The ancient Greeks, by this operation, reckoned the degree to be twenty-two Pharsangs and two Tisswas, or $66\frac{2}{3}$ miles.

At the command of the Khaliff Mamoon, the plains of Senjar were chosen for the purpose of measuring a degree. Khaled Ben Abdul Mullick Mazoory, with some other learned men, went towards the north, and Aly Ben Issa Astrolaby, with some others, went southward. Those who went to the north, found the degree longer than those who went to the south; for when they measured their respective distances, those who had gone to the north found it $18\frac{1}{8}$ Pharsangs, or $56\frac{2}{3}$ miles, and the southern observers had $\frac{2}{3}$ of a mile less than that sum.* Mamoon by way of experiment, required to be informed, by both parties, the distance between Mecca and Baghdad, and they agreed in computing it to be twelve degrees forty-four minutes. The degree of $56\frac{1}{3}$ miles, multiplied by 12 degrees 44 minutes, makes about 720 Cose.† Afterwards Mamoon caused an actual measurement to be made upon the straightest and nearest road between those two cities, when the difference between the computed and the measured distance was found to be but very inconsiderable.

It is surprising that the accurate Nasseroddeen Toussee, in his Tuzkerah, should ascribe to the ancient philosophers this measurement of a degree of the meridian, which was made in the reign of Mamoon. And, on the contrary, Kotebeddeen Shirazy, in his Tofuh, and other works, gives credit to the astronomers of Mamoon's time,

* From the spheroidity of the earth the degrees ought to increase towards the north, but this difference is much greater than it ought to be according to theory.—B.

† As the true length of a degree is between 69 and 70 miles, and there is reason to believe that the measures could not be far wrong, it follows that we have not the proper length of their measures; for if we had, there can be little doubt but the result would agree with ours.—B.

for what was discovered by the ancients. They are certainly both reprehensible for their inadvertency.

The Hindoo astronomers make the degree 14 Jowjens, 436 Dundels, 2 cubits and 4 inches; and explain it in the same manner as the Greeks. They use also the following method for measuring a degree. On a level spot of ground, they observe the exact time of sunrise with a Sektajunter (*Sikatiyantra*), an instrument resembling an hour-glass, but which runs sixty Ghurries. Then with this in their hands, they walk towards the east, and after going 84 Jowjens, and something more, one Ghurry is elapsed, and the day is so much advanced. This distance being multiplied by 60, gives the circumference of the earth.*

* The author in this, and in some other instances, seems to have been rather defective in his description of the practices of the Hindoos. Their intent, in the present case, was evidently to measure a degree of longitude in a parallel circle. The principle of the method was exactly the same as that of our modern longitude watches; and the general practice was to adjust their Sektajunter to the time of the meridian they set out from; and to go eastward till the difference of the times shewn by it, and by observation, appeared to be one Ghurry. For if the instrument was exact, whatever meridian it was carried under, it would still continue to show the time under the meridian of the first place; and if the place arrived at was one degree more to the east, the time found at that place (whether by the sun's rising, or any other method) would be one Ghurry more; and so in proportion: and this is what is meant by the *day being so much advanced*. The Hindoos must doubtless have observed the necessity of allowing for the change of declination in the time of sunrise; but according to the mode prescribed by the author, it would be requisite to restrict the time of making the experiment to that of the solstice.

The moderns have often made proposals for measuring degrees of longitude, but have not yet put them in practice; the readiest method, both for that and extensive surveys, seems to be by employing air-balloons.

On account of the affinity of the subjects, it will not be improper to subjoin an explication of a passage in the first volume, which at present seems very obscure—it is at page 221, where it is asserted that the day is computed in Roomuck from sunset to sunset; in Delhi and Lunka from midnight to midnight, and in Jumkote from sunrise to sunrise. The obvious sense is totally different from the true, which implies that, at the time when it is midnight at Lunka and Delhi, it is sunset at Roomuck, and sunrise at Jumkote; from hence a very

This the Hindoos call *Lumbun*, and, like the Greeks, make it to consist of 180 degrees. But they commence their reckoning from *Jumkote*, the eastern extremity of the earth, according to their system. They believe the sun's motion to be the cause of day and night, and suppose that he rises in their neighbourhood.

The Greeks commence their reckoning of the longitude from the *Khalidat*,* which are six islands in the Western Ocean, which in ancient times were inhabited, but now they are inundated.† On account of the mildness of the climate, the beauty of their flowers, the excellence of their fruits, and the delightful verdure of the soil, navigators named these islands *Khalidat* or *Paradises*; and *Saailat*, or *Fortunate*. Others make the *Saailat* to be twenty-four islands situated between the *Khalidat* islands and the western continent.

Some of the Greeks commenced their longitude from the shore of the western sea, which they called *Oceanus* (ocean), and which is ten degrees east of the *Khalidat* islands. These ten degrees, according to the ancient

curious and useful conclusion follows; namely, that *Lunka* is not the island of *Ceylon*, as is generally supposed, but a place determined by the intersection of the equator and the meridian of *Delhi*; which answers to the southern extremity of the *Maldivy* islands. Indeed, there are many reasons for concluding *Lunka* to have been a part of the *Taprobane* of the ancients, and that *Taprobane* (or more properly *Tapobon*, which in Sanskrit signifies the wilderness of prayer) was a very large island, including the whole, or greatest part of the *Maldivy* islands, which may have since been destroyed by inundations. This agrees very well with *Ptolemy's* description; and his islands of monkeys seem to relate to those in the *Ramayan*.

From hence it also appears that the Hindoo map of *Jummooddeep* is a sort of orthographic projection of the northern hemisphere upon the plane of the equator; only instead of placing the parallels of latitude in concentric circles, they have done them very improperly in right lines: however, there can be no dependence on this particular map, as there are others very different. *Sommecir* is the north pole of the earth.—*B.*

* The Fortunate or Canary Islands.

† This seems to be the *Atlanta* of the ancients.

mode of measurement, are equal to 222 Pharsangs and 2 Tissaws ; or $188\frac{3}{4}$ Pharsangs, according to the modern calculation.

They both perfectly agree regarding the longitudinal distances of places.

1 The longitude of places is their distance from the commencement of the habitable earth, and is measured upon the equator, of which it is an arch.

The Method to discover the Longitude of a Place.

At the first place, or the place whose longitude is known, observe of a lunar eclipse, either its commencement, middle, or duration ; marking the hour at which it happens ; and let the same be done at the place whose longitude is required. If the hour was the same at both places, their longitude will be the same. If the observation happens later at the place whose longitude is sought, it is more to the eastward. And if it is earlier, the place sought is more westerly.

Four minutes of time are equal to one degree, or fifteen degrees to an hour, or six degrees to a Ghurry.

As the Hindoo philosophers commence their reckoning of the longitude from the east, so their calculation is just the reverse of what has been given above from the Greeks.

Of the Latitude of the Earth.

The Hindoos call it *Atchek* (Aksha) and reckon it from Lunka to the 54th degree of latitude. This space they divide into populous territories. To 14 degrees farther, they say it is but thinly inhabited, on account of the severity of the cold ; and that all beyond 66 degrees is not habitable.

The Greeks reckon their latitude from the equator ; and as that line passes through Lunka, there is not any difference in fact, both coming to the same end.*

The Latitude of Places.

This is an arch extending from the equator to the zenith of the place. In short, it is the distance of the place from the equator, and is measured by the elevation of the pole.

TABLES
OF
LONGITUDES AND LATITUDES OF PLACES.

THE LONGITUDE CALCULATED FROM THE
FORTUNATE ISLANDS.

THE FIRST CLIMATE.

		<i>Longitude.</i>	<i>Latitude</i>
		<i>D. M.</i>	<i>D. M.</i>
جزيرة طروقي	The Island of Terufaiy (one of the <i>Cape de Verdes</i>),	12 15	17 1
ساحلي بحر اوقبانوس	The Shore of the Western Ocean,	11 18	18 1
جزيرة قنبله	The Island of Combeleh (probably <i>Prince's Island</i>),	21 0	3 0
حلم اوانيطس	The Gulf of Awanite-,	12 30	8 25
عانه معدن الذهب	Aneh Maadin al Zheb, a city to the south of the equator.	19 0	10 0
كوكوه	Kukueh, south of the equator,	14 11	10 0
سقاله	Sekaleh, south of the line,	60 0	2 30

		<i>Longitude.</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
وسط بحره كوزي	The middle of the sea of Kuzy (<i>the Western Ocean</i>),	68 0	4 0
حسيمى	Hesimiy, on the Nile,	63 15	9 10
سحرثا	Siharta, on the Nile,	65 0	6 0
جرمى	Jermi, the capital of Ethiopia,	65 0	9 30
زغاه	Zeghaweh,	66 0	1 10
ههيه	Hehiah,	66 0	2 0
نريغ	Nereelegh,	71 0	8 0
مكد شو	Mekedshoo,	72 0	2 0
عدن	Aden,	76 0	11 0
بربره	Berbereh, Barbary,	78 0	4 30
حليج اذانيطيفتوس	The Gulph of Aza- netuftoos,	12 35	12 30
شباشم	Shebam, a town of Hus- senmout,	81 55	12 30
مرباط	Merbat,	82 0	12 0
جزيره سرانديپ	The Island of Serendeepe (<i>Ceylon</i>),	130 0	12 0
جزيره سقوثره	The Island of Secotora,	—	12 0
جبال قامرون	Gebal Kamarun, (<i>Cape Komorin</i>) famous for Lignum Aloes,	130 0	10 0

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>		
جزیره لامیری	The Island of Lamery, famous for a wood called Bacam, (re- sembling logwood,)	135	0	9	0
جزیره کله	The Island of Keleh,	140	11	8	0
جزیره مهرج	The Island of Mahraj,	150	0	1	0
جمکوت	Junkote, (<i>in China</i>),	176	0	5	0
سنلی	Sunlee,	180	0	5	0
کنک دز	Gungdej, on the bor- ders of the Eastern Ocean,	180	0	—	—
ایرم	Irem,	—	—	—	—
کناره بحر اوقیانوس	The confines of the ocean,	20	0	36	0
جزیره بادونه	The Island of Baduna,	38	0	36	21
برنیسا	Bernisa, <i>the city of Be- renice</i> ,	32	0	20	35
جزیره سولی	The Island of Suly,	38	30	23	0
جزیره سواکن	The Island of Sewaken,	48	30	18	0
طره	Tireh,	49	20	39	0
دبقله	Dubkeleh,	68	0	44	30
درقله	Derkeleh,	58	40	14	30
بجه	Bejeh,	65	0	14	0
بلدیره	Beldereh,	68	0	17	0
جزیره دهلک	The Island of Dehleik,	71	0	14	0

		<i>Longitude.</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
مارب	Mareb,	78	0 14 0
مہجم	Mahjem,	74	45 17 15
زید	Zebeed,	74	20 14 10
حصن دلمہ	Hysn Dulmooh,	74	40 14 5
شرجہ	Shirjeh,	74	40 17 15
جند	Jend,	75	30 14 30
جبلہ	Jebeleh,	74	0 —
حصن بعدان	Hasan Badan,	75	30 18 40
بخران	Bokhran,	76	30 19 15
صفار	Safar,	77	0 14 30
دمار	Zamar,	77	15 18 30
سرين	Serrin,	77	15 20 0
حلي بن يعقوب	Hully Ben Yacoub,	77	20 18 30
صعدہ	Saadlah,	77	20 17 15
خبوان	Khaiwan,	77	20 15 20
ظفار	Zefar,	77	35 13 20
حرش	Jeresh, near the sea-coast,	77	5 17 15
صغار	Sekhar,	84	15 19 20
مہرہ	Mehrah,	85	0 16 0
جزیرہ زیح	The Island of Zieh, in the Read Sea,	95	0 15 0
تاسند	Tasend, on the coast of the Indian Ocean	82	0 19 20
معبر	Mabir,	82	0 17 30

		<i>Longitude Latitude.</i>			
		<i>D. M. D. M.</i>			
كوبم كوكم	Kobemkokem, where there are pepper and bacam in great abundance.	120	0	15	0
زيتون	Zaitun (<i>in China</i>),	154	0	17	15
سوفاره	Sufarah,	154	15	19	30
سندان	Sindan,	155	20	19	15
خانكو	Khanku.	150	0	14	0
خانجو	Khanjoo,	162	30	14	0
سندابل	Sandabil,	—	..	—	—
سمندان	Samandan,	—	..	—	—
علاقي	Allaki, some place it in the second climate.	—	..	—	—
شقاله	Shekaleh, where is a bird that talks better than a parrot,	—	..	—	—
شهنج	Shahnaj,	—	..	—	—
قاع	Ka-a, betwixt Oman and Hussenmout,-	—	..	—	—
لنجويه	Lanjuyah, is a large is- land near Zenj, and its vines bear thrice in a year,	—	..	—	—
النجد	Alanjah, has a mine of emeralds,	—	..	—	—

		<i>Longitude Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>
شبلہ	Sheela,	— .. —	
قلزم	Kalzum, in Egypt,	— .. —	
بکبل	Bukbel, where grows a tree from which they gather poison	— .. —	
قعارہ	Kaarah (<i>cul. Cairo</i>)	— .. —	
تکرور	Takrore, ...	— .. —	
رامنی	Ramani, ...	— .. —	
قلہات	Kalhat, ...	— .. —	
معلا	Mualla, ...	— .. —	
مدینۃ الطیب	Medinatut Tayab,	— .. —	
سہر	Sahir, ...	— .. —	

THE SECOND CLIMATE.

سوس اقصى	Sus Aksa, ...	15 30 22 0
ملطہ	Multah, ...	17 30 27 0
درغہ	Durghah, ...	28 1 25 4
ارد عشب	Oudeghasht, ...	25 15 27 0
تکمایہ	Takhmayah, ...	32 15 25 5
کوس	Kows, ...	61 30 24 25
اکبم	Akbim, ...	61 30 27 15

			<i>Longitude</i>		<i>Latitude</i>	
			<i>D.</i>	<i>M.</i>	<i>D.</i>	<i>M.</i>
اقصر	Aksar,	...	61	40	24	15
اسنا	Isna,	...	62	0	23	30
انصبا	Inseba,	...	68	0	23	0
اسوان	Iswan,	...	66	15	22	30
معدن زمرد	Madan-i-Zamurad, the mine of emeralds; the same place is Allenjeh in the first Climate,		66	15	21	0
تايما	Taima,	...	67	15	25	40
معدن ذهب	Maaden Zahab,	...	67	35	21	15
اعينذاب	Azab,	...	68	40	21	40
علاني	Allany,	...	68	40	27	15
قصير	Kesir,	...	69	0	27	0
قطيف	Katif,	...	74	0	25	0
الينبغ	Alyambagh,	...	74	0	24	0
جحفه	Jahfah,	...	74	0	24	0
مدينه طيبه	Medina Tiyeba,		75	20	25	0
خيبر	Khaiber,	...	75	20	25	20
جده	Jiddah,	...	77	10	21	0
مكه معظمه	Mecca Moazzamah,		77	0	21	40
طائف	Taif,	...	77	30	21	20

			<i>Longitude Latitude.</i>	
			<i>D. M.</i>	<i>D. M.</i>
فرع	Fera,	...	77	30 25 15
فند	Funed,	...	78	10 27 0
حجر	Hejir,	...	81	10 25 15
جزیره طقالابس	The Island of Tukala-	...	68	15 27 12
	bus,			
جزیره سولی	The Island of Suly,		38	30 23 0
اسافل دریای مصر	The extremity of			
	the Sea of Egypt,		14	0 30 22
یمامه	Yemamah,	...	81	10 24 15
هجر بحرین	Hejer Bahrain,	...	83	15 25 15
جساوجس	Jesawejer,	...	88	30 24 1
اخرالبحرین	The extremity of Bah-			
	rain,	...	84	20 27 1
جزیره اوال	The Island of Awal.		86	15 22
جزیره سیلاب	The Island of Sylab.		83	30 25
هرموز	Hormuz.	...	92	0 25
جیرفت	Jereft,	...	93	0 27 3
دبیل	Debeil (<i>Sind</i>)	...	102	30 24 1
تیز	Tez, on the sea coast,	...	83	0 24 1
بیرون	Beroon,	...	104	30 24 1
منصوره	Mansurah,	...	104	0 26 40
صنم سمنات	Senem Sunnat,	...	107	10 22 1

		<i>Longitude.</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
احمد اباد گجرات	Ahmedabad in Gujerat	————	23 15
نہر والہ	Nehrwalah in Gujerat,	————	23 30
امر کوت	Amerkote, His Majesty's birth-place	————	24 40
منداو	Mendow.	————	22 19
اجین	Owjain,	— — —	22 30
بہرچ	Behroach,	————	21 20
کنبايت	Kembayet,	109 20	26 20
کنوج	Kanoj,	154 50	26 35
کرہ	Kereh,	154 0	26 35
سورت	Surat,	————	21 5
چروچ	Cheroj,	————	22 30
اجمیر	Ajmeer.	————	24 0
بنارس	Benaras.	117 20	26 15
ماہورہ	Mahoorah.	117 20	24 40
آگرہ	Agra.	————	24 23
فتح پور	Futtehpoor.	————	26 41
گوالیار	Gwaliar,	————	27 0
مانکپور	Manikpoor.	— — —	27 16
جیونپور	Jawnpoor,	————	26 36
سنارگم	Sonargong,	————	27 0

		<i>Longitude</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
پندوا	Pandowa, in Bengal.	—•—	27 0
لکھنؤی	Lukhnowty, in Bengal,	—	26 30
قلعہ کالنگر	The Foot of Kalinger,	—	24 25
اجودہ	Ajewda,	—	25 50
	Shergeer,	—	.. —
منیر	Maner.	—	.. —
الہاباس	Ithabas vul. Allahabad,	—	.. —
بہلسہ	Bhilsah.	—	25 0
غازی پور	Ghazipoor	•—	.. —
حاجی پور پٹنہ	Hajoor Patna,	—	.. —
لکھنؤی	Lukhnow.	—	.. —
دوکم	Dukam.	—	.. —
دولت آباد	Dowlatabad.	—	.. —
اٹاوا	Itawah,	—	.. —
اودھ	Oudh,	—	.. •
دہوگر	Deogur,	—	.. —
دلمو	Dulmow,	—	.. —
گالم پور	Galimpoor,	—	.. —
کورہ	Kowrah,	—	.. —
اسبوت	Asboot,	—	.. •
بسگورہ	Bisgurah	—	.. —

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D.</i>	<i>M.</i>	<i>D.</i>	<i>M.</i>
بحرن	Bahram,	—	..	—	—
بكد	Bekhed,	—	..	—	—
مايه	Mayah,	—	..	—	—
خلسه	Khelsah,	—	..	10	15
پنجو	Panju (<i>capital city of</i> <i>China</i>),	127	0	22	0
مانجو	Manju	127	0	19	0
نرور	Narwar,	—	..	—	—
چينا پٹن	Chinaputton.	—	..	—	—
هلداره	Heldarah.	—	..	—	—
بارام	Baram.	—	..	—	—
تبت	Tibbet,	—	..	—	—
تكتا باد	Taktabad.	—	..	—	—
سلامته	Salamatali,	—	..	—	—
قشمير	Cashmeer,	—	..	—	—
كليا	Kelya,	—	..	—	—
مليبار	Mulleybar, vul. Malabar,	—	..	—	—
مقروقين	Makrukeen.	—	..	—	—
ندهمه	Nedehmeh,	—	..	—	—
ايعينبع	Aiyinba,	—	..	—	—
بطن مره	Baten Mereh,	—	..	—	—
فقط	Feket	—	..	—	—

		Longitude.	Latitude.
		D. M.	D. M.
ارمذت	Armant,	—	.. —
قيس	Kais,	—	.. —
سالر	Salar,	—	.. —
لحسا	Lahsa,	—	.. —

THE THIRD CLIMATE.

اسفي	Asfi,	2	15	35	15
فاس	Fas, Fez,	18	15	32	0
جزيره جونه	The Island of Juna, (Maderia,)	19	15	32	15
سجلماسه	Sejelmasah,	20	0	31	30
مراكش	Marakash, (Morocco,)	21	15	29	15
تادلا ستادلا	Tadelasitadela,	22	0	30	15
تلمسان	Telmasan,	24	0	33	40
كناره بكر روم	Kenareh Behr Room, the coast of the Mediter- ranean sea,	25	0	32	0
بسكره	Buskerah,	32	40	30	15
تاهرت عليا	Upper Tahart,	35	30	29	0
تاهرت سفلي	Lower Tahart,	35	30	31	30
شطيف	Shatif,	37	15	31	0
مشيله	Mashilah,	38	40	30	20

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D.</i>	<i>M.</i>	<i>D.</i>	<i>M.</i>
بحر	Bahir,	39	15	81	15
قبروان	Keirwan,	41	15	31	15
مهدیه	Mahadyah,	42	15	32	30
تونس	Tunis,	42	30	35	31
اسافل دریاي مصر	The northern extremity of the sea of Egypt,	40	0	30	22
وسطبلاد شام	The middle of Syria,	44	15	33	38
جزیره رودس	The Island of Roodus, <i>Rhodes,</i>	44	30	36	0
سوس سیه	Sus Syah, <i>Suez,</i>	44	15	32	30
اطرابلس مغرب	Atrabolus Magreb, Tri- poly in Syria,	44	15	32	30
تورز	Turez,	47	30	29	30
زوبله	Zuweelah,	49	40	30	15
قصر احمد	Kesir Ahmed,	41	25	33	30
برقه	Berkah,	12	15	30	15
ظلمیشا	Zelmeesha,	14	0	33	10
مدینه سرت	The city of Sirt,	17	15	21	15
عقبه اول دیار مصر	The northern extremity of Egypt,	19	0	30	0
بهنا	Behena,	68	33	28	15
اسکندریه	Iskenderyah, <i>Alexan- dria,</i>	61	54	30	58

		<i>Longitude.</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
رشيد	Resheed,	62 20	31 30
مصر	Mesr, <i>Egypt</i> ,	63 0	30 20
دمياط	Demyat, <i>Demiata</i> ,	63 30	31 35
قيوم	Kayoom,	63 15	29 15
قلزم	Kulzum,	64 15	28 30
نينس	Nynes,	64 30	30 40
غره	Ghoreh,	36 10	32 40
اريله	Areenah,	66 15	29 15
بيت المقدس	Beitulumukuddas, <i>Jerusalem</i>	66 30	31 50
رامله	Ramlah,	66 50	32 0
قيساريه	Kysaryeh, <i>Cæsarea</i> ,	66 30	32 50
عمان	Oman.	66 30	31 30
عسقلان	Askelan, <i>Ascalon</i> ,	66 30	32 0
باقا	Yaca. <i>Acca</i> ,	66 15	32 20
كرک	Kirk,	68 30	34 30
طبريه	Teberyah, <i>Tiberias</i> ,	68 15	32 0
بيستان	Bystan,	68 15	32 50
عسكا	Aska,	68 20	33 20
صور	Sur, <i>Tyre</i> .	68 30	33 0
صيدا	Syda, <i>Sidon</i> ,	68 30	33 15
بعالبك	Baalbek.	70 15	33 15

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D.</i>	<i>M.</i>	<i>D.</i>	<i>M.</i>
دمشق	Damishk, <i>Damascus.</i>	70	0	33	20
هيت	Heyis.	78	20	33	0
حله	Hullah,	79	15	32	15
كوفه	Cufah,	79	30	31	30
انبار	Ambar.	79	30	33	15
عسكرا	Askera,	79	0	33	30
بردان	Berdan.	79	15	33	30
بغداد	Baghdad.	80	55	33	20
مدائن كيسري	Medain Kisera, one of Khosro's palaces,	80	20	33	0
هجر	Hajir,	70	30	38	30
بابل	Babel,	80	55	32	15
نعمانيه	Naamanyah,	80	20	33	15
قصر هبيرة	Kyser Hebirah.	80	30	32	15
جرديا	Jircherya,	80	30	33	15
فم الصلح	Femalsullh,	80	15	32	15
نهر الملك	Nehr al Malek,	80	50	33	52
جلولا	Jelula,	81	10	33	30
واسط	Wasit,	81	30	32	20
حلوان	Holwan,	82	15	33	0
بصرة	Basrah,	84	0	30	0

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D.</i>	<i>M.</i>	<i>D.</i>	<i>M.</i>
إبله	Eblah,	84	0	30	20
اهواز	Ahwaz,	84	0	31	0
تستر	Tuster,	84	30	31	30
ارجان	Arjan,	84	30	32	30
عسكر مكرم	Asker Mekerrein,	84	30	32	15
جزيرة سقطر	The Island of Socotora,	84	30	33	0
حصن مهدي	Hasen Mahdi,	84	15	30	15
سينسر	Sinsir, on the Persian Gulf,	84	30	32	0
عبادان	Abadan,	84	30	30	0
رامهرمز	Ramhormez,	84	15	31	0
اصفهان	Isfahan,	106	40	32	25
غازرون	Gazeroon.	87	0	29	15
شوشتر	Shoshter,	86	20	31	30
ساپور	Shapoor,	86	55	30	0
عمان	Onan,	67	20	31	0
نوبندجان	Nubendjan,	87	55	30	10
جنداباه	Jendabah, commonly called Kenakneh,	87	20	30	15
ابركوه	Aberkuh,	87	20	31	30
فدروزا باد	Firozabad,	87	30	31	30
شيراز	Shiraz,	88	0	29	36

		<i>Longitude.</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
سراف و بقال سلاب	Seraf and Bokal		
	Selab,	89 15	29 0
شبانکاره	Shabankareh,	79 0	28 28
اصطخر	Istekher, <i>Persepolis</i> ,	88 30	30 0
یزد	Yezd,	89 0	32 0
حصن ابن عماره	Hiss Ebn Amareh,	95 0	30 20
داراجرد	Darajird.	90 15	28 15
باقد	Baked,	90 15	29 15
سیرجان	Sirjan,	90 20	29 30
کرمان	Kerman,	91 30	30 5
طبس کیلی	Tebz Keli,	92 0	33 0
زرنند	Zerend,	92 15	30 15
بروشیر	Birdshir,	92 30	30 15
جنیس	Jeny.	93 0	31 0
بم	Bum,	94 0	24 30
طبس مسینا	Tebz Mesyna,	94 19	33 15
خواش	Khwash,	94 40	33 0
زرنج	Zerenj, an ancient city,	97 40	32 30
کچ	Kutch,	99 0	28 30
حلیک	Halik,	99 0	30 0
خالتان	Khaltan,	99 0	33 35

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D.</i>	<i>M.</i>	<i>D.</i>	<i>M.</i>
رزم	Razin,	99	0	28	30
بست	Bast,	100	0	33	0
تكنيآباد	Teknyabad,	101	15	33	0
رحم	Rehej.	103	15	28	15
سروين	Sirween.	105	15	28	15
ميمند	Mimend, now dependent on Kandahar,	81	55	33	0
غزنه	Gheznah,	104	20	33	25
رابط امير	Rabat Amir,	105	0	34	0
قندهار	Kandahar,	107	40	33	0
تهلواره	Tehlwarah,	108	20	33	30
مولتان	Multan,	106	25	29	40
لهاور	Lehawer, commonly Lahore,	109	20	31	50
دهلي	Dehli,	154	38	28	15
تاهنيسر	Tahniser,	—		30	10
شاه آباد	Shahabad,	—		30	12
سنبال	Sainbal,	—		28	4
امروہہ	Amrubah,	—		..	—
پاني پت	Panipat,	—		28	12
برن	Beren	—		28	48

		<i>Longitude.</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
باغ بہت	Baghbehut, vul. Baghput	—	28 32
کول	Koal,	—	28 20
کردہمالہ	Kerdehemalah,	—	31 10
کوت کرور	Kowtkerore,	—	31 0
سیالکوت	Syalkote,	—	33 0
سلطان کوت	Sultankote,	—	28 30
جیلیم	Jeylum,	—	33 15
رہتاس	Rhotas.	—	33 15
قلعہ بندہ	The fort of Bundnah,	—	33 10
پیشاور	Peshawur, commonly		
	Peshore,	—	33 25
فرمل	Firmal,	—	32 15
سنام	Senam,	—	30 30
سرہند	Sirhind,	—	.. —
روپر	Ruper,	—	.. —
ماچھی وارہ	Macheewarah.	—	.. —
پابل	Payil,	—	.. —
لودھیانہ	Ludheyannah,	—	.. —
سلطان پور	Sultanpoor,	—	.. —
کلانور	Kalanore,	—	.. —
دبسوہ	Deysohah,	—	.. —

		<i>Longitude. Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>
پرسرور	Purserore,	— .. —	
امناباد	Amnabad,	— .. —	
سودره	Sudereh,	— .. —	
دیفهه	Defehch,	— .. —	
بهیره	Behirah,	— .. —	
خوشاب	Khushab,	— .. —	
هزاره	Heazarah,	— .. —	
جند نوب	Jendnoob,	— .. —	
اتک بنارس	Attok Benaris, built in the reign of His Majesty,	— .. —	
هردوار و ملکور قلعه کلیر	Hirdwar, and Melku and the fort of Kelyr, ancient cities which are now thin- ly inhabited,	— .. —	
جوتاول	Jutawal,	— .. —	
کیرانه	Keranah,	— .. —	
جهنجانہ	Jehnjanah,	— .. —	
بکھر	Bukher,	— .. —	
جهت	Jeht,	— .. —	
بنگش	Bungish,	— .. —	
رودراله	Rudralah,	— .. —	
نہتور	Nehtore,	— .. —	

		<i>Longitude. Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>
کیتھل	Keytehl,	—	.. —
روٹک	Rohtek,	—	.. —
ججھر	Jejher,	—	.. —
ماہم	Mahem,	—	.. —
پٹی ہیبت پور	Putty Hybetpoor,	—	.. —
خضر آباد	Khyzirabad,	—	.. —
سادھورہ	Sadhoreh,	—	.. —
سفیدین	Sefeden,	—	.. —
جنید	Jenyd,	—	.. —
کرنال	Kernal,	—	.. —
ہانسی حصار	Hansy Hissar,	—	.. 29 15
سہارنپور	Saharenpoor,	—	.. —
دیوبن	Deobun,	—	.. —
انبالہ	Embaleh,	—	.. —
بھومہ	Bhumeh,	—	.. —
ہستناور	Histnawer,	—	.. —
سنپت	Sunpet,	—	.. —
سنجیر	Sinjir,	—	.. —
امات	Amat,	—	.. —
ہیدان	Heydan,	—	.. —
راعہ	Raah,	—	.. —

		<i>Longitude.</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
رياسه	Ryaseh,	—	—
منقلوت	Munkelote,	—	—
فسطاط	Festat,	—	—
بوطنج	Bootunj,	—	—
اشمشويين	Ashmeshuieen,	—	—
منسيه	Munseeah,	—	—
قابس	Kabis,	—	—
سيوسه	Seyuseh,	—	—
صفاتش	Sefakish,	—	—
غزامش	Ghezamish,	—	—
قابلس	Kabelis,	—	—
صلت	Sult,	—	—
ازراعات	Azeraat,	—	—
بصري	Busry,	—	—
سرحد	Sirkhud,	—	—
حل	Hul,	—	—
قادسيه	Kadesiah,	—	—
صرصر	Sirsir,	—	—
جيره	Jeereh,	—	—
بسا	Bessa,	—	—
دارا جون	Darajoon,	—	—

		<i>Longitude. Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>
عزنه	Uzneh,	—	.. —
طیب	Teib,	—	.. —
قرقوب	Kerkoob,	—	.. —
جسی	Jussee,	—	.. —
ختا	Kheta, in China,	165 15	28 30
حصن اردستان	Hasen Ardestan,	—	.. —
سیو	Siyu,	—	.. —
صلا	Sela,	—	.. —
سمیرم	Simerem,	—	.. —
بسم	Bisem,	—	.. —
بلنان	Belnan,	—	.. —
بلزم	Belzum,	—	.. —
ببصا	Bisa,	—	.. —
نجوسین	Jowseen,	—	.. —
کنیسه	Keneeseh,	—	.. —
جوز	Jowz,	—	.. —
دمندان	Demendan,	—	.. —
سبقه	Subkeh,	—	.. —
صعالیه	Salebeyeh,	—	.. —
عین الشمس	Ain al Shems,	—	.. —
عین حاره	Ain Hareh,	—	.. —

		<i>Longitude. Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>
كدوال	Kedwal,	—	.. —
كفرطانه	Kuffer Taneh,	—	.. —
كفر	Kuffer,	—	.. —
نجده	Nejdeh,	—	.. —
كوار	Kowar,	—	.. —
مربوط	Mirboot,	—	.. —
دها	Deha,	—	.. —
وسكره	Weskereh,	—	.. —
منيف	Menif, <i>Memphis</i> ,	—	.. —
مورجان	Murjan,	—	.. —
ناصره	Nasareh, <i>Nazareth in</i> <i>Palestine</i> ,	—	.. —
مغراره	Meghrarreh,	—	.. —

THE FOURTH CLIMATE.

طنجه	Tanjah, <i>Tangur</i> ,	18 15	35 0
قصر عبدالكريم	Kesr Abdul Kereem,	18 30	37 40
قرطبه	Kortubeh, <i>Cordaua in</i> <i>Spain</i> ,	18 40	35 40
اشبيله	Ashbileh, <i>Seville</i> ,	18 50	36 50
سبته	Sebteh, <i>Xativa in Valencia</i> ,	19 15	35 30

		<i>Longitude.</i> <i>D. M.</i>	<i>Latitude.</i> <i>D. M.</i>
جزيرة خضرا	The island of Khizra, <i>one of the Cape de Verd Islands,</i>	19 15	35 50
مارده	Mardeh, <i>Madrid,</i>	20 15	38 15
طليطه	Telyteh, <i>Toledo,</i>	20 40	35 30
غرناطه	Ghernateh, <i>Granada,</i>	21 40	37 30
حنان	Henan,	21 0	31 15
المريه	Almiryeh, <i>Almera,</i>	24 40	35 15
مدينة الفرح	Medinah al Fireh,	24 15	36 40
مانقه	Manakah, <i>the Island of Minorca,</i>	26 0	37 40
ملته	Maltah, <i>the Island of Malta,</i>	30 18	38 30
جزيرة يابسه	The Island of Yabeseh, <i>Yvica,</i>	30 15	38 30
جزيرة مابرقه	The Island of Mabirkeh, <i>Majorca,</i>	35 30	38 30
بوئه	Booneh,	38 0	38 15
جزيرة بردانية	The Island of Berdaneeah, <i>Corsica,</i>	41 15	38 15
قاعده جزيرة صقلبيه	The Metropolis of the Island of Sakel-biyeh, <i>Sardinia,</i>	41 15	38 10
بلرغدامس	Bilraghdamis,	44 10	39 10

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D.</i>	<i>M.</i>	<i>D.</i>	<i>M.</i>
جزیره ناس	The Island of Nas, <i>Nasia</i> ,	52	40	38	10
جزیره اقریطس	The Island of Akerites, <i>Crete or Candia</i> ,	55	40	36	30
جزیره قبرس	The Island of Kebus, <i>Cyprus</i> ,	62	15	35	35
جزیره رودس	The Island of Rudes, <i>Rhodes</i> ,	61	40	36	15
جزیره همیریا	The Island of Hemerya, <i>Amorygo</i> ,	54	15	38	35
سقلیه	Sekulyah, <i>the Island of</i> <i>Sicily</i> ,	65	0	36	0
مدینة الحکما	Atinyeh, <i>Medinet ul</i> <i>Hukema</i> , Athens, the city of Philo- sophers,	65	40	37	20
جیرون	Jyroon,	66	30	35	15
طرسموس	Tersoos, <i>Tarsus</i> ,	68	40	36	50
بیرروت	Beirut,	69	30	34	0
ایاس	Iyas, <i>Issus</i> ,	69	15	36	15
اونه	Uneh,	69	15	36	50
مصیصه	Mesyseh,	69	15	36	45
بیرسبیرت	Birsbirt,	69	20	37	15
اٹرابولس	Atrabolus, <i>Tripoly</i> ,	69	40	34	15
بغراس	Baghras,	70	15	35	48

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>	<i>D. M.</i>	<i>D. M.</i>
باصکندریه	Bascunderyeh,	70	15	36	10
لادکیه	Ladkyeh, <i>Laodicea</i> ,	70	40	35	15
حمص	Hems <i>Emessa</i> ,	70	45	34	0
سعرنکس	Sharunkas,	71	0	35	0
سویدییه	Sewedyeh,	71	0	36	0
ملیطیه	Melityeh, <i>Milete</i> ,	71	0	37	0
شیرر	Shirir,	71	10	37	50
انطاکیه	Anhtakyah, <i>Antioch</i> ,	71	26	35	40
سرمین	Sirmin,	71	50	35	15
کنسیرین	Kennasrin,	72	0	35	30
حلب	Heleb, <i>Aleppo</i> ,	72	10	35	50
شمشاط	Shumshat,	72	35	37	30
حصن منصور	Hasn Mansur,	72	24	34	0
سروج	Sirooj,	72	0	34	0
منبج	Membej,	72	50	36	30
رکه	Rakah,	73	0	36	15
حران	Harran,	73	15	37	50
قالیقله	Kalikala,	73	15	34	0
ماردین	Mardeen,	74	15	37	50
میافارقین	Mya Farkeen,	74	15	38	0
متاح	Metah,	74	30	37	45

		<i>Longitude. Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>
قرقيسيا	Kerkisya,	74 40	36 40
جزيرة ابن عمر	The Island of Ebn Omar,	75 30	37 30
نصيبين	Nasebin, <i>Nisibis</i> ,	75 20	37 40
تدليس	Tedlis,	75 30	35 45
سنجار	Sinjar,	76 0	36 0
معرة النعمان	Maretul Naaman,	71 45	35 0
اربل	Erbel,, <i>Erbela</i> ,	77 20	35 0
عانه	Aneh,	76 30	36 0
مدينة بلد	The City of Beled,	76 40	37 40
موصل	Mosul,	76 0	34 50
ارجيس	Arjis,	76 0	38 30
حديثة	Hadyseh, on the Euphrates,	77 20	36 15
أبد	Abid,	77 20	36 12
حديثة	Hadyseh, on the Dejileh,	77 30	96 15
نوشهر	Nowshehr,	78 20	38 10
تكريت	Tekreet,	78 25	34 0
سامرا	Samra,	79 15	37 40
سلماس	Sulmas,	79 5	37 40
خوي	Khovey,	79 40	37 40
اروميه	Aroomiyeh,	79 15	37 0

		<i>Longitude. Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>
اربیل	Arbil,	79 15	37 20
مرند	Marend,	80 43	37 59
شهرزور	Shehrzur,	80 20	35 30
اردبیل	Ardebil,	80 30	37 0
اوجان	Awjan,	81 30	37 20
نخجوان	Nekhjowan,	81 15	37 49
قصر شیرین	Kesr Shirin,	81 40	38 45
مرآغه	Maraghah,	82 0	37 20
تبریز	Tebriz.	82 0	37 0
میانه	Meyaneh,	82 20	37 0
کرماسین	Kermasin,	83 0	34 32
دینور	Dinore,	83 0	35 0
همدان	Hamadan,	83 0	35 10
زنجان	Zenjan,	83 0	36 30
موقان	Mukan,	83 0	38 0
سهرورد	Sohirwird,	83 20	36 0
نهایند	Nehawend,	83 15	34 20
همان شهر	Hemanshehr,	84 33	37 30
یزدجرد	Yezdijird, dependent on		
	Hamadan,	84 30	34 20
ابهر	Abher,	84 30	36 45

AYEEN AKBERY

		<i>Longitude.</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
کویم Koyem,		84 40	37 20
کرج Kurj,		84 45	34 0
ساره Saweh,		85 0	36 15
قزوین Qazvin,		85 0	37 15
سلطانیه Sultanyeh,		84 0	36 30
آبه Abeh,		85 10	34 40
قم Kom,		84 40	34 45
جرباد خان Jerbadkhan,		85 35	34 15
کاشان Kashan,		86 0	36 15
دهماوند Demawend,		86 20	36 15
ری Rei,		86 20	36 0
کجور و کلر Kajur and Kalar,		86 15	36 25
خوار Khawar,		87 10	35 40
الموت Almowt,		85 37	36 21
طالقان Talakan,		85 45	36 10
هوسم Husem,		85 10	37 10
دیلمان Dileman,		— .. —	
دشت Desht,		— .. —	
لاهیجان Lahjan,		— 36 10	
دیلمت Dymet, a town of Da-			
mauwend,		87 20	37 10

		<i>Longitude. Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>
آمل	Amol,	87 20	36 30 °
دامغان	Dameghan,	88 55	36 20
سمنن	Simnan,	87 20	36 40
بیجار	Biyar,	82 50	35 45
ساری	Saree,	88 0	37 0
بسطام	Bostan,	89 30	36 10
استرآباد	Asterabad,	89 35	36 50
جرجان	Jerjan,	95 0	36 50
فراره	Foraweh,	90 0	39 0
سبزوار	Sebzwar,	91 30	36 15
اسفراین	Esfarayin,	91 40	37 15
آبکون	Abgoon,	89 30	37 15
مزنیان	Muznyan,	90 30	37 0
ترشیز	Tershez,	92 0	35 0
نیشاپور	Nishapoor,	92 30	36 21
طوس	Toos,	92 30	34 30
مشهد رضا	Meshed Reza,	92 33	34 29
تون	Toon,	92 30	34 30
نوقان	Nukan,	92 15	38 40
قاین	Kayin,	93 20	36 30
زوزن	Zozun,	93 30	35 39

		<i>Longitude. Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>
نورجان	Nurjan,	94 0	37 0
مرو شاهجهان	Maru Shahjehan,	97 0	37 40
هرات	Herat,	94 20	34 30
سرخس	Serekhs,	94 30	36 0
بادغیس	Badghis,	94 30	35 20
مرو الرود	Maru al Rud, called also		
	<i>Meryhab,</i>	97 0	36 30
مالین	Maleen,	95 30	34 30
پوشنگ	Pusheng,	94 0	37 50
بعشور	Bashur,	96 25	36 0
قزنین	Caznin.	97 55	37 15
رندیقان	Rendyekan,	97 30	34 45
اشبورقان	Ashburkan,	105 0	37 41
طالقان	Talakan,	98 15	37 30
فاریاب	Fariab,	99 0	36 45
بلخ	Balkh,	101 0	36 41
بامیان	Bamian,	102 0	34 35
هلاورد	Helawerd,	101 0	37 30
بالاساغون	Balasaghun,	101 30	37 40
سمن جان	Semenjan,	102 15	37 15
قنادیان	Konadyan,	102 0	37 15

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D.</i>	<i>M.</i>	<i>D.</i>	<i>M.</i>
ديواله	Dywaleh,	102	20	36	0
صغانيان	Saghanyan,	102	40	38	50
طالغان	Talaghan,	102	50	37	25
اندراب	Enderab,	103	45	36	0
بدخشان	Badakhshan,	104	25	37	10
كابل	Kabul,	104	40	34	30
پنجهر	Penjhir,	104	40	35	0
لمغان°	Lumghan,	—		34	15
گرديز	Girdez,	105	20	36	0
هرم	Herem,	104	20	36	0
كشيمر	Cashmeer,	108	0	36	15
بلور	Belore,	108	0	36	0
منبع نهر مهران	Membe Nehr Mehran, the source of the River of Mehran,	126	0	36	0
سرفتین	Sireftyn,	—		..	—
هېسه	Hebseh,	—		..	—
حران	Heran,	—		..	—
بېسار	Bysar,	—		..	—
قراده	Keradeh,	—		..	—
فرهان	Farhan,	—		..	—

		<i>Longitude.</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
ملان	Malan,	—	.. —
ابوخيس	Abukhis,	—	.. —
اودميده	Owdmyeh,	—	.. —
قرماسين	Kermaseen,	—	.. —
دوارق	Dbwarek,	—	.. —
دياربكر	Diyarbekr,	—	.. —
قزئين	Kuzneen,	—	.. —
نينوي	Nenevy, <i>Niniveh</i> ,	—	.. —
پلنگان	Pelengan,	—	.. —
قيصر	Kysir,	—	.. —
بجابه	Bejabeh,	—	.. —
بلنسيه	Bulenseyeh,	—	.. —
سامس	Samis,	—	.. —
اياس	Jyas,	—	.. —
عرقه	Erkeh,	—	.. —
زقبه	Zekbeh,	—	.. —
صهيون	Sehyoon,	—	.. —
حارم	Harem,	—	.. —
خاميه	Khamyeh,	—	.. —
شيرزه	Sheerzeh,	—	.. —
حمات	Hemat,	—	.. —

		<i>Longitude. Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>
مرغش	Merghesh,	—	.. —
عیلات	Aytat,	—	.. —
معد	Maad,	—	.. —
حصن کیف	Hesn Kyef,	—	.. —
سوت	Sowt,	—	.. —
حصن الطاق	Hesn al Tak,	—	.. —
کرون	Keroon,	—	.. —
کیلان	Gilan,	—	.. —
جولن	Jowain,	—	.. —
جاجرم	Jajerem,	—	.. —
معور	Maru,	—	.. —
قرجستان	Kurjistan,	—	.. —
کرخ	Kerkh,	—	.. —
نسا	Nissa, <i>in Servia</i> ,	—	.. —
ابیورد	Abiwerd,	—	.. —
شهرستان	Shehristan,	—	.. —
اسکا کند	Askakend,	—	.. —
فربیر	Firbir,	—	.. —
فامیاب	Famyab,	—	.. —
طمغاج	Timghaj,	—	.. —
خلان	Khelan,	—	.. —

Longitude. Latitude.

D. M. D. M.

وخش Wekshsh,

— .. —

شومان Shuman,

— .. —

THE FIFTH CLIMATE.

اشبونه	Ashbuneh, <i>Lisbon</i> ,	36 15	42 40
سانترين	Santerecn, <i>Santillana</i> ,	38 0	39 0
جزيره وقاس	The Island Wakass, <i>the Island of Corsica</i> ,	21 12	43 50
مدينه وليد	The city of Waleed, <i>in Sudan</i> ,	22 50	29 20
مرقسية	Merkessiah, <i>in Ethiopia</i> ,	28 15	43 15
مدينه سالم	The city of Salem, <i>Salamanca in Spain</i> ,	29 10	39 6
دانيه	Daniah, <i>Dania, a city of Valencia</i> ,	31 30	42 30
نطليه	Natleeah, <i>Natoli</i> ,	31 30	40 15
سرقسطه	Sirkesteh, <i>Saragosa</i> ,	31 30	42 30
طرطوسه	Tertusah, <i>Tortosa in Castile</i> ,	32 30	43 15
جزيره ميروكه	The Island of Meerekeh, <i>Majorca</i> ,	34 10	39 40

		<i>Longitude. Latitude.</i>	
		<i>D. M.</i>	<i>D. M.</i>
هیکل	Hykel,	34 15	43 15
برشلونه	Barseluneh, <i>Barcelona</i> ,	34 3	42 0
اربونه	Arbuna, <i>Narbonne</i> ,	36 15	43 20
طرکونه	Terkuneh, <i>Toulouse</i> ,	38 0	43 0
جنوه	Genuva, <i>Genoa</i> ,	41 0	41 20
ربوسه	Rabuseh, <i>Ragusa</i> , on <i>the Gulph of Venice</i> ,	43 40	41 30
مدینه طبرتا	The City of Tiberta,	55 12	43 15
جزیره نقریت	The Island of Nacrit, <i>Nacaria</i> ,	58 50	42 15
جزیره مسلنا	The Island of Metlena, <i>Metelin or Lesbos</i> ,	55 15	43 15
وسط بحرینطس	Weset Behr Bontes, <i>the middle of the</i> <i>Euxine or Black</i> <i>Sea</i> ,	55 30	46 41
غیون اسقرس	Ayun Askurus,	55 15	46 51
مقابض لور ستانس	Mekabez Luristanis,	36 0	43 32
علایا	Allaya,	62 0	39 30
عموریه	Ammuryah,	64 0	43 0
انگوریه	Enguryeh, <i>the city of</i> <i>Aregra</i> ,	64 40	41 15

		<i>Longitude.</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
ماقدونيا	Macdoonia, <i>Macedonia</i> ,	65 0	41 15
آقشهر	Acca Shehr,	65 15	41 40
قونيا	Kunyah, <i>Iconia</i> ,	66 30	41 40
قيساريه	Kysaryeh, <i>Cesarea</i> ,	67 15	40 15
اقسراي	Akserai,	67 45	40 15
سيواس	Siwas,	71 30	40 10
طرابزون	Terabun,	73 0	43 0
شمشاط	Shemshat,	73 15	40 0
ملاذ جرد	Malazjird,	75 15	39 30
اخلاط	Akhlat,	75 50	30 20
باب الحديد	Babal ul Hedid, <i>Der-</i> <i>bend near the Cas-</i> <i>pian Sea</i> ,	76 0	41 0
ارزنجان	Arzenjan,	78 0	39 40
ارزن الرم	Arzen al Rum,	77 0	39 40
برده	Bardaah,	83 0	40 30
شمكوره	Shemkoreh,	83 0	41 50
خنكوره	Khienkereh,	83 0	38 40
ارزندروم	Erzendroom,	79 0	41 15
تفليس	Teffis,	83 0	43 0
بيلقان	Bilkan,	83 30	39 50

		<i>Longitude.</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
باکویه	Bakuyeh,	84 30	40 50.
شماخی	Shamakhi,	— .. —	
رومیہ کبریٰ	Rumyah Kobra, <i>the city of Rome,</i>	55 0	41 50
باب الابواب	Babulabwab, <i>Derbend,</i>	89 0	43 0
جزیرہ سیئہ کوه	The Island of Syah Kouh, <i>an Island of the Black Sea,</i>	89 0	43 30
هشترخان	Heshterkhan,	— .. —	
اغرجه	Agherjeh,	— .. —	
کات	Kat,	94 0	41 36
بوکرکانج	Bukerkanj,	93 45	42 30
جرجانیہ	Jerjanyeh,	94 0	42 45
کرکانج	Kerkanj, <i>capital of Khararezsm,</i>	94 30	42 17
هزار اسفہ	Hazarasf,	95 20	41 10
زمخشہ	Zemekhsheh,	94 30	41 40
درقان	Derkau,	96 0	40 30
بخارا	Bokhara,	96 30	39 10
پیکند	Pikend,	96 39	39 45
طراویس	Terawis,	97 40	39 30
چند	Jend	97 45	43 30

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D. M.</i>		<i>D. M.</i>	
نخشب	Nekhsheb, called also Tekhsheb, Neshef and Kershy,	98	0	39	0
سمرقند	Summerkund,	99	0	40	0
ایلاق	Ilak,	99	10	43	20
کش	Kash, <i>a city of Badakh-</i> <i>shan,</i>	99	30	39	30
زامین	Zamin,	99	40	43	40
اسقجاب	Esfijab, <i>dependent upon</i> <i>Sash,</i>	99	50	48	30
اسروشنه	Osrushnah,	100	0	41	0
اسبانیکت	Asbaneket, <i>a town of</i> <i>China,</i>	100	30	40	0
خجوند	Khojend,	105	35	41	55
خوافند	Khowakund,	105	50	42	50
پنکت	Penket,	101	0	43	25
ترمز	Termiz,	101	15	37	15
اخشیکت	Akhiseket, <i>capital of</i> <i>Farghana,</i>	101	30	42	0
کاشان	Kashan,	100	35	42	0
کبا	Koba,	101	50	42	50
فرغانه	Farghana, <i>commonly called</i> <i>Andejan,</i>	102	0	42	20

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D.</i>	<i>M.</i>	<i>D.</i>	<i>M.</i>
روس	Rus, <i>Russia</i> ,	102	20	43	20.
ختن	Khoten,	107	0	42	0
چاچ	Chaj, <i>Shash</i> ,	109	0	42	30
تبتي	Tibbet,	110	0	40	0
خاجو	Khaju,	123	32	42	15
سوكچو	Sookjoo,	124	0	40	0
تلكباس	Tenkabas,	130	0	39	10
مهدي	Mehdy,	140	0	30	0
نوشي	Nushwee,	—	..	—	—
كشايه	Keshayeneh,	—	..	—	—
يومان	Yuman,	—	..	—	—
شيرنحاس	The City of Nehas,	—	..	—	—
رقان	Rakan,	—	..	—	—
كيس	Kies,	—	..	—	—
ابروق	Abrook,	—	..	—	—
افسوس	Efsus, <i>Ephesus</i> ,	—	..	—	—
بسطه	Busteh,	—	..	—	—
كوبا	Kuya, <i>a city of Russia</i> ,	—	..	—	—
مقسين	Mukseen,	—	..	—	—
ختلان	Khetlan,	—	..	—	—
مخلات	Mekhlat,	—	..	—	—

		*Longitude. Latitude.	
		D. M.	D. M.
روم	Rum,	—	.. —
شامش	Shamish,	—	.. —
شلب	Shileb,	—	.. —
سنتره	Sentereh,	—	.. —
قبره	Kubreh,	—	.. —
قسطلول	Kustelul, <i>possibly Castile,</i>	—	.. —
سورقه	Surekeh,	—	.. —
مرغزا	Margheza,	—	.. —
سقطيسله	Sektesyleh,	—	.. —
بتلسوس	Betelsus,	—	.. —
شهر والڊ	Shehr Walid,	—	.. —
مرسيه	Mersyeh, <i>probably</i> <i>Marseilles,</i>	—	.. —
دانیه	Danyeh,	—	.. —
سالم	Salem,	—	.. —
سرقط	Sirket,	—	.. —
توقاب	Tookah,	—	.. —
موشن	Mushen,	—	.. —
شیران	Sheeran,	—	.. —
ساره	Saweh,	—	.. —

THE SIXTH CLIMATE.

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D.</i>	<i>M.</i>	<i>D.</i>	<i>M.</i>
حليقه	Helikeh,	20	0	46	0
نبلوکه	Neeblookeh,	34	15	45	15
بردال	Berdal, <i>Bourdeaux,</i>	30	15	44	15
کمبرویه	Kembruyeh, <i>Cambray,</i>	40	30	43	15
بندقيه	Bendekyeh, <i>Venice,</i>	42	0	44	0
نيره	Neereh, <i>Nice or Nizza,</i>	42	0	45	0
بسرشان	Bisirshan,	50	0	45	0
ابرو	Abroo,	59	45	50	0
بوزنطيه	Buzantye, <i>Byzantium,</i>	59	50	43	0
کسلونه	Kusslooneh,	65	30	46	20
سنوب	Senoob,	64	0	47	0
هرقله	Herkeleh,	67	20	46	20
آماسيه	Amasyeh,	67	30	45	0
سامبنون	Sambenoon,	69	20	46	40
فرض ارم	Ferzal Rum	74	30	46	90
سرين آلان	Sereenalan,	73	0	44	0
بلنجر	Belenjer, <i>the capital</i> <i>of Kherz,</i>	85	0	46	30
کرش	Kersh,	87	0	46	50
بنقي کند	Benkykend,	97	30	47	0

		* Longitude. Latitude.			
		D. M.		D. M.	
طراز	Terza,	99	50	25	0
فاراب	Farab,	98	30	0	0
بلخ	Balkh,	105	30	44	0
المالک	Almalik,	102	30	44	0
اورکند	Urkend,	102	50	44	0
کاشغر	Cashghur,	106	30	44	0
اوتن کلوران	Autan Keluran,	110	0	44	0
قبالغ	Kabaligh,	108	0	46	0
بیس بالغ	Byshbaligh,	111	0	44	45
قرا قرورم	Karacurem,	115	0	46	0
خان بالغ	Khanbaligh,	124	0	46	0
ابولده	Abuledeh,	—	..	—	—
اشت	Asht,	—	..	—	—
انظرکھت	Enzerkhet,	—	..	—	—
فرتنه	Fertineh,	—	..	—	—
تطلیسه	Tetleeseh,	—	..	—	—
استوب	Astooob,	—	..	—	—
سامون	Samun,	—	..	—	—
طرابزون	Terabizun,	—	..	—	—
خنده	Jendeh,	—	..	—	—
سموره	Semooreh,	—	..	—	—

		<i>Longitude.</i>	<i>Latitude.</i>
		<i>D. M.</i>	<i>D. M.</i>
لنبروڻه	Lembiruyeh,	—	.. —
برشان	Bershan,	—	.. —
بل خچر	Belkhejer,	—	.. —
جابلستان	Jabulistan,	—	.. —
دشت قپچک	Desht Kepchak,	—	.. —

THE SEVENTH CLIMATE.

جزیره طپانا	The Island of Tapana,	9	0	50	30
سنبٹاکو	Sumbatakoo,	39	0	49	0
صفج	Suffej,	48	30	50	30
اکجه کرمان	Akjuh Kerman,	65	18	49	0
قرکز	Kerkez,	67	15	50	0
کفا	Keffa,	67	15	48	0
صلعات	Selaat,	67	10	50	10
طرتو	Tertoo,	67	30	50	45
بلار	Belar,	90	0	50	30
ارک	Arek,	105	0	48	0
سرائي	Saray,	106	0	48	0
اکله	Akleh,	108	0	49	0
وسط بحرہ اول جیبحو	Weset Behreh Awel				
	Jihun,	110	0	48	0

		* Longitude. Latitude.	
		D. M.	D. M..
باطق	Batek,	—	.. —
بجنه	Bejenneh, a city of <i>Turkestan,</i>	—	.. —
مقلاب	Seklab, a city of <i>Rum,</i>	—	.. —
معشقه	Mashekeh,	—	.. —
طلیه	Telyeh, <i>Italy,</i>	—	.. —
مرقله	Merkeleh,	—	.. —
ازق	Azek,	—	.. —
کک	Kelek,	—	.. —
صاری	Sary,	—	.. —
مقالیه	Sekalyeh,	—	.. —
جابلقا	Jabilka,	—	.. —

THE 'EXTENT OF THE INHABITED EARTH.

THE Greeks say, that in the same manner as the equinoctial line divides the earth into northern and southern hemispheres, so does the circle of the natural horizon, by intersecting the equator, form two other hemispheres, making altogether four quarters; namely, the upper and the lower northern, and the upper and the lower southern quarters.

The Greeks say, that formerly the whole of the southern quarter was land, but that now a great part of it is inundated, among which are the Fortunate Islands, part of Greece, and other places. The Hindoos teach that the earth is not inhabited beyond the latitude of 66 deg. 29 min. 43 sec., no animal being supposed able to live at a greater distance from the equator, on account of the extreme severity of the cold. Others, among them, say, that a small part of the upper southern quarter, which joins to the northern quarter, is land, but not inhabited. Others maintain, that the earth is inhabited as far as ten degrees south.

But those who are better informed say, that the south is inhabited as well as the north. And but a short time ago, a very extensive island, with well-inhabited towns, to the south of the equator, was conquered by the Fringies, who have called it the NEW WORLD. Some ships were driven there by contrary winds, and one of the crew having mounted his horse, the natives were so astonished at the strangeness of his appearance, that, thinking the man and beast to be only one animal, they fled before him in terror and consternation, and the country became an easy conquest.

THE HINDOO QUARTERS OF THE EARTH.

Some say, that the Hindoo philosophers divide the earth into nine parts, *viz.*,

The South, *Dehkan*, containing Arabia.

The North, *Ootre*, Turkestan.

The East, *Poorub*, China and Chinese Tartary.

The West, *Putchim*, Egypt and Barbary.

The North-east, *Iyssa*, Khatai, Moghul Tartary.

The North-west, *Bayib*, the Turkish dominions and Europe.

The South-west, *Nyrut*, part of Egypt and Barbary, Africa and Andelnsia.

The South-east, *Alnew*.

The centre they call *Muddehleys*.

I have not seen in any Hindovee book the geographical divisions which I have given above ; neither are their learned acquainted with them.

OF NUMERATION.

The Brahmins have only eighteen places in numeration, as follows :

Units,	...	...	...	Ekhun.
10	...	...	...	Deh-hem.
100	...	...	...	Shut.
1000	...	...	...	Sehsir.
10,000	...	...	...	Jyoot.
100,000	...	...	...	Luksh, vulgarly lack.
1,000,000	...	...	...	Purboot.
10,000,000	...	...	...	Kote, vulgarly krore.
100,000,000	...	...	...	Arbud.
1,000,000,000	...	...	...	Abuj.
10,000,000,000	...	...	...	Kehrub.
100,000,000,000	...	...	...	Nikhrub.
1,000,000,000,000	...	...	...	Mahapuddum.
10,000,000,000,000	...	...	...	Sunkh.
100,000,000,000,000	...	...	...	Jeldeh.
1,000,000,000,000,000	...	...	...	Untee.
10,000,000,000,000,000	...	...	...	Mooddeh.
100,000,000,000,000,000	...	...	...	Berardeh.

After this they say, tens of Berardehs, hundreds of Berardehs, &c.

OF THE JEHATS OR QUARTERS OF THE WORLD.

The Hindoo philosophers call a side or quarter *Dessa*, and also *Dey*. They reckon ten, including the upper and lower sides of the earth; and they believe that each has its particular guardian spirit, to whom they give the general appellation of *Degpaul*.

TABLE OF THE QUARTERS WITH THEIR
GUARDIAN SPIRITS.

<i>Quarter.</i>		Guardian Spirit.
Poorub,	East,	<i>Indree.</i>
Agnee,	South-east,	<i>Augin.</i>
Dulchen <i>com.</i> Dekhan,	South,	<i>Jum.</i>
Nyrut,	South-west,	<i>Benyroot.</i>
Putchim,	West,	<i>Wurrun.</i>
Baybee,	North-west,	<i>Bayoo.</i>
Ootre,	North,	<i>Kobeir.</i>
Iysanee,	North-east,	<i>Jysan.</i>
Cordhoo,	Above,	<i>Birmha.</i>
Adel,	Below,	<i>Nag.</i>

Some philosophers also make a quarter of the centre between the upper and lower, the guardian spirit of which they call Roodre; so that, according to this account, there are eleven quarters.

OF THE HINDOOS.

Although it is impossible to give, in this abridgment, a circumstantial account of the several tribes of Hindoos, their various characters, customs, and ceremonies, yet something shall be said summarily on each subject.

If a diligent investigator were to examine the temper and disposition of the people of each tribe, he would find every individual differing in some respect or other.

Some among them are virtuous in the highest degree, and others carry vice to the greatest excess. But impartiality must allow that those among them who dedicate their lives to the worship of the Deity, exceed men of every other religion in piety and devotion. They are vigorous enemies and faithful friends, and when driven to despair, make no account of their lives. They are renowned for wisdom, disinterested friendship, obedience to their superiors, and many other virtues. But at the same time there are among them men, whose hearts are obdurate and void of shame, turbulent spirits ; who, for the merest trifle, will commit the greatest outrages.

In short, some have the disposition of angels, and others are demons.

The Hindoo philosophers divide the human race into Charburren, or four tribes. 1. Brāhmin, more commonly called Brahmin. 2. Chuttree, vulgarly Kehtere. 3. Wiess, vulgarly Biess. 4. Shooder, vulgarly Sooder. At the creation of the world, these four tribes were produced from Brahma. The Brahmins from his mouth ; the Kehtere, from his arms ; the Biess from his thighs ; the Sooder from his feet. The other people of the world they call Milleetch, and suppose them to have been first produced from the Cow of Camdhen.

THE BRĀHMINS.

These have properly six duties. 1. The study of the Bedes. 2. The study of other sciences. 3. To instruct others. 4. To perform the Jug, or the bestowing of charity for the sake of the Dewtahs, and exciting others to do the same. 5. Giving charity on their own account. 6. Receiving charity from others.

THE KEHTEREE

Are enjoined the performance of three of the above-mentioned duties. 1. Study. 2. Performing the Jug. 3. Bestowing charity.—Besides which, they have ten other duties. 1. Serving Brāhmins. 2. To be rulers of the earth, and receive the reward of their labour or tribute. 3. The

protection of religion. 4. The exaction of fines from delinquents, and ascertaining the quantity thereof. 5. To punish every one according to his offence. 6. To acquire wealth, and spend it properly. 7. To train elephants, horses, and oxen, and to instruct servants in their respective duties. 8. To be soldiers. 9. Not to receive charity from men. 10. To reward merit.

THE BIESS.

They also perform the three duties of the Brahmins above-mentioned, to which five other offices are added. 1. Servitude. 2. Agriculture. 3. Merchandise. 4. Taking care of oxen. 5. Bearing arms.

And any of the offices above-mentioned for the Kehteree and Biess tribes, may also be performed by Brahmins, previous to their putting on the zenar.

THE SOODER.

They cannot perform any of the offices assigned to the other three tribes. But they may serve them, wear their cast-off clothes, and eat any victuals they have left. They may be of any of the following professions: painters, goldsmiths, blacksmiths, carpenters, salt merchants, dealers in honey, milk, buttermilk, ghee and grain.

THE MILLEETCH

Are infidels, who have not any religion, and of these they reckon Jews and Guebres.

And they say that, by the intermarriages of these four original tribes, sixteen races of men are produced. 1. Brahmin, whose father and mother are both Brahmins. 2. Moordhawasekut, the father Brahmin and the mother Kehteree. 3. Neshad, the father Brahmin and the mother Sooder. 4. Untelut, the father Brahmin and the mother Biess. 5. Kehteree, both father and mother Kehteree. 6. Sooté, the father Kehteree and the mother Brahminee. 7. Maheys, the father Kehteree and the mother Biess. 8. Oogur, the father Kehteree and the mother Sooder. 9. Biess, both

father and mother Biess. 10. Beydeah, the father Biess and the mother Brahminee. 11. Magdeh, the father Biess and the mother Kehteree. 12. Kurren, the father Biess and the mother Sooder. 13. Sooder, both father and mother Sooder. 14. Chundal, the father Sooder and the mother Brahminee. 15. Chutta, the father Sooder and the mother Kehteree. 16. I-ugoe, the father Sooder and the mother Biess.

Again by the mixture of these sixteen tribes, are produced others without number, each differing in their customs and religious worship. The distinctions, likewise, of country, profession, and rank of ancestors, form such a variety of branches, as are almost inconceivable.

THE BRAHMINS

Themselves, are of four tribes according to the respective doctrine of the four Bedes, each tribe following its own particular book. They also differ in the manner of reading them. For the Rig Bede (*Rigveda*), are eight ways of reading; for the Jijer Bede (*Yajurveda*), eighty-six; for the Sam Bede (*Samaveda*), one thousand, and for the Atehrben Bede (*Atharvaveda*), five. And each of these readers are divided into distinct classes:

There are ten distinctions according to their manner of employing themselves.

1. Deo (*Deva*), perform the Howm (*Homa*) for themselves, but not for others. They give charity; but do not receive it. They learn; but do not teach.

2. Mun (*Mani*). They perform not the Howm for themselves, nor for others. They receive charity, and they teach.

3. Devij (*Drija*). These observe twelve rules. 1. Perform the Howm for themselves; 2. and for others; 3. they give charity; 4. they receive charity; 5. they learn; 6. they teach; 7. they bear injuries with patience; 8. they observe temperance of every kind; 9. they inflict on themselves the severest austerities; 10. they believe

solely in their respective Bede; 11. they kill not any animal; 12. they do not consider anything as belonging to themselves.

4. Raja (*Rājā*). Perform the same offices as the Kehteree.

5. Biess (*Vaisya*). Perform the offices of the Biess.

6. Sooder (*Sudra*). Do whatever appears advantageous to them.

7. Budaluck (*Bidūlaka*). Are mendicants who receive alms from any one.

8. Pusha (*Paśu*). Are bound by no rules; and like brutes know not good from evil.

9. Milleetch (*Mlechchha*). Are infidels who follow the customs of the Milleetch before described.

10. Chundal (*Chandāla*). Are vile wretches and eat carrion.

THE KEHTEREE (*Kshatriya*)

Were of two original tribes. First Soorujbunsee (*Suryavans'i*), who are regarded as descendants of the sun in the following genealogical order. At the creation of the world, Berincheh (*Marichi?*) was produced by the will of Brahma. From whom proceeded Kushup (*Kaśyapa*). From whom proceeded the sun. From whom proceeded Biyoorwutchmunnoo (*Vaivasvata Manu*). From whom proceeded Ikebako (*Ikshvaku*). Then from the nose of Ikebako issued a seed,* from whence commenced generation. Of this tribe, three persons were universal monarchs 1. Rajah Sooker (*Sagara*); 2. Raja Kehtwang (*Khatvāṇja*); 3. Raja Rig (*Raghu*).

The second tribe of Kehteree are called Soombunsee (*Somavans'i*), or descendants of the moon, in the following order:

* It was Ikshvāku who came forth from the nose of Vaivasvata in a sneeze.—*Ed.*

From Brahma was produced Attree (*Atri*), out of whose right eye issued the moon. The moon produced Mercury, with whom generation commenced. Of this tribe two persons have been universal monarchs. 1. Raja Jewdishter (*Yudhisht'hira*); 2. Raja Sunnang (*Satānika*).

There are now upwards of five hundred different tribes of Kehteree, fifty-two of whom are in esteem, and twelve are better than the rest. But at present there are scarcely any true Kehterees to be found, excepting a few who do not follow the profession of arms.

Those among them, who are soldiers, are called Rajpoots. There are near a thousand different tribes of Rajpoots; but I shall only mention the most famous, who are eutertained in His Majesty's service.

The Rahtore (*Rat'hor*), of whom there are several tribes, are sixty thousand cavalry and two hundred thousand infantry.

The Chowhen (*Chauhan*), of whom also there are several branches, *viz.*, Soongera, Kehvera, Hada, and Nirya. Fifty thousand cavalry and two hundred thousand infantry.

The Punwar (*Panwa'r*). Formerly this tribe was very numerous, and some of them were princes of Hindoostan. At present they are twelve thousand cavalry and sixty thousand infantry.

The Jadown (*Yadu*). Fifty thousand cavalry and two hundred thousand infantry. The Bhatee (*Bhatti*) and Jareeyeh (*Jareja*), are branches of this tribe, as are also the Jenooheh (*Januha'h*) who are amongst the Mewat Khanehzad.*

The Gehlote. Twenty thousand cavalry and three hundred thousand infantry. The Seesowdyeh (*Sisodia*) and the Chundrawut are branches of this tribe.

* Vol. I.

The Cutchwahch. Twenty thousand cavalry and one hundred thousand infantry.

The Soolunkhee (*Solanki*). Twenty thousand cavalry and one hundred thousand infantry.

The Toonoor (*Tamcar*), of which tribe there have been some kings; ten thousand cavalry and five thousand infantry.

The Birjoojir (*Badgjar*). Ten thousand cavalry and forty thousand infantry.

And each of these tribes now carry in their hands genealogical tables for ages back.

THE BIESS (*Vaisya*) AND THE SOODER (*Sudra*).

They are also divided into branches.

It is neither possible to describe the extent of the learning of the Hindoos, nor all the branches of their tribes.

There is a branch of the Biess tribe, called in the Hindovee language Bunnick (*Vanika*), or more commonly Bunnyeh, or grain merchants; and of these are no less than eighty-four tribes, among whom are mendicants, men of learning artists, magicians, handicrafts, and such expert jugglers, that their tricks pass for miracles with the vulgar, and impose even upon those who are wiser.

OF THE LANGUAGES OF HINDOOSTAN.

Although there are innumerable dialects spoken in the different provinces of Hindoostan, yet for the most part they have such an affinity, as to be generally comprehended. The only dialects that are merely local are those of the following places; Delhi, Bengal, Multan, Marwar, Gujerat, Nanek (*Karnatik*), Sind, Kandahar, Balootch, Telinganeh, and Cashmeer, the Mahrattch dialect, and that of the Afghans of Shal, which is a place between Sind and Cabul. To which may be added the jargon of the Bunmannis, or wild men of the woods.

THE BIRDS AND BEASTS OF HINDOOSTAN.

After the summary description of man, the noblest animal of the creation, it may not be improper to say something of the birds and beasts of Hindoostan.

The Buntmannis (*Vana-mā'nusha*) is an animal of the monkey kind. His face has a near resemblance to the human; he has no tail, and walks erect. The skin of his body is black, and slightly covered with hair. One of these animals was brought to His Majesty from Bengal. His actions were very astonishing.

Of the following animals here are great abundance. Elephants, panthers, tigers, lions, bears, wolves, dogs of various species, monkeys, Syagoshes, hyenas, jackals, foxes, otters, cats, white and yellow, and another kind that will fly for a short distance.*

The Sardole,† although smaller than the dog, preys upon the larger wild beasts.

Horses. In consequence of the encouragement given by His Majesty, such are now bred here as equal those of Arabia and Persia.

The rhinoceros is a surprising animal. He is almost twice as big as a buffalo, and looks like a horse in armour. His feet and hoofs resemble those of the elephant, and his tail is like the buffalo's. His forehead is armed with a horn, and his hide is so hard that an arrow will not penetrate it. Of the hide are made breast-plates, targets, &c. If he meets with a horse, he attacks him; and kills him with his horn.

* The cat that will fly a short distance is probably the flying squirrel which, at page 452 is, however, rendered into "Flying Fox."
—Ed.

† Sardole seems to be the corruption of Sanskrit *Sārdūla* which is, sometimes, a generic name for the spotted animals of the feline kind.—Ed.

The antelope has two very high horns, and is the most beautiful of the deer kind.

The musk deer is bigger than the fox. His hairs are very harsh; he is furnished with two tusks, and has two protuberances in the place of horns. This animal is very common.

The Katass cow* differs but little from the common cow, excepting in the tail, which is the Katass. The people of the country, where they are found, are very expert in joining the hairs of several tails, so as to make them appear of one length.

The civet cat is also found in this country.

BIRDS.

The Sharukh† imitates the human voice in such an astonishing manner that, if you do not see the bird, you cannot help being deceived.

The Myneh (*Mayna*) is bigger than the Sharukh. The plumage is a dark brown (*glossy black?*) with a little yellow under the tail. The bill and temples are also of this last colour. It speaks as well as the Sharukh.

Parrots are red, white, green, and a variety of other colours.

* The Katass or Kutás is a Chowrie. The Katass cow is the Chaurigwa of the Thibetans. It is a bovine mammal, the *Bos Grunniens*. Its tail is long and bushy, often white, and is used as a fly-fan and as one of the insignia of royalty. Kutás cow is, in fact, the *chamari* of the Hindu writers who classed it amongst *Mrigi* which is often erroneously understood in its modern contracted sense of deer, though its general signification is any wild game.—*Ed.*

† Sanskrit—*Sariki*, Hindi—*Sarik* or *Sarak*; Bengali—*Sarik*. It may very easily be taught to imitate sounds and repeat words or phrases.—*Ed.*

The Koyil (*Kokila*) resembles the Myneh, but is blacker and has red eyes, and a long tail. It is fabled to be enamoured with the rose, in the same manner as the nightingale.*

The Pepeeheh† is smaller and slenderer than the Koyil, and the tail is shorter. This bird sings most enchantingly about the commencement of the rains, and especially during the night, when its lays cause the old wounds of lovers to bleed afresh. This bird is now also called *Peeyoo*, which, in the Sanskrit language, signifies *beloved*.

The Baril (*Hārīl* or *Hariyāl*) has a green plumage, with white claw and red eyes, and is smaller than the pigeon. He never alights upon the ground, and when he wants to drink, he descends with a small twig in his claws, and floats himself upon the water.

The Biya (*Bābui*) is about the size of the sparrow, but yellow. He is very docile, exceedingly sagacious, and may be taught to fetch and carry grains of gold, with safety. If carried a great distance from his master, he will fly to him immediately upon hearing his voice.

And, from the encouragement given by His Majesty, the animals of Turan, Iran, and Cashmeer, as well game as others, have been transplanted here in astonishing abundance.

* The original text seems to indicate that to the enamoured in romance it is on the same level with the Bulbul, *i.e.*, the musical note of the both is supposed to inspire tender emotions, especially during separation.—*Ed.*

† Papiyā, Pāpiyā or Pipiyā is an onomatopoetic word; but by Abul Fazl said to be derived from Priya or Priyaka which latter in Sanskrit certainly means a kind of bird. But the popular belief of its living only upon rain-drops, and the real or supposed similarity of its suppliant cry to Piu Piu or Piya Piya which means "Drink Drink" make the latter derivation untenable.—*Ed.*

OF WEIGHTS AND MEASURES.

The following are those which were used formerly.

MEASURES.

6 Zerrehhs, (<i>Anu</i> , i.e., <i>Panicum miliaceum</i>).	} make one {	Murreetch (<i>Marichi</i>).
6 Murreetch,		Khurdul* (<i>Khardal</i>).
3 Khurduls,		Mustard seed.
8 Mustard seeds,		Barley-corn.
4 Barley-corns,		Rutty (<i>Rati</i>).
6 Rutties,		Masheh (<i>Máshá</i>).
4 Mashehs,		Tank (<i>Tanka</i>).
2 Tanks,		Kowl (<i>Kola</i>).
2 Kowls,		Towleheh (<i>Tolcha</i>).
2 Towlehehs,		Suckut (<i>Sukti</i>).
2 Suckuts,		Pul (<i>Palu</i>).
2 Puls,		Palm (<i>of the hand</i>).
2 Palms,		Unjil (<i>Anjali</i>).
2 Unjils,		Manka (<i>Manika</i>).
2 Mankas,		Puristeh (<i>Prastha</i>).
4 Puristeh,		Adhek (<i>Adhaka</i>).
4 Adheks,		Dooroon (<i>Drona</i>).
2 Dooroons,		Soorup (<i>Súrpa</i>).
2 Soorups,		Khary (<i>Khári</i>).

JEWELLER'S WEIGHTS.

20 Biswehs,	} make one {	Rutty.
24 Rutties,		Tank.

Formerly they reckoned $2\frac{1}{2}$ Biswehs to the barley-corn; but His Majesty has fixed it at 2 Biswehs, or 10 barley-corns to the Rutty. In order to prevent frauds, His Majesty has further commanded that the barley-corns shall be made of agate.

* Khardal is the black mustard (*Brassica Nigra*). By mustard seed Abul Fazl means the common Rai (*Brassica Juncea*).—*Ed.*

The following are the weights which the jewellers always keep ready for use. Bisweh, barley-corn, $\frac{1}{4}$, $\frac{1}{2}$ of a Ruttý ; 1, 2, and 3 Rutties ; (the last being the fourth of a Tank.) 1, 2, 5, 10, and 20, Tan's, and $\frac{1}{2}$ a tank. And with these they compound any weight required.

For the royal uses, there are also in agate from a Bisweh to 140 Tanks.

BANKER'S WEIGHTS.

7 $\frac{1}{2}$ Barley-corns,	} make one {	Ruttý.
8 Rutties,		Masheh.
12 Mashehs,		Tolecheh.

Formerly the Ruttý contained 6 barley-corns.

The following are the weights which the bankers always keep ready for use ; $\frac{1}{2}$ Ruttý, 1 and 4 Rutties ; 1, 2, 4, and 6 Mashehs ; 1, 2, 5, 10, 20, 50, 100, 200, and 500 Tolechehs.

But in the royal exchequer there are much larger weights.

OTHER ORDINARY WEIGHTS.

Formerly, in some parts of Hindoostan, the Seer contained 18 Dams, in others 22 Dams ; and, in the commencement of the present reign, it consisted of 28 Dams. Now it is fixed at 30 Dams, each Dam being 5 Tanks.

Also, formerly in the sale of coral and camphor, the Dam was reckoned at 5 $\frac{1}{2}$ Tanks ; but now the price of those articles has been reduced by valuing the Dam at 5 Tanks,

The following are the weights kept for ordinary uses. $\frac{1}{8}$, $\frac{1}{4}$ and $\frac{1}{2}$ of a Seer ; 1, 2, 5, 10, 20 and 40 seers, or 1 Mun, or Maund . . .

THE LEARNING OF THE HINDOOS.

The Hindoos have upwards of three hundred arts and sciences. The author of this work having associated himself intimately with the learned men among them, has heard and comprehended the various doctrines of each sect and profession. It is impossible, in a single volume, to give a particular relation of such a variety of subjects ; but, for the satisfaction of those who are uninformed, I shall sketch out the rudiments of each art and science, without offering any argument for or against them. This may prove a useful index to some future ingenious investigator, who wishes to compare their doctrines with those of Plato and Aristotle, the Soofees and the commentators on the sacred text ; and who, after having removed the prejudices which obstruct religious enquiries, will seek out for proofs, rejecting the doubts of ignorance, but, at the same time, exercising his reason with caution.

Among the Hindoos there are nine sects, eight of whom teach of the creation ; and of a future state ; of the divine essence and attributes ; of the order of the upper and the lower regions ; of the forms of worship, morality, and of political government.

The ninth sect deny the existence of a God ; and believe neither a beginning nor an end.

All these sects have many books, containing their respective creeds, and rules of conduct. They are generally written with an iron style, either on the leaf of the Taar, or the bark of the Tooz, in the same manner, as was practised by the Grecks before the time of Aristotle. The Hindoos write from left to right. Although they now sometimes write upon paper, yet they never use any bindings for their books, but keep them in separate leaves.

Their books contain sublime doctrines and valuable instructions. How shall I proceed with my subject !

perplexed every moment with worldly avocations ; I am unable to express myself, at the same time, that I earnestly desire to be communicative. I know not if this distraction is the natural fault of my disposition, or whether it be that truth is struggling to reveal itself to me. If I was not thus embarrassed, I would arrange the Hindoo philosophy in the same manner as that of the Greeks. But I must conform to my circumstances, and the compass of my book.

NAMES OF THE NINE ABOVE-MENTIONED SECTS.

1. Neyayek (*Naiyayika*) ; 2. Beysheekhheh (*Vaiśeṣika*) ; 3. Beydantee (*Vedānti*) ; 4. Meymansuck (*Mīmāṃsaka*) ; 5. Sankh (*Sāṅkhya*) ; 6. Patunjil (*Pāṇinīya*) ; 7. Jien (*Jaina*) ; 8. Bood (*Buddha*) ; 9. Nastick (*Nāstika*).

The principles of each shall be hereafter particularized and explained.

The Brahmins, however, admit only of the six first doctrines, and call them *Khutdersun*, (*Shaul' darsana*) six modes of knowledge. The three last they consider as heretical.

The Neyayek and the Beysheekhheh agree in many points, as do the Beydantee and the Meymansuck. The Sankh and Patunjil have very inconsiderable difference.

THE SCIENCE OF NEEAIY (*Nyāya*).

Gotem (*Gautama*), the philosopher, was the first who taught this science. It comprises theology, metaphysics, mathematics, and logic. According to this doctrine, there is only one God, who is incorporeal, neither begetting nor begotten, and free from all other defects belonging to

human nature ; he is the creator of the universe, himself being eternal, without beginning and without end, the preserver, the true uncompounded spirit. They say that he created a body, and then entered himself into that body, which body is Brahma ; and in the same manner as a human body acts from its union with the soul, so does the body of Brahma act from its relation to the Deity. And they maintain that this mixture of persons does not, in the least, defile the holiness of the Deity. This opinion nearly corresponds with the faith of the Christians, and agrees with the tenets of the divines,* excepting that the Neya-yeks deny the universe to have been from eternity.

They believe that God sent to the people of the earth, by the hands of Brahma, a book, which they call Bede (*Veda*), containing upwards of one hundred thousand Ashlogues (*Shloka*). An Ashlogue comprises four Cherruns (*charuna*) each of which contains from eight to twenty-six Atchers (*Akshara*), and an Atcher is composed of one or two letters ; if it consists of two, the last letter is mute. But in the Bede the Cherrun never consists of more than twenty Atchers. They also say that one of the celestial spirits, named Byass (*Vyasa*) divided this book into four sections, *viz.*, 1. Rig ; 2. Jejir ; 3. Sam ; 4. Atehrbun. One sect maintains that Brahma had four mouths, and that he delivered a section from each mouth.

* *Elabioun*, the *divines*. The Mahomedans mean by this word the second sect of philosophers, who admitted a first mover of all things, and one spiritual substance detached from every kind of matter. Guzali, in his book entitled *Mockedh*, says, that the philosophers of this second sect were Socrates, Plato, and Aristotle, the inventor of logic, or the art of reasoning, and who reduced science to method. This last, continues he, has pretended to refute Plato, Socrates, and all who went before him of that sect ; but he has, nevertheless, supported many of their erroneous sentiments, although he seems in a manner to have abjured them : for he maintains the eternity of the world, which obliges us to reject his opinions as impious, as well as those of all the other philosophers who are called divine. We say the same thing of those amongst the Mussulmen who would philosophise after their manner, as Alfariabi and Ebn Sina (Alfarabius and Avicenna) D'HERBELOT.

These four books are esteemed to be of divine origin, and they believe that every Brahma who appears, delivers the same letter and word, without diminution or addition.

They say that God is the absolute efficient cause ; and that the actions of men are produced by two causes ; namely, by the power of God, and by the power of Brahma. They believe that every action is good or bad, as it is described in the Bede. They believe that there is a hell and a paradise. Hell they call *Neruck* (*Naraka*), and place it in the inferior regions. Paradise they call *Soorug* (*Svarga*), and say it is in the upper regions. They do not believe either the punishments of hell, or the rewards of paradise to be everlasting ; but say that, according to the degree of wickedness committed, men will be punished in hell, and afterwards come out from thence ; and, assuming other forms, will go into paradise ; when they will again change their forms, and return into the world ; thus going and returning through the three different states, till they have fully received the fruits of their good and bad actions : after which, standing in no further need of either hell or paradise, they will become free from joy and sorrow, in the manner that will be hereafter related.

They believe some parts of the universe to have existed from all eternity, and that others are created, the particulars whereof will be given hereafter.

They reckon eight divine attributes, which they call accidents. 1. Geeyan (*Jnana*), omniscience ; 2. Itcha (*Ichhha*), omnipotence ; 3. Purreytan (*Prayutna*), providence ; 4. Suukehya (*San'khyá*), unity ; 5. Purman (*Pramán'a*), immensity, since God is believed to be everywhere ; 6. Purtukhtoo (*Prithaktra*), analysis ; 7. Sunjoog (*San'yoga*), union, because all things unite in the Deity ; 8. Behbaug (*Vibhága*), division. Of these eight attributes, it is believed that the first six have been from all eternity, and the other two produced afterwards.

In this science they make use of sixteen predicaments (*Padartha*), which comprise everything in the universe. •

THE PREDICAMENTS.

1. Poormanoo (*Pramāṇa*), perfect knowledge.
2. Purmiey (*Prameya*), comprehension.
3. Shunshee (*Saṁśaya*), doubt.
4. Puryujen (*Prayojana*), cause.
5. Di-htant (*Drishtanta*), inference.
6. Sidhant (*Siddhanta*), positive proof.
7. Iyou (*Avayava*), all the parts of a syllogism.
8. Turrek (*Tarka*), negative proof.
9. Nirnee (*Nirnaya*), faith founded on entire proof.
10. Bad (*Vāda*), controversy with a view to knowledge.
11. Jelp (*Jalpa*), proposition of number.
12. Betanda (*Vitan'dā*), indirect proposition.
13. Heetwahbas (*Hetv'bhāsa*), proposition founded on appearance.
14. Chul (*Chhuda*), false proposition.
15. Jaut (*Jāti*), artful proposition.
16. Negehri-tin (*Nigraha-sthāna*), proof obtained from the adversary's arguments.

EXPLANATIONS OF THE PREDICAMENTS.

The first Predicament, POORMANOO,

• Signifies true and perfect knowledge, and is of four kinds : 1. Pertehj (*Pratyaksha*), the five external senses, together with *Mun* (*Manas*), which will be explained hereafter ; 2. Umman (*Anumāna*), conjecture ; 3. Owpman (*Upamāna*), analogy ; 4. Subdh (*Sābda*), tradition.

• *The second Predicament, PURMIEY, comprehension,
and which is of twelve kinds, viz.,*

1. Atma (*Atman*), soul of the universe.
2. Sireer (*Sarīra*), matter.
3. Inderee (*Indriya*), sensation.

4. Ir-th (*Artha*), *substance*.
5. Boodh (*Buddhi*), *human knowledge*.
6. Mun (*Manas*), *the mind*.
7. Perweert (*Pravritti*), *voluntary action*.
8. Dowkh (*Dosha*), *the cause of prudence*.
9. Pereetbhow (*Pretyahhāṭa*), *transmigration of the soul*.
10. Phul (*Phala*), *fruit, reward*.
11. Dookh (*Dukha*), *pain*.
12. Apoorukh (*Aparāya*), *deliverance from pain*.

Atma, a subtle essence that pervades every part of the universe, and is the seat of knowledge. And this essence is of two kinds, *Jewa Atma* (*Jīva'tman*), that which belongs to animals and vegetables; and *Pur Atma* (*Paramā'tman*), omniscience, which is the intelligence possessed solely by the only and eternal God. Besides *Jewa Atma*, everybody has a distinct spirit, by which it exercises the internal and external senses, in conjunction with a third essence, called *Mun*, and which will be more particularly explained presently.

Sireer, matter, and which is of two kinds, 1. *Jewnej* (*Jonija*), a body produced by the copulation of male and female; 2. *Ajewnej* (*Ajonija*), body which is not produced by these means. *Jewnej* is sub-divided into two kinds, *Jerayooj* (*Jarā'yūja*), viviparous, and *Unduj* (*Andaja*), oviparus. *Ajewnej* is sub-divided into four kinds, 1. *Parthu* (*Parthira*), *terrene*; 2. *Apie* (*A'pya*), *aqueous*; 3. *Teyjes* (*Taijasa*), *igneous*; 4. *Baiweeya* (*Va'yaviya*), *aerial*.

Indree is the five external senses, together with *Mun*, the mind. This last is a subtle essence which unites more especially with the heart, and upon it depend knowledge, thought, and recollection; but they in general do not believe that this sense pervades the whole body like *Atma*. But, according to the tenets of the *Meymansa*, it is made to be in every part of the body.

Ir-th, substance, is of seven kinds, viz., 1. *Dirb* (*Dravya*), substance in general; 2. *Goon* (*Gund*), sensible qualities; 3. *Kurru* (*Karman*), motion; 4. *Saman* (*Sa'manya*), separable accident; 5. *Bysekh* (*Vishesha*), foreign accident; 6. *Samwaiy* (*Samavaya*), relation and correlation; 7. *Abhow* (*Abhava*), privation.

Dirb, substance in general, which they consider as having existed from all eternity; but they say that, in the four elements, there is an indivisible particle. The substances are *Atma*, *Mun*, *Akass* (*Ak'asa*), the four elements, *Kal* (*Kala*), time, and *Dessa* (*Desa*). *Atma*, and *Mun* have been explained. The *Akass*, ether, is a subtle matter which pervades the universe, and is the medium of sound. In the description of the four elements they agree with the Greeks, only that they make air to be the uppermost. *Kal*, time, they also make a subtle matter pervading the universe. *Dessa* is a side or quarter of the universe, which they consider as being everywhere. *Goon* is an accident, of which there are six kinds; *Kurru*, motion and progression, of which there are five kinds; 1. circular; 2. upwards; 3. downwards; 4. contraction; 5. expansion, which last they call *Hadit*. *Saman* literally signifies whole, entire. This whole they consider as the compound of substance and accident. They say that nature is from all eternity, and that it is founded on substance, accident, and motion, which three collectively they term *Jaut Saman* (*Jati Sa'manya*), or inseparable accident. The separable accident, or *Owpareh Saman* (*Upadhi Sa'manya*), they say, is not from all eternity, but may happen to any thing. *Bysekh* is that whose existence depends upon something entirely distinct from its own nature; and this accident can only proceed from the eternal essence. *Samwaiy* is the connection of five things with their respective relatives, viz., 1. The relation between motion and its cause; 2. The relation between the substance and the accident; 3. The relation between the materials of which a thing is formed, and the thing itself, as thread and cloth; 4. The relation between the whole and its com-

ponent parts ; 5. The relation between the eternal and other substances ; and this relation they consider as having existed from all eternity. They also believe that union is of three kinds : 1. In the manner that has been related ; 2. That produced by the union of two substances, which is Sunjoog (*Samjoga*), already mentioned among the attributes ; and of this kind of union, they say, there are many. 3. The union of spirit with matter, as the soul with the body. This kind they call Sooroo (*Svarupa*).

Abhow, privation depending upon something foreign, and it is of two kinds : 1. *Sunsirgabhow* (*Samsaryabhava*), the privation of any one thing. 2. *Anewneeabhow* (*Anoynya'bha'va*), the separation of two things, as time and place. *Sunsirgabhow* is sub-divided into three kinds : 1. *Paragabhow* (*Pragabha'va*), a negative past ; 2. *Perdehnsabhow* (*Pradhvansa'bha'va*), a compound negative ; 3. *Attenabhow* (*Atyanta'bha'va*), a negative, that does not happen in one place, although it be at one time, as, for example, Zied is present on the sea-shore, and is not in the desert.

The other five sensible qualities are called *Goon*, and are of twenty-four kinds ; 1. *Roop* (*Rupa*), colour. They reckon five original colours ; red, yellow, blue, black, and white ; 2. *Russ* (*Rasa*), the taste ; 3. *Gund* (*Gandhu*), the smell ; 4. *Soopress* (*Sparsa*), the touch ; 5. *Sunkehya* (*Sankhya*), the order of numerals, and which is after three ways ; either one by itself, or two together, or more numbers together ; 6. *Parman* (*Parima'na*), quantity, and which is of four kinds. 1. *Un* (*Anu*), the indivisible particle ; 2. *Hirsoo* (*Hrasva*), the quantity of two particles, which they also call *Denook* (*Dryanuka*) ; 3. *Deerug* (*Dirgha*), the quantity of three particles and upwards ; 4. *Meht* (*Mahat*), the quantity of the Akass and the other elements ; 7. *Poortuckhtoo* (*Prithakta*), discrimination, and this accident is entire in its own nature. It is after three ways, as if you were to say, this one is not like that one ; or these two are not like those.

two ; or these three are not like those three or more ; 8. Sunjoog (*Samjooga*), the union of two eternal substances which unite together from their mutual motion. But they do not consider this union to be the same as that which they call Sumwaiy (*Samavāya*), relation and correlation ; 9. Behbaug (*Vibhāga*), division ; 10. Purtoo (*Purvātva*), distance of time or place ; 11. Apurtoo (*Aprātva*), nearness of time or place ; 12. Boodh (*Buddhi*), human reason ; 13. Sookh (*Sukha*), ease ; 14. Dookh (*Duhkha*), pain ; 15. Itcha (*Ichcha*), desire, will ; 16. Dooweekh (*Dvesha*), anger ; 17. Purreytun (*Prajatna*), providence ; 18. Gowrtoo (*Gurutva*), gravity ; 19. Darwuttoo (*Dravatva*), progressive motion ; 20. Sunneyah (*Sneha*), fluidity ; 21. Sunskhar (*Samśkar*) is an accident whose occurrence does not make any alteration in the original state of the substance, and it is of three kinds ; 1. Beyg (*Vega*), an accident which is produced by motion, and which becomes the cause ; as the motion of the arrow after it has left the bow. They include the second motion in the first, and certainly this accident is occasioned by that, and the motion of the arrow becomes the second cause ; 2. Bhauna (*Bhāvanā*), is particularly applied to reason, being the recollection of something forgotten ; and since knowledge cannot exist without cause, action, and effect, they, therefore, make use of this accident, either when the recollection is assisted by seeing any thing like what had been forgotten, as when any incidental search after something else, whose connection with what was forgotten brings it again to memory ; 3. Sootithaig (*Sthitisthāpaka*) is that which, after having been twisted or bent, becomes straight again ; or that which from being bent is made straight, and afterwards returns to its primitive state, (action and reaction) : 22. Dherem (*Dharma*), happy consciousness ; 23. Adherem (*Adharma*), unhappy consciousness. The followers of this doctrine say that men, by means of these two last accidents, transmigrate into different forms, and according to their good or evil deeds are rewarded with happiness, or punished with sorrow ; 24. Subd (*Sabda*), sound.

DIVISIONS OF THE ACCIDENTS.

Accidents of the rational Sense.

- | | |
|---------------|------------------|
| 1. Boodh. | 9. Bhawna. |
| 2. Sookh. | 10. Sunskar. |
| 3. Dookh. | 11. Sunkehya. |
| 4. Itcha. | 12. Purman. |
| 5. Dooweeekh. | 13. Poortukhtoo. |
| 6. Pureyten. | 14. Sunjoog. |
| 7. Dehrem. | 15. Behbaug.* |
| 8. Adherem. | |

The first nine belong especially to this sense, being never separated from its essence.

Accidents belonging to the Akass.

- | | |
|-----------------|-------------|
| 1. Sunkehya. | 4. Behbaug. |
| 2. Poortukhtoo. | 5. Subd.† |
| 3. Sunjoog. | |

The last belongs especially to the Akass, being never separated from its essence.

Accidents of Kala and Dessa.

- | | |
|-----------------|--------------|
| 1. Sunkehya. | 3. Sunjoog. |
| 2. Poortukhtoo. | 4. Behbaug.‡ |

* The accidents of the rational sense (*A'tman*) are fourteen in number. Here the inaccuracy arises from *Sanskār* (*Samskār*) being counted as a separate quality, which in reality is identical with *Bhavana*. Vide *Bhāshāparichchheda* (*Kārikā* 32—33)—*Ed.*

† The accidents of *Akasa* (*A'hāsa*) are six. Together with those stated above there should be also *Parimāna* (i.e. quantity). Vide *Bhāshāparichchheda* (*Kārikā* 33.)—*Ed.*

‡ The accidents of *Kala* and *Desa* are five, being those stated above and *Parimāna*. *Ibid*—*Ed.*

Accidents of Mun.

- | | |
|-----------------|--------------|
| 1. Sunkehya. | 5. Pertoo. |
| 2. Poortukhtoo. | 6. Apertoo. |
| 3. Sunjoog. | 7. Biyg. |
| 4. Behbaug. | 8. Sunskar.* |

Accidents of Bad.

- | | |
|-----------------|---------------|
| 1. Sooperss. | 7. Pertoo. |
| 2. Sunkehya. | 8. Apertoo. |
| 3. Purman. | 9. Durwuttoo. |
| 4. Poortukhtoo. | 10. Biyg. |
| 5. Sunjoog. | 11. Sunskar.† |
| 6. Behbaug. | |

Accidents of Fire.

- | | |
|-----------------|----------------|
| 1. Roop. | 8. Pertoo. |
| 2. Sooperss. | 9. Apertoo. |
| 3. Sunkehya. | 10. Gowrtoo. |
| 4. Purman. | 11. Durwuttoo. |
| 5. Poortukhtoo. | 12. Suneyeh. |
| 6. Sunjoog. | 13. Sunskar. |
| 7. Behbaug. | 14. Kurrum.‡ |

Sooperss and *Kurrum* belong especially to fire, being never separated from its essence.

* Here, instead of Sunskar, which is identical with Bega, we should read *Parimāna*. Ibid.—*Ed.*

† The accidants of Bad (*Vāta* i.e. air) are nine. Here, the inaccuracy arises from Biyg (*Vega*) being counted a separate quality, and from the mistaken insertion of *Durwutto* (*Dravatva*) among the qualities of air. Vide *Bhāshāparichcheda* (*Kārikā* 30).—*Ed.*

‡ The accidents of fire are eleven. Their names being the first nine mentioned here, with the addition of *Dravatva* and *Vega*. The others are mistakenly inserted here by the Translator. Vide *Bhāshāparichcheda* (*Kārikā* 30).—*Ed.*

Accidents of Water.

- | | |
|-----------------|----------------|
| 1. Roop. | 9. Pertoo. |
| 2. Russ. | 10. Apertoo. ° |
| 3. Sooperss. | 11. Gowrtoo. |
| 4. Sunkehya. | 12. Durwuttoo. |
| 5. Purman. | 13. Suneyeh. |
| 6. Poortukhtoo. | 14. Sookh. |
| 7. Sunjoog. | 15. Sunskar.* |
| 8. Behbaug. | |

Suneyeh, Kurrum (*Vega?*), and *Sooperss* are especial to water, being never separated from its essence.

There are many more divisions of the accidents, but what have been given are sufficient for my purpose. I shall now proceed to explain the fifth division of the predicament Purmiej (*Prameya*).

Boodh. Although this has already been mentioned under the second division of *Ir-th*, yet it is necessary to say something more on the subject in this place.

Boodh, human knowledge, they divide into two kinds: 1. *Unnebhow* (*Anubhava*), conjecture or opinion, which is obtained by the means of *Ir-tha*, or the will; 2. *Soomerut* (*Smriti*), is that which having been learnt and forgotten, is recollected through the medium of *Bhowna* (*Bhāvanā*). Again *Unnebhow* is of two kinds; that which is certain, and that of which there is some doubt. This last is sub-divided into three kinds: 1. *Sunshee* (*Sanasya*), mixed with doubt; *Beeparjee* (*Viparjyaya*), mistaking; 3. *Turek* (*Turka*), the eighth predicament, which will be explained in its proper place.

Mun, already mentioned among the substances, has the following divisions; *Purweert*, the actions of *Mun*,

* The accidents of water are fourteen in number, viz., the first thirteen mentioned here and *Vega*. The addition of *Sook* and *Sunkar* in lieu of *Vega* is a mistake. Vide *Bhāshāparichcheda* (*Kārikā*—31).

by means of the tongue, and other members, in good and bad deeds. They say that external actions require four things : 1. Knowledge. 2. Inclination. 3. Determination. 4. Motion.

Dookh (*Dosha*), is the cause of Pureytan (*Prayatna*), and is of three kinds : 1. Rakh (*Rāga*), desire, will. 2. Doowcekh (*Dresha*), anger. 3. Mowh (*Moha*), believing that to exist which does not exist.

Percetbhow (*Pretyabhūva*), is living after death, and the rational sense entering the body, and dying after living, and breaking the relations between body and soul after the union.

Phul (*Phala*), the fruit, or reward, or punishment of Dehrem (*Dharma*), or Adherem (*Adharma*).

Dookh, pain, is the contrary of Sookh, ease, happiness. They say that all the comforts of this life are only sorrow, and therefore do not make any account of Sookh.

Apoorakh (*Aparāga*), the deliverance from one pain by such means as will not produce another. They say, there are twenty-one kinds of pain or sorrow ; viz. the six senses and their six objects, the six intelligences which form the senses, and the body, which is the storehouse of evils, and joy, according to the vulgar opinion ; but which, in reality, is sorrow and absolute pain. *Dookh* implies whatever is contrary to our inclination, which, if it takes any effect, causes uneasiness. When a person arrives at such a degree of perfection as entirely destroys all the twenty-one things above-mentioned, that state is called Mukut (*Mukti*), when the soul becomes perfectly insensible, quits its connexion with the body, and never again visits either paradise or hell ; because that all the causes of sorrow arise from the union of the soul with the body. This union of the soul with the body they call Janum (*Janman*), birth, and it is produced by Dehrem, or Adherem. After the

union of body and soul takes place, the person receives in this life the reward of his virtues and the punishment of his vices, bestowed or inflicted in return for *Kurruṃ* (*Karman*), which in this place signifies the performance of any action, whether it be good or bad, joyful or sorrowful. *Kurruṃ* is produced by *Jeytun* (*Yatna*), which has the same signification *Pureytun* (*I'rayatna*), and *Purweert* (*Pravritti*), voluntary action, in consequence of *Rakh* (*Rāga*), desire. *Rakh* is produced by *Meethageeyan* (*Mithyājñān*), false conception. Through the means of *Bhowna*, recollection, and *Sunskar*, reflection, ignorant obtain knowledge. Knowledge proceeds from the operations of the soul and body, and the proper use of good means; knowledge produces worthy reflections: then sensual knowledge vanishes, true knowledge discovers itself, and there is an end of transmigration.

Some say that when, through the means of reason man is arrived at the highest degree of perfection, there is an end of miscomprehension, ignorance, desire, and anger. *Purweert*, voluntary action, ceases, and in consequence, there is an end of *Jennum*, or birth; and from a cessation of *Jennum*, there is an end of pain and sorrow; and everlasting *Muckut* ensues.

Another sect say, that when the state of ever-lasting knowledge is obtained, *Meethageeyan* false conception, ceases, which destroys *Itcha*, which destroys *Pureytun*, which destroys *Kurruṃ*. The destruction of *Kurruṃ* is followed by that of *Dehrem* and *Adherem*, which puts an end to *Jennum*, and its consequence *Dookh*.

But the strict followers of the Neeaiy doctrine say, that when the elementary body obtains the true light, knowledge also ceases. And they say that this degree of perfection is obtained through the means of three things, *Shirwun* (*Srarana*), *Munnun* (*Manana*), and *Nidbasseu* (*Nidhidhyāsana*). 1. *Shirwun*, hearing and perfectly comprehending the *Bedes* (*Veda*), and the traditions of the righteous, which cannot be effected

without the guidance of one who hath travelled that road. 2. *Munnun*, giving the mind to the performance of whatever is established by the divine book, and by the doctrines of the righteous, so as to have implicit faith in their proofs and arguments. Another sect maintain that man, after having obtained the perfection above described, is continually contemplating the state of the soul, independent of everything else. 3. *Nidhassen* is that state which is produced by the contemplation and investigation of divine things to such an intense degree, that it becomes quite habitual, occupying every thought and governing every action.

Another sect say, that the contemplation of the soul will be of such continuance, that the thread will never be broken.

The followers of the Neeaiy believe in *Gaiybeyoh* (*Ka'ya-byu'ha*) which is this : When the light of knowledge shines upon a righteous person, he becomes acquainted with things past and present concerning himself ; knows how many transmigrations he must undergo ; and if he wishes them to pass quickly, the Almighty endows him with such power, that he is enabled to perform the various changes in a short space of time, and without passing into *Mirtlogue* (*Mrityu-loka*) but enters into immortal bliss instantly upon quitting the elementary body. They also say that all mankind will ultimately arrive at the state of *Muckut*. Although they do not allow of any beginning of the world, yet they believe that there will be an end of procreation.

The third Predicament, SUNSHEE (Sansaya,)

Mixed with doubt, and which they make to be of three kinds : 1. That which is produced from beholding compound accidents ; as seeing something at a distance without being able to determine whether it be a tree or a man. 2. When a thing is discovered by some particular mark ; but its age, substance, and accident are not

known. 3. That doubt which occurs 'in discourse, as when two learned men dispute by positive or negative arguments.

The fourth Predicament, PURYUJEN (Prayojana),

The causes of which they reckon only three. 1. The efficient cause, which they call Nimutkaren (*Nimitta Ka'raṇa*). 2. The material cause, Sunwaiykaren (*Samavā'yi-Ka'raṇa*). 3. The external or apparent cause, Asmewaiykaren (*Āsamavā'yi-Ka'raṇa*).—They call the cause Karen (*Ka'raṇa*), the effect Karidj (*Ka'rjya*) ; and the final cause Samgurree (*Sa'magri?*). The detail is to be found in Hindovee books, where they treat of the first predicament.

The fifth Predicament, DISHTANT (Drishta'nta),

Inference, or mentioning the place relative to the necessity.

The sixth Predicament, SIDHANT (Siddha'nta),

Enlightened by proofs.

The seventh Predicament, IYOU (Araṇya),

Whatever is necessary for forming a syllogism, which are five, viz., 1. Pertignya (*Pratijñā*). 2. Heeyut (*Hetu*). 3. Oodakurren (*Uda'harana*) 4. Apnec (*Upanaya*). 5. Nigmun (*Nigamana*.)

1. *Pertignya*, or uttering the proposition ; as if you were to say, *there is fire in this mountain.*

2. *Heeyut*, proof by inference ; as smoke issuing from the mountain proves fire to be there also. There are three kinds of inference: 1. Positive inference, which they call Keplewenwee (*Kevala'nrayin*.) 2. Negative inference, Keywalbitrecekec (*Kevala-Vyātirekin*) 3. Both positive

and. negative, 'Unneweebitreekee (*Anvaya-Vyatirekin.*) And they also make five things necessary under this last head to complete the syllogism, viz., *Putchsuttoo* (*Paksha sattva*); *Suppitchesuttoo* (*Sapaksha sattva*), *Beputchasuttoo* (*Vipaksha sattva*), *Abadhpesheetoo* (*Abadhita Vishayatva*), *Assulpurrutputcheetoo* (*Asupratipakshatva*). The first, *Putchsuttoo*, the person who knows the proof, knowing it to be an absolute consequence: 2. *Suppitchesuttoo*, knowing the place and the necessary consequence; as the kitchen where there are smoke and fire. 3. *Beputchasuttoo*, knowing that in whatever place there is not what is required, there can neither be the consequence; as water, in which there is neither smoke nor fire. 4. *Abadhpesheetoo*, ignorance of the privation of what is required. 5. *Assulpurrutputcheetoo*, an appearance resembling what is sought.

3. *Oodakurren*, illustration of the effect

4. *Apnee*, shewing the cause in the place required.

5. *Nigmun*, the conclusion of a syllogism. Although this is the primary object, yet being obtained by the afore-mentioned means, it is therefore the fifth, by way of conclusion of a syllogism.

The eighth Predicament, TURREK (Turka),

Negative proof. Thus he says to him who denies the existence of fire, "if it were so, there could not be any smoke; that being the effect of fire."

The ninth Predicament, NIRNEE (Nirnaya),

Certain belief founded on proof.

The tenth Predicament, BAD (Vāda),

True controversy, with a view to knowledge.

The eleventh Predicament, JELP (Jalpa),

Proposition of number.

The twelfth Predicament, BEYTANDA (Vitandá),

Indirect proposition.

The thirteenth Predicament, HEETWABHAS (Hetvábhasa),

A proposition founded on appearance, and is of five kinds.

The fourteenth Predicament, CHUL (Chala),

False proposition.

The fifteenth Predicament, JAUT (Játi),

Giving an useless answer of a bad tendency, but which, through artifice in the delivery, succeeds; and this they reckon of twenty-four kinds.

The sixteenth, Predicament, NEGRESTAN (Nigrahasthána),

Is when the adversary is convicted by his own words; and this they reckon of twenty-two kinds.

Of all these sixteen predicaments, there are various divisions and explanations.

They believe that whosoever is perfect in the knowledge and practice of these sixteen predicaments, will immediately arrive at the state of *Muckut*. They say that the attainment of this excellenc depends on three things : 1. Owdies (*Uddesa*), the knowledge of the names of these sixteen predicaments, and remembering them. 2. Lutchin (*Lakshana*), knowing the true meaning thereof. 3. Pureytcha (*Pariksha*), the practice thereof.

The followers of this doctrine, although they deny that the universe had any beginning, yet believe in its dissolution, which they call *Purlic* (*Pralaya*). This, they say, is of two kinds: first, *Kundpurlic* (*Khandupralaya*), when a Brahma will arrive at the state of *Muckut*. At this time there will be left only *Dehrem*, *Adherem*, *Bhawana*, *Sunskar* and *Kurru*. And in every wonderful hundred years, of which something has been said already,* Brahma will arrive at their state. The second at the death of Brahma, when all created beings will be destroyed. The first cause of this dissolution will be the divine will, at the expiration of an appointed time. At that period, by the will of the Most High, *Dehrem* and *Adherem* will be destroyed; and the indivisible particle will get into motion, whereby *Bhaug* (*Bhāga* i.e. separation) will become complete, and *Sunjoog* (*Samyoga* i.e. union) will be destroyed.—Earth, fire, air, and water will be destroyed one after the other, in the order now mentioned. Thus there will be an end of all created things; and the soul will be in the state of *Muckut*. This dissolution they call *Mohapurlic* (*Mahāpralaya*).

One sect reckons four dissolutions. Two as now described. At the third there will be an end of virtue, and this, they say, will be at the end of every four *Jowgs* (*Yuga*). The fourth is the dissolution of each particular thing; as first when the spirit *Mun* separates from the soul, which is its *Purlic*. Then the dissolution of the union between the body and the soul, and which is its *Purlic*.

They call the creation of the world, after its dissolution, *Serishte* (*Srishti*), and say that by the will of God after the expiration of a long period, *Dohrem* and *Adherem* will come into action, and the indivisible particle will obtain motion. First there will be an union of two atoms, which they call *Denook* (*Dryanuka*) which will be joined by a third atom, which will produce a good mixture called *Tereeshnook* (*Tryanuka*), and the union of the

fourth atom they call Chutternook (*Chaturanuka*). And thus the union will increase gradually, and produce a number of forms ; existence changing out of non-existence in the following order, contrary to what they were at first ; Air, Fire, Water, Earth, Brahma, Bishen, Mahadeo. But there will not be any visible appearance of these glorious persons in their own forms, although they will assume various others, and bestow blessings, upon mankind. From air will be produced aerial bodies who will inhabit Baiylhgue (*Vāyu-loka*), which is the highest region. From this element will also be produced the touch, wind, and the soul, figuratively called Purran (*Prāna*), and which they reckon to be of five kinds, as will be described hereafter. From fire will be produced fiery bodies, whose seat will be Aditlogue (*Āditya-loka*), which is the region that the sun travels through ; and from this element will also proceed sight, and different degrees of heat. From water will be produced aqueous bodies, whose seat is in the Wurrenlogue (*Varuna-loka*). It will also produce the taste, seas, and rivers, snow, ice, and hail. The region of Warrenlogue they place near the mountain of Summer (*Sumeru*?). From earth will be produced earthly bodies, and the sense of smelling, together with metals, minerals, plants, and animals. Brahma will first create bodies by his own power, without the medium of generation ; and in this place they give a wonderful detail.

They say that there is one eternal will of God, which creates, and another which destroys. The creative will they call Chickeerka (*Chikirsha*), and the destructive will, Sanjceerka (*Sanjihirsha*).

OF THEIR BOOKS.

They reckon five gradations : 1. Sooter (*Sutra*), which is a kind of treatise or epitome ; 2. Bhakey (*Bhāshya*), which is somewhat fuller ; 3. Bartick (*Vārtika*) more comprehensive than the former ; 4. Teeka

(*Ti'ka'*), which is a commentary on the last ; 5. Ne-bundeh (*Nibandha*) is the complete system of any science. Others make twelve, instead of five degrees. The five aforesaid ; 6. Biert (*Vritti*), which is a concise explanation of the *Sooter* ; Neerookt (*Nirukta*), a detail of the *Subt*, or traditions. They have also two modes of writing, one when the letter is not accented, which they call Dhoon (*Dhvani*) ; and the other when the letter is accented, and which is called Burren (*Varna*), and Atcher (*Akshara*) : a number of *Atchers* form a *Pud* (*Pada* i.e. word), a number of *Puds* form a *Bakia* (*Vakya* i.e. sentence), and several *Bakias* make a *Sooter* (*Sutra*) ; a number of *Sooters* make a *Purkurren* (*Prakarana*) ; a number of *Purkurrens* make an *Ahinek* (*Ahniku*), and a number of *Ahineks* make an *Adehya* (*Adhyaya*) or *Shaster* (*Shastra*). In some books, when there is any doubt of the signification of a *Pud*, it is also explained in the *Shaster*. 8. *Purkurren* (*Prakarana*), a treatise upon one or two cases ; 9. *Ahinek*, is an abridgment that can be read in a day ; 10. *Purshisht* (*Parisishṭa*), is a treatise on any particular science ; 11. *Puddhet* (*Paddhati*), is an illustration of the doctrines of the six sects properly arranged ; 12. *Sungreh* (*Sangraha*), treats of the doctrines of the other three sects.

These books are not confined to the followers of *Neeaiy*. A note or common-place book, they call *Birjeah* (*Vraja*). In the place of chapters and sections they make use of the following words : *Unk* (*Anka*), *Utch-wass* (*Uchchvasa*), *Snrrug* (*Sarga*), *Bisram* (*Visrama*), *Oollass* (*Ullasa*), *Puttall* (*Patala*), *Adeys* (*Uddesa*), *Adheen* (*Adhina*), *Tunter* (*Tantra*).

The science of *Neeaiy* is comprised in five *Adehyas* ; 1. is a detail of the *Pudaruts* (*Pada'rtha*), and the praises due to each ; 2. treats of the *Purmanis* (*Prama'na*) ; 3. on the first six kinds of *Purmiey* (*Prameya*) ; 4. on the remaining kinds of *Purmiey* ; 5. on *Jaut* (*Ja'ti*) and *Negristan* (*Nigrahastha'na*).

THE SCIENCE OF BEYSHEEKHEK' (*Vaisheshika*).

Although Konad (*Kana'da*) taught Beye'sheekhek before Gotem (*Gotama*) introduced Neeaiy, yet as the latter is more comprehensive, and more generally followed, I have treated of it first.

Konad, the philosopher, was the inventor of Beye'sheekhek. It agrees with Neeaiy in some points, and differs in others.

The followers of Beye'sheekhek, in the place of sixteen predicaments, make use of Dirb (*Dravya*), Goon (*Guna*), Kurrum (*Karman*), Saman (*Sa'mānya*), Byseekh (*Vishesha*), Samweiy (*Samava'ya*), and Abhow (*Abha'ra*).

Purmanoo (*Pramā'na* i.e. perfect knowledge) they divide only into Pertehj (*Pratyaksha*) and Atma (*Anu-mā'na*?).

Of the accidents of heat produced by the sun or fire, they reckon colour, taste, smell, and touch. To these four accidents they give the general term Pakudj (*Pakaja*). The Neeaiyieks maintain that corporeal substance does not change its state by maturity or immaturity, but these say that the corporeal particles are separated, and reunited by the divine power. The Neeaiyieks say that Samwaiy (*Samava'ya* i.e. similitude) is distinguished by the eye; whilst Konad asserts it to be only conjecture, and parity of reasoning.

THE SCIENCE OF MEYMANSA (*Mīmā'nsa*).

This was invented by Jymin (*Jaimini*), before either Neeaiy or Beye'sheekhek. He presided over three other sages, Komārul Bhutt (*Kumārūlia Bhatta*), Purbhaker Gooroo (*Prabha'kara Guru*), and Morar Misser (*Mura'ri Misra*).

It is said by some, that this sect are atheists ; and others pretend that they admit a God, but deny a creator believing all things to be produced by *Dchrein* and *Adherem*. But from strict enquiry, and close intimacy with the learned followers of this sect, it evidently appears, that they agree with the two foregoing respecting the Deity ; but being sensible of human ignorance, they are silent on the subject, and confine their doctrine to sensible actions. But the ignorance and malice of the world attribute this silence to a denial of the existence of a Supreme Being.

The *Purmans* (quantities), which the *Neeayicks* use among the accidents for explaining the divine nature, these do not apply to that purpose. They do not, indeed, believe *Brahma*, *Bishen* (*Vishnu*), and *Mahadeo* (*Mahadeva*) to be emanations of the Deity ; but say they are human beings, who, through their righteousness, attain to this degree of perfection. They believe most of the effects attributed to the *Dewtahs* (*Devata*'), to be nothing more than magic, and think it to be produced by repeating certain words.

They believe the universe and the elements to be without beginning, and without end. They believe that bodies are only a compound of atoms, and not produced from one substance. They believe *Mun*, like *Atma*, to be everywhere, and say that men are free agents. They teach of the different degrees of hell and paradise, the transmigration of the soul, and *Muckut* ; but deny *Kund-purlic*. They believe *Muckut* to be produced by the union of knowledge and action. They say that in this state the soul will perpetually enjoy sublime knowledge, and perfect ease.

They make air to be the medium of sound, whereas the *Neeayicks* attribute this property to the *Akass*.

Sumwaiy (relation) they make to be the second of the three persons (*Bishen*), eternal from eternity, and accidental from accident ; and believe it to be different in every instance.

Bhutt and Misser use the ten following predicament :—

- | | |
|-----------------------------------|---------------------------------------|
| 1. Derb (<i>Dravya</i>). | 6. Abhow (<i>Abhā'ra</i>). |
| 2. Goon (<i>Guna</i>). | 7. Bysheeshtee (<i>Vaisishtya</i>). |
| 3. Kurrum (<i>Karma</i>). | 8. Shuckt (<i>Sakti</i>). |
| 4. Saman (<i>Samanya</i>). | 9. Sadershee (<i>Sādriśya</i>). |
| 5. Tadatmicy (<i>Tādātmya</i>). | 10. Sunkehya (<i>Sankhya</i>). |

Bysheeshtee, the arrival at privation, which they consider as a distinct state ; and this is what the Neeayicks call Soorooop (*Svarupa*) and Subdh (*Sabda*), or the dissolution of the accidents.

Shuckt is a property dependent upon something else, and which is invisible. As the property of burning, which is in fire, and the property of water to quench thirst. This, they say, is two-fold, one essential, as has been described ; and accidental, which is produced by magic, and such means. But the Neeayicks consider them as merely essential ; the property of burning and quenching being in fire, and in water.

Sadershee, a common property between two things.

Sunkehya (number), they do not consider as an accident, but make it a distinct substance.

Purbaker Gooroo reckons only nine predicaments, rejecting *Abhow*, privation.

Komarul Bhutt reckons eleven predicaments ; the first nine the same as the Neeayicks, to which he add Undkhar (*Andhaka'ra*), darkness.—The Neeayicks say that darkness is nothing but the absence of light ; but these account it a distinct substance, which spreads its own shade over everything ; and they consider the following to be the accidents of darkness ; colour, quantity, divisibility, union, separation, distance, proximity. The 11th *Subdh* (traditions), these consider to be everlasting and universal. The forms of speech they consider as substances, and

excepting *Roop* (colour) give them all the other twenty-one accidents.

Purbaker Gooroo says, that *Subdh* is not a substance, but an accident from all eternity.

Bhutt asserts that knowledge is attained by conjecture; whilst Gooroo says, that by means of knowledge, conjecture is formed, like a lamp, which being lighted, makes itself, as well as other objects, visible. Mirar Misser agrees with the Neeayicks, that knowledge is obtained through the means of *Mun*; but he denies the existence of the two first accidents of *Purmanoo*.

The Neeayicks say, that gold is produced from fire; and the Meymensucks, that it is from earth. *Kal*, time, according to the Neeayicks, is comprehended by conjecture; but these say that it is discovered by the senses. Of the accidents, these make colour to have been from all eternity; and they consider the five colours as only one accident.

General property, they say, is inherent in the substance. *Beyg* (*Vega*), cause of motion, and *Sunskar* (*Samskara*), repulsive quality, they do not admit, but attribute their actions to *Kurrum*, motion.

Bhutt and Misser use six divisions of *Purmanoo* (perfect knowledge), four of which have been mentioned in Neeay; they reckon seven senses. The seventh is *Tamisindree* (*Tamasendriya*), the perception of darkness. They deny positive and negative inference. Gooroo neither admits of false conception. In *Sunshee* (*Sansaya*, i.e., doubt), and *Beyperjee* (*Viparijyaya*, i.e., mistake), they consider two perfect modes of knowledge. The perception of air, which the Neeayicks attribute to conjecture, these ascribe to the touch. The 5th *Irt-hapute* (*Arthapatti*), is advancing the cause, and requiring the effect. The 6th, *Unpelubdeh* (*Anupalabdhi*), the ignorance of things. They say that ignorance is the want of

knowledge. But Misser agrees with the Neeyicks, that this want of knowledge proceeds from defect in the senses.

They say that good and evil depend upon actions, which they reckon of two kinds. Bhutt (*Vihita*), an action which produces good; and Nickeddeh (*Nishiddha*), that which produces evil. The first is again of four kinds: 1. Nit (*Nitya*), a duty, whose continual performance is indispensable, and the omission bad. 2. Neemitk (*Naimittika*), an indispensable duty to be performed at a particular season; such as the ceremonies necessary to be performed at eclipses of the sun and moon. 3. Kamee (*Kamyā*), an action which produces the desired effect. 4. Perayishcht (*Prayaschitta*), expiation of a crime. The first six of the nine sects agree in the necessity of expiating a crime.

The four tribes, following this doctrine, have their respective ceremonies. But the general doctrine of *Meymansa* is comprised in twelve *Adheyas* (chapters), containing as follows:

1. Of predicaments and Purmanoo.
2. Of actions; and explanations of many dubious points in the Bede.
3. A summary of those great duties, the fruits of which are explained in the Bede; and also of the lesser duties which are dependent on them.
4. On the two uses for which wealth is acquired, for sensual gratification, and for burnt sacrifice.
5. Rules of conduct.
6. The rewards for good, and punishments for bad actions.
7. A particular relation of what is treated summarily in the Bede.
8. Illustration of some points that have been treated summarily.
9. Explanation of the incantation that is made in one of the three names; what other name may be substituted for it; and the ceremonies to be observed.
10. Some particulars which cannot be treated summarily.
11. Explanation of one good action, which may produce two good effects.
12. Explanation of an action which has but one object.

THE SCIENCE OF BEYDANT (*Velanta*).

This doctrine was first taught by Byass (*Vyasa*), the philosopher, one of the nine persons whom the Hindoos say are immortal. The following are their names ; 1. Loomus (*Lomasa*) ; 2. Makiendie (*Markandeya*) ; 3. Byass (*Vyasa*) ; 4. Ashootaman (*Aśvatthama*) ; 5. Bul (*Bali*) ; 6. Hunwent (*Hanuman*) ; 7. Bibeekeen (*Vibhishana*) ; 8. Kirpacharij (*Kripa Acharya*) ; 9. Purrisram (*Parasurama*). Of these nine immortal persons, they relate wonderful stories.

The followers of this doctrine agree with Bhutt in the Pudaruts, Purmans, &c. But although they believe in hell, paradise, and other vicissitudes, yet they say they are only ideal.

They say, that, excepting the Deity, nothing exists ; the universe being only an appearance, without any reality, just as a man in a dream sees imaginary objects, and in that state experiences ideal pleasure and pain. So that life is nothing but a dream, there being only one resplendent light, which assumes different appearances.

In this science there are six things : 1. Brimmah (*Brahman*) ; 2. Issur (*Iśvara*) ; 3. Jeewa (*Jīva*) ; 4. Geeyan* (*Jñāna*) ; 5. Sambedeh (*Sambandha*) ; 6. Birbede (*Vibhedha*).

The first, *Brimmah*, is God, the sole bestower of justice. Omiscience, Omnipresence, and Rest, which they call Anund (*Ananda*), are the fountain of his essence. They believe Brimmah to be without beginning and without end ; and the other five are from eternity.

To *Geeyan** (knowledge) they ascribe two powers ; Pitchut-uckut (*Vikshepa-sakti*), the external, and Auwe-runsuckut (*Āvarana-sakti*), the internal power of knowledge.

* It should be *Ajñāna* or ignorance as the functions mentioned in the text belong to it and not to *Jñāna* or knowledge. *Vide* Col. H. S. Jarret's Edn., Vol. III, p. 160.—*Ed.*

*Sumbede*h is the exercise of the external sense of knowledge.

Birbede, the cessation of *Sumbede*h. *Geeyan*, when it employs *Pitchutsuckut*, is called *Maia* (*Maya*) ; and *Abedeeya* (*Avidyá*), when it acts by the means of *Auce-runsuckut*. The divine essence, upon its union with *Maia*, becomes manifest, and is then called *Issur* (*Iscara*) ; and it is not defiled by this union. When the Deity unites with *Abedeeya*, it is called *Jew* (*Jivá*) and *Jew-atma* (*Jivatman*). Then it retires behind the veil of secrecy, without suffering any impurity. Some among this sect say, that *Abedeeya* is uncompounded, not making any account of *Jew* ; and deny that any one has yet arrived at the state of *Muckut* (*Mukti*). Others again, and who are numerous, admit both *Jew* and *Muckut*. It is certain that many virtuous men have arrived at this state, which is throwing off *Ageeyan* by the light of sublime knowledge. *Ageeyan* has three accidents ; 1. *Sut* (*Sattra*), from whence proceed virtue, knowledge, ease, and such like ; 2. *Ruj* (*Rajah*), from whence proceed desire, sorrow, joy, and such like ; 3. *Tum* (*Tamah*), from whence proceed anger, ignorance, indolence, and such like. When *Issur* unites with *Ruj*, it is called *Brahma*, who is the creator. When it unites with *Sut*, it is called *Bishen*, the preserver. When it unites with *Tum*, it is called *Mahadeo*, the destroyer.

The progression of the creation is from these three accidents ; and all these incorporeal beings are visible, through the medium of *Ageeyan*.

They agree with the *Necayicks* in making five elements ; but each of these they divide into two kinds : 1. *Sochum* (*Sikshma*), an invisible particle, and in that state it is called *Apunchckeert* (*Apanchikrita*), when *Tum* is prevalent. 2. *Isthowl* (*Sthula*), a visible particle, in which state it is called *Punchcheekeert* (*Panchikrita*), and is produced by the prevalence of *Ruj*, and a great prevalence of *Ruj* is called *Akass*. They reckon sound an

accident of the *Akass*. By an excess of *Ruj*, air is also produced, to which they give two accidents, *Subdh* and *Sooperss*. From *Sut* is produced fire, to which they give three accidents, *Subdh*, *Sooperss*, and *Roup*. From an excess of *Sut* and *Ruj* is produced water, to which they give four accidents; the three last-mentioned, and *Russ*. From the excess of *Tum* is produced earth, to which they give five accidents, the four last-mentioned, and *Grundh*.

They say that the sense of hearing is produced from the *Akass*; the touch from air; the sight from fire; the taste from water; the smell from earth. And these five senses are occasioned by the power of *Sut*. These five senses they call Geeyan Indree (*Jnanendriya*). The *Akass* produces Bak (*Vak*), speech; air produces Ban (*Pani*), the power of the arms; fire Pad (*Padu*), the power of the feet; water Paiey (*Payu*), the power of voiding the excrement; earth Opusteh (*Upastha*), the power of urining. And whoever has the full exercise of these functions, they call Kurruin Indree (*Karmendriya*).

By the excess of *Sut* is produced a subtle essence called Untahkurruin (*Antahkarana*), which from its four states has four names: 1. When *Sut* is prevalent, and there is a desire of discriminating and enquiry, it is called Chit (*Chitta*); 2. When *Ruj* is prevalent, from whence doubt arises, it is called Man (*Manas*); 3. When *Sut* is so prevalent that certainty ensues, it is called Boōdh (*Buddhi*); 4. When *Tum* (pride) is prevalent, and assumes to itself the things that are only lent, it is called Ahenkar (*Ahankara*). *Apuncheekcert*, by the prevalence of *Ruj*, produces five winds: 1. Purrān (*Prana*), the wind in the mouth and nose; 2. Oudān (*Udana*), the wind in the belly*; 3. Oupan (*Apāna*), the wind in the posteriors; 4. Beyan (*Vyana*), the wind in the other parts of the body. Lingsercer (*Lingasarira*) and Sowchumsercer (*Sukshmasarira*), are general terms for the

** *Udāna* is properly the breathing upwards from the wind pipe. The translator had left the name of *Samāna* which is the wind of the stomach or belly. *Vide* Rajendralala Mitra's Patanjali, p. 153.—*Ed.*

ten *Indrees*, *Untahkurum*, and the five airs ; making altogether sixteen things. This *Sowchum* (*Sukshma*), (body), they say, belongs to every animal ; but that on account of its subtilty it is not discernible by the senses, and is lost in the state of *Muckut*. After that an animal is produced, whose body is entirely *Lingseereeree*, which they call *Herenegerbeh* (*Hiranyagarbha*). Whatever transmigration happens after this has a spiritual form.

The production of *Ishthowlsirreer* (*Sthulasarira*), is after the following manner. Each of the five aforesaid kinds of *Sowchum* they divide into two parts ; and five of these ten they sub-divide again into five others each. Half the *Sowchum Akass*, with four other parts of air, fire, water, and earth, unite together, which produces *Akas Ishthowl* (*Akasa Sthula*). Half the *Sowchum*, air, united with a part of *Akass*, fire, water, and earth, produces *Badishthowl* (*Vata Sthala*). Half of the *Sowchum* fire, united with a part of *Akass*, water, fire, and earth, produces the *Ishthowl* fire ; the same with water and earth. Some say that the *Ishthowl Akass* and *Ishthowl* air are produced without any mixture of fire, water, and earth ; but agree respecting the rest, excepting that the *Ishthowl* fire, water, and earth, they divide each into two parts ; one of which they leave in its original state, and the other half of each they divide into three parts, which are compounded in the manner before described ; which mixture produces the *Ishthowl* fire, water, and earth. And from the five *Ishthowl* elements, by the excess of either of the three accidents, *Sut*, *Ruj* and *Tum*, the fourteen regions and their inhabitants are produced.

They say that a person will be created, who will be acquainted with the *Ishthowlsereer*, and he will be called *Berat* (*Virat*).

The dissolution of the universe they describe after the following manner. Earth will be destroyed by water, water by fire, fire by air, air by *Akass*, and the *Akass* dissolve into *Maia*. From this dissolution will conse-

quently arise *Ageeyan*, of which they reckon three degrees. 1. *Dinedan* (*Dainandina*), the expiration of one day of *Brahma*; 2. *Parakurt* (*Prakrirta*), the dissolution which will then ensue; 3. *Atentick* (*Atyantika*), the dissolution of *Ageeyan*, when Omniscience will shine forth. Of the first kind a great deal has happened, and is accomplishing. But *Atentick* will only happen once; it being the dissolution of *Ageeyan* and its accidents.

The doctrines of this sect are comprised in four *Adheyas*. The first contains an account of *Brimmah*; the second of worship; the third how to obtain *Muckut*; the fourth, the nature of *Muckut*.

The learned Hindoos have divided the *Bede* into three parts: 1. *Kurramkand* (*Karmakanda*), the performance of various duties, and which they call *Poorub Meymansa* (*Purva Mimāṃsā*); 2. *Geeyankand* (*Jñānakanda*), and this they call *Outre Meymansa* (*Uttara Mimāṃsā*) which is more commonly known under the name of *Beydant* (*Vedantā*); 3. *Opassna* (*Upasana*) which they also call *Sunkerkheu Meymansa* (*Sankarshana Mimāṃsa*). The signification of *Opassna* is, God being conceived under a form, is worshipped. But now this book is very scarce.

They say, that everyone is not fit to be instructed in the *Beydant*, neither is everyone capable of comprehending it. He who seeks this knowledge, must be able to distinguish what is eternal from what is created, must despise the world, study with intentness, not be disturbed at not finding the non-existing comprehensions, must disregard joy and sorrow, but daily increase in the contemplation of *Muckut*.

THE SCIENCE OF SANK (*Saṅkhya*).

The first teacher of this science was Kuṇḍ' (*Kapila*), the philosopher.

Some pretend that this sect are atheists; but they only disbelieve in a creator, saying that the universe is from all eternity, and that nothing is annihilated, but only disappears, the effect being absorbed in the cause, as the tortoise draws its legs into its shell.

They believe man to be a free agent, and that he is rewarded or punished according to his good or bad actions.

They say that, when the time of creation arrives, *Sut* is prevalent, and there appears Mehtet (*Mahat*), which is the first created substance. Every man has a distinct Mehtet, and which they also call *Boodh*. This substance comprises eight things. 1. *Dehrem*. 2. *Adherem*. 3. *Geeyan*. 4. *Ageeyan*. 5. *Berag* (*Irdya*), comprehending and despising the things of this world. 6. *Aberag* (*Avirdga*), miscomprehending and esteeming the things of this world. 7. *Iyshruj* (*Ais'rariya*), the operations of the soul, by which man comprehends whatever is abstruse. 8. *Abiyshruj* (*Anaisrariya*), those operations of the soul which lead to misconception. Of these eight faculties four are invariable, which are produced by the prevalence of *Sut*; and four accidental, produced by the prevalence of *Tum*.

The creation of the elements they consider to be of six kinds. 1. *Surglogue* (*Svarga-loka*), or the uppermost region, produced by the prevalence of *Sut*. 2. *Meertlogue* (*Mrityu-loka*), the region inhabited by the human race, produced by the prevalence of *Ruj*. 3. *Patallogue* (*Patalaloka*), beneath the earth, produced by the prevalence of *Tum*. 4. The *Dewtah* (*Devata*), who are produced by *Assut*, the absence of passions. They have power to change their forms, and assume wonderful

shapes, whilst from the transparency of their substances, their natural forms are not visible. There are eight orders of *Devtahs*. 1. Brahma (*Brahmya*), those who inhabit the region of Brahma. 2. Perajaputty (*Prājāpatya*), the inhabitants of the region of *Perajapat*, a very powerful *Devtah*. 3. Indree (*Aindra*), those who inhabit the region of *Indree*. 4. Petree (*Paitra*), the inhabitants of the region of *Petree*. They, whose ancestors for several generations have been virtuous, when they assume paradisaical forms, enter into this region. 5. Gundherp (*Gāṇḍharra*), the host of divine choristers. 6. Jutah (*Yaksha*), the inhabitants of the region of *Jutah*, the guardian of the north. 7. Rackass (*Rakshasas*), evil *Devtahs*, who destroy mankind. 8. Pyachch (*Pisācha*), another race more hurtful than the *Rackass*.

The Elementary Creation continued.

5. Tirjany (*Tirjyak*), animals produced by the prevalence of *Ruj*, and who are of five kinds. 1. Pusk (*Pasu*), domestic quadrupeds. 2. Moorg (*Mriga*), wild quadrupeds. 3. Pookh (*Pakshin*), birds. 4. Sirrysirp (*Sarīśripa*), snakes, and all aquatres. 5. Sithawer (*Sthāvara*), plants. The sixth *Munnook*, mankind, produced by the prevalence of *Ruj*.

Many believe in the above divisions, and say that, at the dissolution, the universe will be absorbed in the elements, and they in *Ahenkher* which absorption they call Purkeert (*Prakrite*).

Pain is of three kinds. 1. Adehyatmik (*Adhyatmika*), envy and ill nature. 2. Adehdevik (*Adhidivika*), that which is inflicted by the *Devtahs*. 3. Adehbhowtik (*Adhibhoutika*), that which is occasioned by any of the elements.

They say, that if man relies solely upon God, he will become a monarch of the upper regions, and there enjoy all his wishes for the space of one hundred thousand

Monunters (*Manvantara*), at the expiration of which he will return to this world; and then again for every good action, will receive a suitable reward in the upper regions. Whosoever gives to a Brahmin sufficient ground for a house to stand upon, will enjoy ten Kulebs (*Kalpa*), in paradise before he returns again to the earth. And for bestowing one thousand head of cattle, the reward in paradise will be ten thousand years of bliss, before he returns again to this world. After he has undergone many of these trans-migrations, he will arrive at *Muckut*, which is the state of sublime knowledge, when transmigration ceases.

The doctrines of this sect are contained in sixty books, which they call Tunter (*Tantra*).

THE SCIENCE OF PATENJIL.

This doctrine was introduced by the philosopher Patenjil (*Patanjali*). It agrees in every point with *Sank*, excepting that these make God to be the creator; and say that existence and omniscience are the fountain of his essence. These also believe that *Muckut* can only be obtained through the medium of Jowg (*Yoga*), or a complete victory over the passions, for gaining which they assign various means, some of which I shall here relate, as the information may be serviceable to those who wish to obtain this state. They say, that when *Mehtet* unites with the three accidents, *Tum*, *Ruj*, and *Sut*, five states are produced, which they call the five Bhoom (*Bhumi*), viz., 1. Chipt (*Kshipta*), produced by the prevalence of *Ruj*, when the heart is not fixed to any one point. 2. Mowdh (*Mudha*), from the prevalence of *Tum*, when the heart is satisfied, notwithstanding it does not obtain its wants. 3. Beychipt (*Vikshipta*), from the prevalence of *Sut*, when the heart obtains all its desires, and is a little at rest. 4. Eykagur (*Ekaagra*), when so much power is obtained, that on whatever object the heart is set, it does not wander. 5. Nyrodeh (*Nirudha*), is the state wherein,

from the absence of those three accidents, all desires of the heart cease, and it begins to have some knowledge. *Jowg* is never obtained, excepting in the two last states. In the first state, the mind is possessed by *Adherem*; in the second, by *Ageeyan*; in the third, by *Abyrag* and *Abeyshruj*; in the fourth by *Dehrem*. *Geeyan*, *Birag*, *Isyruj*; and in the fifth all traces of good and bad actions are erased, there being an end of *Beert* (*Vritti*), or the inclination to do good or bad. *Beert* is of two kinds. 1. *Kullisht* (*Klishti*), the inclination to do bad. 2. *Akullisht* (*Aklishti*), the inclination to do good. And each of these is again divided into five kinds. 1. *Purman-beert* (*Pramana Vritti*), certain knowledge of things from the prevalence of *Sut*. 2. *Beepeyie* (*Viparjyaya*), depraved knowledge, from the absence of *Sut*, and *Tum*. 3. *Biklup* (*Vikalpa*), doubt concerning the Deity, from the absence of *Sut* and *Tum*. 4. *Nidra*, sleep, when knowledge vanishes, from the absence of *Tum*. 5. *Sumrut* (*Smirti*), recollecting what had been forgotten, from the absence of *Sut*. When all those states are at an end, the blessing of *Muckut* is obtained.

The state of *Muckut* is obtained by the twelve following actions. 1. *Iysuropasua* (*Isvaropasana*), continual contemplation of the Deity. Those who practise this, say that by keeping God continually in remembrance, all evil is dispelled, and the nine following enemies to men are dispersed. 1. *Beyelch* (*Vyadhi*), sickness. 2. *Settyan* (*Stiyana*), disinclination for good actions. 3. *Sunshee* (*Sansaya*), doubts of the causes and benefits of the *Jowg*. 4. *Purmad* (*Pramada*), forgetfulness of indispensable duties. 5. *Alsee* (*Alasya*), slothfulness in business. 6. *Owrrut* (*Acirati*), unlawful desires. 7. *Behrant-darshun* (*Bhramti-darsana*), corrupt knowledge. 8. *Alub-dhwumkuttoo* (*Alabdha-bhumikata*), fickleness. 9. *Anoos-tiktuttoo* (*Anavasthitatva*), a mind not to be satisfied.

The second means of obtaining *Jowg*, is *Sidha* (*Sraddha*), or a hearty inclination to perform the *Jowg*; and considering it as the means of obtaining our wishes.

The third, Peyperj (*Virjya*), searching after it with ardent desire.

The fourth, Samrut (*Smriti*), belief that this work will produce great benefit; and being intent upon the performance of it.

The fifth, Meytree (*Maitri*), wishing well to all mankind.

The sixth, Kuma (*Karuna*), being afflicted at the distresses of others, and striving to relieve them.

The seventh, Moodeh (*Mudita*), taking pleasure in the virtue of others.

The eighth, Upeeche (*Upeksha*), withdrawing from those who injure us, and doing them neither good nor harm, seeing that whosoever injures another, the same will fall upon himself.

The ninth, Samadeh (*Samadhi*), making choice of retirement, and thinking only on one object.

The tenth, Perkeya (*Prajna*), having nothing in the heart but sublime knowledge, and seeking after righteousness.

The eleventh, Byrag (*Vairagya*), having the heart alienated from worldly concerns, and incessantly seeking God.

The twelfth, Abcehyass (*Abhyasa*), being so perfect in knowledge and good actions, that they become natural.

The *Jogy* is of two kinds. 1. Sumpergeyat (*Samprajnata*), which is when the heart, by confining itself to one contemplation, arrives at perfection by degrees, and conceives an ideal form of the divinity. 2. Assumpergeyat (*Asamprajnata*), when the imaginary form of the Deity disappears from the mind, and nothing remains but the contemplation of his essence. Again, *Sumper-*

geyat is of three kinds. 1. *Gorahyāsunmaput* (*Grahyā Samapatti*), when the mind is fixed upon the elements. 2. *Gerhen-sunmaput* (*Grahana Samapatti*), when the mind employs only one of the senses. *Girkitter-sunmaput* (*Grihitri Samapatti*), when the mind employs only *Atma*. And also *Assumpergeyat* is of two kinds. 1. *Bhoopirtee* (*Bhavapratyaya*), when there remains the power of distinguishing *Perkeert*, *Atma*, and the elements from each other. 2. *Opaypirtee* (*Upayapratyaya*), being only able to distinguish *Atma*; and this is the state of *Mukt*.

The person who has arrived at the state of *Jowg*, possesses these four qualities. 1. Advancing in this perilous road with strong inclination and firmness; and this state is called *Pirtelnkeleek* (*Prāthama-kalpikā*). 2. *Mudbhoomick* (*Madhya-bhumika*), so subduing the heart by virtuous actions, that, like a mirror it may be free from all impurity, and be able to reflect whatever is in the heart of another, and thus to perceive anything that from its minute-ness is imperceptible to ordinary viewers. 3. *Pirgeeyajowt* (*Prajñajyotis*), by diligence, aided by good fortune, gaining victory over the senses and the elements, so as to be able to see and hear whatever is far or near; and to have power to create and to destroy.

They say, that the *Jowg Sampergeyat* is compounded of eight things. 1. *Jum* (*Yama*). 2. *Neem* (*Niyama*). 3. *Assun* (*Asana*). 4. *Purranian* (*Prāṇayama*). 5. *Per-teevakar* (*Pratyāhara*). 6. *Dohana* (*Dhāraṇā*). 7. *Dehyan* (*Dhyāna*). 8. *Summedeh* (*Samādhi*).

Jum is of five kinds. 1. *Ahensa* (*Ahinsā*), not to kill or molest any animal; whereby enemies become friends. 2. *Suttee* (*Satya*), to speak nothing but truth; by which means he will obtain his wishes. 3. *Asteeyee* (*Asteya*), not to accept of more wealth than what is allowed by law; by which means he will have under his command the keys of the treasures of the world. 4. *Birhutnchiry*

(*Brahmacharjya*), not to have any connexion with women, by which means his breath will be so efficacious, that it will light up the lamp of knowledge in the hearts of the ignorant. 5. Appergerreh (*Aparigraha*), not holding any worldly possessions, but considering them as the cause of every kind of unhappiness. From this action, past and to come will be revealed unto him.

Neem is also of five kinds. 1. Soweh (*Sauha*), avoiding all connexion with mankind. By this means the essence *Mun* will become pure, and good desires be the fruit thereof. 2. Suntowk (*Santosh*), giving up all improper desires, from having no pleasure in them. This action will produce such a happy disposition, that he will not have any relish for worldly pleasures. 3. Tup (*Tapas*), reconciling the mind and body to cold, heat, hunger, thirst and silence. From this conduct, distant and hidden things will be revealed to him; he will see behind him, and assume any shape he pleases. 4. Sewadehyney (*Srādhyaya*), reading the divine books, remembering the divine attributes, and those actions which lead to *Muckut*. If he cannot read, he must always have upon his tongue the word Unkar (*Om*). For these actions, the *Devtahs*, and other celestial spirits, will associate with him, and give him their assistance. 5. Issurpurrendhan (*Isvara-pranidhana*), making all his endeavours tend to the satisfaction of God. From doing thus, he will derive variety of knowledge.

Assun, sitting, of which there are eighty-four ways, thirteen of which are esteemed particularly holy, and each has a distinct name. Whosoever practises them, suffers little from cold, heat, hunger, or thirst. They have also, for the purposes of the world, thirteen different modes. The author of this work has seen many who practise the austerities of *Assun*, and has been astonished how they could make their muscles, nerves, and bones, so obedient to their command.

Purraniyan, managing the breath; and this is after three ways. 1. Pooruck (*Puraka*), stop the right nostril

with the right thumb, and inspiring through the right nostril. 2. *Koombuch*, (*Kumbhaka*) inspiring for a considerable time, and then shutting both nostrils with the thumb and little finger of the right hand. Some of this sect can hold their breath for an incredible length of time. 3. *Reechek* (*Rechaka*), letting out the breath gently, by removing the thumb from the right, and the little finger from the left nostril; that is, they inspire through the right nostril, and respire through the left. When these three actions are done, one *Purraniyan* is completed. According to some, the breath that goes out of the nostrils does not go above sixteen fingers distance, and others say only twelve. From the performance of these actions, *Mun* (*Manas*), obtains rest, and sublime knowledge commences. But these exercises cannot be performed without the instruction of one who is experienced in them. He who performs these exercises must obtain from flesh, spices, acid, and salt, and must content himself with a little milk and rice. He must not cohabit with women, for that would occasion melancholy madness.

Pirteeyhar तिल्लि the senses, regaining the exercise of their respective faculties. When *Mun* is at rest, the senses are locked up, and all things involuntarily become revealed to it.

Deherna, the heart desiring solely one object.

Dehyana, not suffering the heart to wander from that object, nor allowing anything else to enter the heart.

Summadeh, knowledge and reflection being at an end. At this period *Sumpergeeyat* ceases, and *Assumpergeeyat* commences; so that knowledge and *Joy* are completed.

They say, that *Jum* and *Neem* are like the seed when sown in the earth; *Assun* and *Purraniyan*, when it sprouts above the earth, *Purteeyakar* resembles the flower; and that *Deherna*, *Dehyana*, and *Summadeh*, are the

fruit. These three are collectively called *Sunjam*. In this state the person performs, wonderful actions; to the astonishment of the beholders. This miraculous power is called *Iyissoorej* (*Disvairjya*), and is of eight kinds. 1. *Uniwa* (*Anima*), making himself so small that he can pass through the eye of a needle. 2. *Meheema* (*Mahima*), making himself so tall as to be able to reach his arm to the moon. 3. *Lugheina* (*Laghima*), making himself so light as to mount by a sun-beam into the upper regions. 4. *Gurrema* (*Garimá*), making himself as heavy as he pleases. In some books this is called *Purraput* (*Parpti*) signifying that he can unite himself with anything he pleases. 5. *Purakamee* (*Prakamyá*), sinking into one part of the earth, and coming out of another, like a diver in water. 6. *Eysitoo* (*Isitra*), creating and destroying. 7. *Bistoo* (*Isitra*), making the elements, and everything dependent on them, obedient to his command. 8. *Kammebyayeetoo* (*Kamavasyita*), accomplishing whatever he desires.

This relation will not gain credit with men who admit nothing but ordinary appearances; but they who acknowledge the infinite power of God will not refuse its belief.

The doctrine of *Putenjil* is comprised in one *Adelhyu*, containing four Churrens (*Charana*), viz., 1. Particular relation of the *Jany*. 2. Causes thereof. 3. The different kinds of *Iysirrej*. 4. Of *Muckut*.

THE SCIENCE OF JINE (*Jaina*).

The first teacher of this doctrine was the philosopher Jun (*Jina*), whom they also call Arun (*Arhat*) and Arehnut (*Arhant*).

They have the same idea of the Deity as the professors of *Meymansu* and *Sank*. They say that man is a free agent; and believe that there are future rewards

and punishments. They make the *Surglogue* to consist of twenty-six divisions, in the uppermost of which dwells God's elect, whose bodies are formed of the indivisible particles. They say that the elements are one substance. The component parts of the universe they believe to have existed from all eternity, but that the form is new. Some of this sect maintain that all created beings are from God ; others attribute them to time ; others to Poorutkeert (*Purvakrita*), or the fruit of good works ; and others to Subhow (*Subhāra*), or a special cause. They do not believe that the whole universe will suffer dissolution ; but that of everything some part will be left, from whence creation will be renovated.

These use only two predicaments, *viz.*, 1. Poorteek (*Pratyaksha*), that knowledge which is derived through the five external senses, *Mun* and *Atma*. 2. Purrookuss (*Paroksha*), that which does not depend upon the senses. Of these they make many sub-divisions ; however, I shall only mention a few that are most material.

They say there is a subtle essence in which knowledge resides and illuminates the body, in the same manner as a lamp enlightens a house. And this knowledge has the power of doing good and evil. This power is of two kinds : 1. *Atma*, and 2. *Jew Atma*. The first belongs solely to the Deity, to whom they ascribe four attributes. 1. Anuntgeyan (*Ananta-jnana*), analytic knowledge. 2. Anuntdirson (*Ananta-darsana*), synthetic knowledge. 3. Anuntbeerij (*Ananta-virya*), omnipotence. 4. Anuntsook (*Ananta-sukha*), total rest.

They do not believe in the Owtars (*Aratūra*), or incarnations of the Deity, but think that men, from their virtuous conduct, become omniscient, and whatever they say on the subject of religion or legislation should be considered as the word of God : such an enlightened person they call Sakapirmeysir (*Sākūra-Paramesvara*), of whom they reckon twenty-four. The first was named Adnauth (*Adināth*), and the last will be called Mahavede (*Mahāvīra*), and to each they add the appellative Jinn (*Jina*). Of these

they relate wonderful stories. The Supreme Being they call Nirgoonpirmeysir (*Nirguna-Paramesvara*).

• The conjunction of ten things produces life, and the absence of any one of them occasions death. The general name for these ten things is Peran (*Prana*). They are the five senses; *Mun*, speech, assumption of a body, breathing, and existing for a space of time. They reckon four kinds of animals. 1. Dewtah (*Devatā*). 2. Munnook (*Manusha*). 3. Narkee (*Nāraki*). 4. Tarjinj (*Tirjyay-yoni*). The first, or *Dewtah*, are luminous substances, which, by the will of God, are produced without generation. Their bodies have neither flesh nor bones, and their breath is perfume. They suffer not sickness, nor the infirmities of age. They obtain whatever they desire; can assume a thousand different forms; and walk without touching the earth. These *Dewtahs* are also of four kinds, and inhabit the upper regions.

They make the universe to be composed of three regions. 1. Munkoologue (*Manushya-loka*), the face of the earth, inhabited by the human race. They say that the surface of the earth is one *Raj* in length, and the same in breadth; of which four millions, five hundred thousand Jowjuns are inhabited. 2. Petalogue (*Pātāla-loka*), under the earth, and which is seven *Raj* in length, and the like in breadth, wanting nine hundred Jowjuns. 3. Surglogue (*Svarga-loka*), the upper region, which is somewhat less than seven *Raj* in breadth and length. This region is Paradise, where men, after having assumed paradisaical forms, enjoy happiness. This state they call Wymanic (*Vaimānika*). A *Raj* (*Rāju*) is such a distance that if an iron ball, weighing $3\frac{1}{2}$ Akheree Seers, were to be let fall, it would be in its descent six months, six days and twelve *Ghurries*.

They say, that at the distance of forty-eight Cose above the uppermost region is a place resembling crystal, in length and breadth four millions, five hundred thousand Jowjuns, and in height eight Jowjuns; and $3\frac{1}{2}$ Cose

above this, is the holy habitation of *Muckut*, where men assume luminous forms, and are absorbed in the Deity.

The life of a *Devtah* is never more than one Pullow-pum (*Palyopama*), nor less than three Sagur (*Sáyara*). They have all the power of assuming different shapes. The *Devtahs* require food, but do not receive nourishment through the mouth. Those who are arrived at the age of ten thousand years, require nourishment every other day, and breathe once, during a time that a man in health would breathe forty-nine times. And as their age advances above ten thousand years, in such proportion of time can they abstain from food, and retain their breath. All the *Devtahs* that inhabit the first and second stages of the upper region have sensual commerce, but the females do not conceive. Those in the higher regions have more refined pleasures. They say that men, in reward for their good actions, become *Devtahs*.

The second class of animals is *Munnookh*, who are of two species. 1. *Sunmya* (*Samjna*), those who have the faculty of *Mun*, or are rational. 2. *Assunmya* (*Asamjna*), irrational, being annimucule produced in the flesh, blood, and saliva of men, and whose time of existence does not exceed two hours. *Sunmya* is again of two species. 1. Those who inhabit this earth, and receive future rewards and punishments in paradise and hell, in return for their good and evil actions. 2. Those who will be rewarded merely on account of their charitableness, in the manner hereafter described.

In this earth, there are fifteen grand divisions. From its creation to its dissolution comprises twelve Chuckerwrts (*Chakravarti*), or universal monarchs, with nine Bassdoes, (*Vásudeva*), and nine Buldoes (*Valadeva*). The dominions of a *Chuckerwert*, consist of thirty-two thousand kingdoms, with sway over thirty-two monarchs. He has also eight millions, four hundred thousand elephants, and the like number of cavalry and chariots, together with four thousand Viziers, ninety-two millions of infantry, eight

millions four hundred thousand philosophers, three hundred thousand Cowrburdars (*Cuirassiers*), five hundred thousand torch-bearers, thirty millions of musicians, sixty-four thousand wives, one hundred and twenty-eight thousand handmaids, besides possessing sixteen thousand mines of precious stones, nineteen thousand gold mines, and one hundred and twenty thousand mines of other metals; and within his empire are sixteen thousand nations of Mileetch and sixteen capital cities; and, to complete the account, three hundred and sixty millions of cooks, three hundred and sixty of whom are for his own particular use. And, besides these, they give many other distinctions. In the present cycle, the first Chuckerwert (*Chakravarti*) was Rajah Bhirt (*Bharata*), son of Adnaut (*A'dinatha*), some of whose family, in reward for their virtuous conduct, are now enjoying paradise. The nine others, named Bassdeo (*Vasudeva*), are only half Chuckerwerts, and will go into hell; and of this number they account Kishen (*Krishna*). The nine, called Buldeo (*Baladeva*), will possess only a fourth of a Chuckerwert. The whole will be subdued by a person named Teertehkil (*Tirthankara*), who will be spoken of particularly presently.

Besides the earth inhabited by mankind, there is another very extensive country, the people of which clothe themselves with the leaves of trees,* and feed upon wild fruits and the earth, which is there very sweet. They are handsome and well behaved. Their stature is from one to three Cose. Every male and female beget a son and a daughter, and then die. When this son and daughter arrive at years of maturity, they become man and wife. Their lives sometimes extend to three Pallowpum (*Palyopama*). Whosoever has not led a perfect virtuous life in this world, but has bestowed charity, will receive the reward thereof in the territory now described.

The third species of animals, Narkee (*Naraki*), like

* These trees are *Kalpa-Vrikshas*, of which nine varieties are mentioned—*Ed.*

the Dewtahs, can assume different shapes, and resemble them in several other respects; but their forms are always hideous; they are inhabitants of the six infernal regions, where they torment one another.

The fourth kind of animals, or Terjeuj. (*Tiryay-goni*), are of three species, viz., aquatic, terrestrial, and aerial. The first are again of five species: 1. Soosmar (*Sisumāra*, a porpoise), those aquatic animals that resemble men, elephants, horses, &c. 2. Every kind of fish. 3. Tortoises. 4. Kerrah,* which are animals resembling rope of different lengths. They fasten about the legs of elephants and other animals, and prevent their getting out of the water. 5. Aliators. The second division, or terrestrial, are of three species; viz., quadrupeds; whatever creep upon their bellies, as snakes; and those that go sometimes on two legs, as the *Mongoose*. The third division, or acrials, are of four species; 1. Domestic, and that have feathers, as pigeons. 2. Those whose wings are of skin, as bats. The 4th and 5th, who are various, fly in the regions of Dewtahs, and surprising stories are told of them.

They explain a *Pollowpum* in the following manner. Take hairs of a *Chugul* infant (which is 4,096 times thicker than the hair of an infant of Dehii), split them into indivisible particles, and fill with these a well that measures four Cose in width, breadth, and depth. At the expiration of every hundred years, take out one of these particles, and when the well is emptied, one *Pollowpum* will be completed.

100,000 . . .	} make one	Luksh, vulgarly Lack.
10 Lacks, . . .		Kote, vulgarly Krore.
100 Krore, . . .		Arib.
10 Arib, . . .		Khurb.
10 Khurb, . . .		Beykhurb.
10 Beykhurb . . .		Mahaserooj, or Puddum.
10 Puddum . . .		Sunkh.
10 Sunkh, . . .		Summooder.

* Corrupted from Sanskrit Kita, a worm.—*Ed.*

According to this sect, *Muckut* cannot be obtained without an union of knowledge and good works, which they exemplify by the following Apologue. "Fire fell upon a house in which dwelt a blind man and a cripple, neither of whom could escape without the help of the other ; therefore the blind man took the cripple upon his back, to avail himself of his eyes, and in return gave the cripple the use of his legs. Thus, by mutual assistance, they both got out in safety." But these may be obtained by attending to the instructions of the holy, because through their favour knowledge is gained, which is the source of *Byrag*, whereby man becomes attached to a life of austerity. *Byrag* is of twelve kinds. One in this state must observe the following rules : Only to eat at appointed times. Formerly they would live nine months, or a year, without eating anything solid, but now they cannot exceed six months. To eat sparingly. Never to ask food at more than five places ; and, when that is obtained, to rest satisfied till next day. To abstain from eating milk, curds, Ghee, sesame oil, and sweetmeats. In order to reduce the body, to cover himself with sand in the heat of the sun. During the winter to go naked. Drawing up the arms and legs, and sitting on the posteriors. These things must be practised for a long time to produce the desired effect ; but there are many who have not power to submit to such austerities.

But, by an observance of the following rules, a man may soon obtain the object of his wishes. To pay implicit obedience to his *Peer*. To act as a servant unto those who inflict austerities upon themselves. To study with attention the great books. Frequently to recline his head upon his breast, for not less than two hours' continuance. Some of the ancients would keep the head reclined upon the breast for an incredible length of time. The way is, to stretch the arms down both sides, and keep the body free from motion. They have forty-five great books, twelve of which they call *Ung* (*Anga*) and which they say are divine, viz. 1. *Achar Ung* (*Āchārāṅga*). 2. *Soorkirta Ung* (*Satrakritāṅga*). 3. *Sutehr Ung*.

(*Sthana'nga*). 4. Sumwaya Ung (*Samaya'nga*). 5. Bhegwutty Ung (*Bhagavat'nga*). 6. Matadehrenhahtha Ung (*Jnatulharnakathā'nga*). 7. Onpasuekdesha (*U'pāsaka-dasa'nga*). 8. Autguddehdesha Ung (*Antariddhasā'nga*). 9. Anutturrowdaway Ung (*Anuttaropattikulasā'nga*). 10. Purrisnubbenkurren Ung (*Prasnāya'karanā'nga*). 11. Beepakseth Ung (*U'pākusrutī'nga*). 12. Hadurutty Ung (*Chaturdasa'pura'nga*). There are twelve other books, which they call Owpa Ung (*U'pā'nga*); four others named Moolsooter (*Mūla-Sūtra*); six others entitled Jeedgurrnuth (*Chetida-grantha*); ten others styled Pyena (*Pā'ina*, Sanskrit—*Prakīrṇa*); and another which they call Tundysecter (*Nandi-Sūtra*).

To a proficient in this doctrine they give the title * of Jetty (*Ṭṭi*). A novice is called Sikh (*Sishya*). One who has practised the austerities for six months is called Gunnies (*Gaṇesa*) Sikh. Purwirtekh (*Pravar-taka*) is the same as Gunnies Sikh, excepting that this is held in higher esteem by his Peer. Sithowr (*Sthavira*) assists the last, by punishing the refractory and aiding the helpless. He is also called Rutnadehk (*Ratnādihika*) and Punniass (*Paniya'sa*). Acharij is a person, who, for the sake of God, explains with cheerfulness any difficulty that may occur to the noviciates. Owpadehaiy (*U'pādhyāya*) instructs the students in the signification of any difficult words that occur in the divine books, and in other requisites, his office nearly resembling the Acharij (*Āchārya*). All these now mentioned preserve nothing but a few clothes, which will be particularized hereafter. Gundhir (*Gaṇadhara*) is one who, by great application, arrives at a high degree of knowledge. He keeps more clothes and books than are necessary for himself, that he may be able to supply students who stand in need of them. He is the representative of the Jun (*Jina*); but the Jun is far more excellent than he, being possessed of universal knowledge; and he is also called Teertehner (*Tirthankara*). The following is his description: His face is beautiful; his mind superlatively virtuous; and his breath a delightful perfume.

His discourse is replete with wisdom. His flesh and blood are white. No one ever sees him eat nor exonerate. He has no bodily infirmity. His hair and nails never grow long. Wherever he resides no noxious animals approach. Neither is there war, drought, pestilence, or famine. And every one of the twenty-four that are to appear will have these qualities.

A *Jetty* never goes within the hearing of a female voice. He neither eats flesh, fruits, nor sweetmeats; nor dresses any food; drinks nothing but warm water; and never eats nor drinks in the night. He never lights a lamp or any fire in his house. If anything falls from his hand, he never takes it up again. He only washes such parts of his body as happen to be foul. He never suffers himself to joke, or commit any mean or idle action. He never uses more than the following clothes in summer, a sheet, a blanket, and a square piece of cloth of $1\frac{1}{2}$ cubits, which he makes into four folds, and when he speaks, applies to his mouth, that no insect may enter it. In the winter he has an additional sheet. He has also a *Dehrimdigh* (*Dharma-dhvaja*), which is a broom made of woollen threads, or woollen cloth, fixed in a wooden handle. With this he softly sweeps the ground before he sits down, for fear of killing any insect.

Those of this sect, who engage in the affairs of the world, are called *Serawuck* (*Srāvaka*). They observe the following rules. Never to injure the innocent. Not to tell untruths on the following occasions, as they consider them as great sins. 1. In bearing witness. 2. In breach of trust. 3. In praise, 4. Or dispraise of a virgin.* 5. Concerning an ox. Not to soil their hands with dishonesty of any kind. Not to covet another man's wife. To keep only as much wealth as is necessary for the purposes of life, and to bestow the rest in charity.

* Praise or blame of a virgin or rather of others, are included in the fourth class of five kinds of untruths; The third class is the untruth regarding land.—*Ed.*

When on a journey, to travel daily only stated distances. To calculate the necessary wants of each day, and live accordingly. Not to go where a woman has been burnt with her husband, nor to a place where a malefactor has suffered death. To set apart two *Ghurries* of every-day for devotion: To sleep only during the appointed time. To abstain from food and drink, day and night, on the 8th, 14th, 15th and 28th days of the moon, and the next morning to feed the poor before breaking the fast. Every night before he goes to sleep, to examine himself upon the above eleven points. The following is their description of a virtuous man. He is one that constantly attends to the reading of the divine books; bestows charity; makes it a rule to praise the virtuous; never speaks ill of any one; and is particularly respectful in his conversation concerning princes. He marries one who is his equal. He is ever afraid of doing evil. Wherever he dwells he conforms to the laws of the land. He chooses a habitation that is neither very public, nor totally secluded from society. His house hath not more than two or three doors and windows. He settles in a good neighbourhood, and associates with the virtuous. He is dutiful to his father and mother. He flies from that city or country, which is invaded by foreign troops. He regulates his expenses by his income; and dresses suitable to his rank in life. He studies the divine books, and follows their precepts implicitly. He never eats but at stated meals. He is not covetous of riches. He is affable and charitable to a guest, a Jetty (*Yati*), and those who are sick. He is not vain of his person, nor of his words. He is desirous of being instructed in every profession. He travels not at improper times, nor in a country where he cannot exercise his religion. He never engages in a war, without knowing whether he is going against his friends or his enemies. He partakes in the misfortunes of his relations. He has a grateful sense of favours conferred on him. His deportment is pleasing to everyone. He is diffident in his manner, courteous to all, and upright in every transaction of his life. He exerts himself in the

affairs of others ; and keeps sensual gratifications under the command of reason.

There are, however, some general prohibitions, which are observed both by the *Jetty* and the *Serawuk*. To abstain from flesh, spirituous liquors, honey, butter, opium, snow, ice, and hail ; everything that grows beneath the earth ; all fruits whose names are unknown ; and whatever fruits contain small seeds ; and from eating at night.

The doctrine of *Jine* is also of two kinds, *Seweeetambir* (*Svetámbara*), and *Digneer* (*Digambara*). The author of the *Ayeen Akbery*, having been intimately acquainted with the learned of the *Seweeetambir*, has been able to relate their tenets in an ample manner. The second, or *Digneer*, go quite naked. They maintain, that women cannot arrive at the state of *Muckut*. They say, that whosoever obtains the blessing of *Muckut* in this world, ceases to require food from that time. They, however, agree with the *Seweeetambir* in many points ; but as the author had no intimacy with any of this class, so he has not been able to write any further account of them.

From the most ancient times, down to the present, the learning and wisdom of Hindoostan has been confined to the *Brahmins* and the followers of *Jine* ; but, ignorant of each other's merits, they have a mutual aversion. *Kishen*, whom the *Brahmins* worship as God, these consider as an infernal slave. The *Brahmins* carry their aversion so far as to say, that it is better to encounter a mad elephant, or a furious lion, than to meet a man of this persuasion.

The desire of establishing truth has induced His Majesty to illumine the world with universal peace and unanimity ; whereby the darkness of error being now in some degree dispelled, men of different persuasion quit the narrow paths of prejudice, and associate together.

THE DOCTRINE OF BOODH (*Buddha*).

Boodh, who first taught this religion, has various names, and amongst them *Shakmun* and *Shakmuni*.* His followers believe, that by means of his good actions he gained perfect knowledge: and at length arrived at the state of *Muckut*. His father was Rajah Siddown (*Suddhodana*), prince of Behar, and his mother, named Maia (*Máyá*), was delivered of him through her navel.† At his birth there shone forth a wonderful light; the earth trembled; and the water of the Ganges rose and fell in a most astonishing manner. The very hour he was born he walked seven steps, and discoursed with an eloquence that ravished the hearts of his hearers. The astrologers foretold that, after twenty years and seven days, he would become a monarch; but that, despising the world, he would prefer retirement, and introduce a new religion. In the manner, and precisely at the time predicted by the astrologers, it came to pass that he turned his mind from the affairs of the world, and made choice of a life of retirement. He visited Benaris, Rajgird (*Rājagriha*), and several other fire temples. He then travelled to Cashmeer, where he made many proselytes; and he also gained for his followers people of Hind, the seaports, Tibet and Khatai. From his birth (*death?*) to this time, which is the 40th year of His Majesty's reign, is a period of 2,962 years.‡ They say that he had the gift of prophecy; and could change the course of nature. He died at the age of one hundred and twenty years.§ The learned among the Persians and Arabians call the priests of this

* *Sākyamuni*, vulgarly pronounced *Sakmuni*.—*Ed.*

† According to *Lalita-Vistara*, Buddha was delivered from the right side of his mother.—*Ed.*

‡ The date of Buddha's death is differently estimated in various Buddhist countries. In Tibetan works alone fourteen dates, from B. C. 2422 down to 546, are given.—*Ed.*

§ In the *Mahāparinirvāna Sutra* Buddha is said to have died at his seventy-ninth year.—*Ed.*

religion *Bukshee*,* and in Tibet they are styled *Lama*. For a long time past there have not been any traces of them, excepting in Peigu, Dehnasiry (*Tenasserim*), and Tibet.

The third time that the author followed the imperial stirrup to the delightful territory of Cashmeer, he met with some old men of this religion; but he never saw any of their learned; nor did he discover anything like what is described by *Hafez-Abroo* and *Benagutty*.

The Brahmins call *Boudh* the ninth Owtar; but assert that the religion which is ascribed to him, is false, and fabricated by some other person.

The following is all that is known of this religion. They believe that God has never been defiled by incarnation; and, like the professors of *Sank*, *Meymansa*, and *Jine*, do not consider him to be the creator of the universe. They say that it has neither beginning nor end; but that it vanishes, and then appears again in its original form; and thus time after time.

The priests of this religion shave their heads, and wear dresses of leather and red cloth; they use frequent ablutions; will not refuse any kind of food that is offered them; and whatever dies of itself they consider to be killed by God, and therefore eat it. They have no commerce with women. They will not kill any animal;

* This word is a corruption of the Sanskrit term *Bhikshu*. The word has undergone several phases of meanings in different Mohammadan countries. Among the Persians it means a *Lama*; the Mongols use it in the sense of a *teacher*; and the Kazzaks, in the sense of a *Medicine-man* or *conjuror*. In Western Turkistan it is used in the sense of a *bard*. From the association of this word with persons who could read and write, it gradually acquired the meaning of a clerk. With the Mohammadans the word re-entered India, and was applied to a paymaster whose especial duty it was also to keep an account of all disbursements connected with military tenures. Under the Mogul system it was frequently the Commander-in-Chief himself. In modern Bengal it is a hereditary appellation of certain families of Hindus and Musalmans.—*Ed.*

neither root up nor cut any plant, because they think it has life. They hold six things to be highly meritorious ; 1. Subduing anger ; 2. Improvement of the understanding ; 3. Bestowing money in charity ; 4. The study of theology ; 5. Boldness in asserting their own rights ; 6. Continual contemplation of the Deity. They reckon three things to be the means of good ; 1. Knowledge. 2. Disinterestedness. 3. Being pleased at the success of others. They say that good and evil proceed from eleven* things, *viz.*, the five senses, and their faculties, and *Mun*.

They use four predicaments in argument, which are collectively called *Arj-sutter* (*Arya-Satya*, sublime truth).

The first Predicament,

Dookh (*Dukha*), which is of five kinds ; 1. Geeyan (*Vijnan*), worldly knowledge ; 2. Weedineh (*Vedan*), receiving reward or punishment ; 3. Sunkeyna (*Samjna*), the names and properties of things ; 4. Sunka (*Sanskara*), the conjunction of *Dehrem* and *Adherem* ; 5. Roop (*Rupa*).

The second Predicament

Is Summeddeo (*Samudaya*), the causes of desire and anger. By means of this power a man says, "*I am, and this is mine.*"

The third Predicament,

Marik (*Marga*), to be accustomed to believe that the universe is continually disappearing and reappearing.

* According to *Sarva-Darsana-Sangraha*, these are twelve in number, *viz.*,

ज्ञानेन्द्रियानि पञ्चैव तदा कर्मेन्द्रियानि च ।

मनीषुद्धिरिति श्रीलङ्का वादशास्त्रतर्क बुधैः ॥

"The five organs of sense, the five organs of action, the common sensory and the intellect have been described by the wise as the twelve inner seats."—*Ed.*

The fourth Predicament,

Nerode (*Nirodha*), the state of rest which *Mun* enjoys when it is going to enter into *Muckut*. The following negative and positive duties are indispensable towards obtaining this state. Bestowing charity. Abstaining from evil, which is killing, molesting, stealing, uncleanness, lying, speaking ill to the good, seeking what is unprofitable, bad inclinations ; and associating with those of a different religion. The following are also indispensable duties. Respect for his *Peer* and teacher ; venerating the idols ; neither to be elated by praise, nor depressed by reproach ; to sit in a particular manner, to frequent the temples, which they call *Ohietee* (*Chaitya*) ; to place no more than a proper value on the things of the world ; and to strive to obtain *Jouq*, in the manner described in *Patenjil* ; to have implicit belief in the words of his *Peer* ; to waste the mind and body by suffering austerities ; not to suffer the heart to dwell upon any subject but the contemplation of the Deity ; to improve in knowledge ; and perform those exercises by which *Muckut* is obtained.

They say, that knowledge has two causes ; 1. Whatever is obtained by means of the senses ; 2. Whatever is gained by proofs.

This sect are of four tribes ; 1. *Webhakehk'* (*Vaibhāshika*), who admit the existence of knowledge and things ; 2. *Sootranitk* (*Sautrāntika*), who consider all things to be only the imagination of the senses ; 3. *Jookaja* (*Jogācharya*), who believe that nothing exists but knowledge ; things being only the various forms thereof ; 4. *Medheemnek* (*Madhyamika*), who call knowledge and things *Sun* (*Sunya*), or a cypher ; and they never argue upon their existence or non-existence.

The followers of the doctrine of *Boddh* have many books on every science, but they value most natural philosophy, ethics, and theology.

* NASTICK (*Nastika*).

Charbag (*Charvaka*),* an ignorant Brahmin, was the inventor of this doctrine. The Brahmins call this sect *Nastick*.

They say that nothing exists but the elements ; and that all knowledge is obtained through the senses. They do not believe in a God. They say that paradise is man being in that state which is most pleasing to him, and totally independent of everyone ; and that hell is being subject to the command of another.

They say that all men desire only four things ; 1. riches ; 2. women ; 3. a good name ; 4. good actions. They admit only of such sciences as are serviceable in this life, and prefer before all others the equitable administration of good laws.

This doctrine resembles that of the Greek sophists. They have written many books in reproach of others ; but which serve as monuments of their own ignorance.

THE EIGHTEEN BIDDYA, OR SCIENCES.

Having given a summary account of the nine tribes I shall proceed in the same manner to treat of what is

* Chárváka is mentioned in the Mahábhárata, Sántiparva 1414, &c., as a friend of Duryodhana. The reference here is to a sophistical philosopher who probably lived before the composition of the Ramayana, for Javali's speech to Rama (Ramayan II., 108) contains doctrines very similar to those of the Charvarkas. The Nastikas are also mentioned in the Institutes of Manu, and it is not very easy to ascertain how far back this sect may be traced in the Indian literature. The sceptical doctrines of the Indian materialists are supposed to have been handed down to Chárváka and his followers by Brihaspati whose aphorisms (Bárhaspatya Sutras) are said to embody their opinions.—*Ed.*

admitted by the Brahmins, and others of the six first-mentioned tribes. They say that whosoever is completely versed in these eighteen *Biddya*, has reached the perfection of knowledge.

The four first *Biddyas* are, 1. *Rig Bede*; 2. *Jejir Bede*; 3. *Sam Bede*; 4. *Atherbun Bede*. These they consider to be divine books. Something has been said of them already. Each of these books contains four things; 1. *Bidh* (*Vidhi*), whatever is to be done; 2. *Art-hwed* (*Artharada*), the praise and reward thereof; 3. *Munter* (*Mantra*), the incantations and implorations which are profitable on every occasion; 4. *Namedehee* (*Namadehya*), explanation of great and indispensable duties. Each of these again have three objects; 1. *Kurruim* (*Karma*), the approved actions of the visible world 2. *Owpassa* (*Upasana*), faith in God. 3. *Geeyan* (*Jnana*), the knowledge of God.

THE FIFTH BIDDYA, OR POORAN.

There are eighteen large books to which they apply this title, and which contain explanations of the *Bedes* under the five following heads; 1. The creation of the universe; 2. The dissolution thereof; 3. The several relations of the different parts of the universe; 4. The nature of the fourteen *Mormunters*. These are fourteen holy spirits who, during the whole age of Brahma, will appear successively, and govern the world. The length of the life of each will be seven times four Jowgs. A complete revolution of the four Jowgs is four million three hundred and twenty thousand years. And in like manner there will be fourteen *Indres* (*Indras*), their companions. They say that during the life of Brahma, fourteen *Deutahs* will reign over the upper regions successively. The relation of their exploits, in return for which this high dignity is conferred on them, and the history of the renowned monarchs of the earth, are contained in these *Poorans*.

TITLES OF THE POORANS.

Mut-see (*Matsya*); Maikundee (*Mārkaṇḍeya*); Bhow-kee (*Bhaviṣya*); Bhagwut (*Bhāgavata*)*; Birlinli-yuret (*Brahma-vaiivarta*); Berhamund (*Brahmānda*); Birhum (*Brahma*); Ba-iy (*Vāyu*); Baimun (*Vamāna*); Bishen (*Vishnu*); Barah (*Varaha*); Agnu (*Agni*); Nardeenee (*Nāradya*); Puddum (*Padma*); Ling (*Linga*); Cowrum (*Kurma*); Sogund (*Skanda*); and Kunrer (*Garuda*); all produced by the enlightened wisdom of the philosopher *Byass*.

Owppooran (*Upapurana*) are eighteen commentaries on the *Poorans*. Some give them the following names, Sunthoman (*Sunatkumara*) originally called Soor, (*Saura*), from the person who composed it. *Owppooran* signifies what is not in the *Pooran*, therefore each commentary is called after its respective *Pooran*; Narsing (*Narasinha*); Shewdherem (*Sivadarma*); Deorwass (*Durvasas*); Kupeel (*Kapila*); Manies (*Manushya*); called also Bhirmakand (*Brahmalanda*); Kalee (*Kālī*); and Kalka (*Kalika*); Maheysir (*Maheśvara*); Nard (*Nanda*); Shamneb (*Samba*); Adtee (*Aditya*); Peraseree (*Parasara*); *Bhagrut*; and *Gourrum*.

THE SIXTH BIDDYA.

Dehrem Shaster (*Dharma-Sāstra*) is the doctrine of virtuous actions. This is extracted from the *Bedes*, and there is a commentary upon it. The *Dehrem Shaster*, which is also called *Simrut* (*Smṛiti*), consists of sixteen parts. There are three principal matters in three books; 1. The respective religious worship of the

* There are various lists of these Purans and Upapuranas some lists omit a few and substitute others. Bhagavata does not occur in any authentic list. According to Revākhand and Devi-Bhāgavata, which, however, are authorities of questionable weight, Devi-Bhāgavata is the Purana, and Sri-Bhāgavata is the Upapurana. But the true reading should be Bhargava, the Purana of Bhṛigu.—Ed.

four tribes ; 2. The art of medicine ; 3. The remedies for sins.

* The eighteen *Simrut* ; 1. Mun (*Manu*) ; 2. Jakun (*Yajnavalkya*) ; 3. Wulke ;* 4. Uttre (*Atri*) ; 5. Unkera (*Angiras*) ; 6. Ooshna (*Usanas*) ; 7. Gotum (*Gautama*) ; 8. Purrashir (*Parasara*) ; 9. Sunkhlukut ;* 10. Bishen (*Vishnu*) ; 11. Hareeyant (*Harita*) ; 12. Beisheesht (*Vasishtha*) ; 13. Jum (*Yama*) ; 14. Kulp† 15. Abestump (*Apastamba*) ; 16. Katbayin (*Katyayana*) ; 17. Birhisput (*Brihaspati*) ; 18. Byass (*Vyasa*) ; and some add Dutch (*Daksha*).‡

Names of the eighteen *Orpsimrut*, or commentaries on the *Simrut* ; 1. Unkera (*Angiras*) ; 2. Jabal (*Jabali*) ; 3. Machukt (*Nachiketa*) ; 4. Sugund (*Skanda*) ; 5. Lookaksh (*Laugakshi*) ; 6. Kushup (*Kasyapa*) ; 7. Byass (*Vyasa*) ; 8. Sunthomar (*Sanatkumara*) ; 9. Shuttez§ ; 10. Zunk (*Janaka*) ; 11. Weeakher (*Vyaghra*) ; 12. Katyayin (*Katyayana*) ; 13. Zatkernee (*Jatukarna*) ; 14. Kapinjit (*Kapinjala*) ; 15. Boodyayen (*Baidhayana*) ; 16. Kenad (*Kanad*) ; 17. Bishwa-metre (*Visvamitra*) ; Summent (*Sumanta*).

* The name Yajnavalkya has curiously been spilt into two names ; while Sankha and Likhita have been metamorphosed into one.—*Ed.*

† This seems to be either Samvarta or Satatapa.—*Ed.*

सन्वदिविष्णुहारीतयाज्ञवल्कीश्वनीश्वरः ।

यमोपसन्वसंवर्ताः कात्यायनश्चक्षती ।

पराशरव्यासश्चलिखिता दक्षगौतमी ।

जातातपोवशिष्ठश्चर्षकश्चास्त्रप्रयोजकाः ॥

‡ The twenty writers of authoritative treatises on Hindu Law are enumerated in the above verses.—*Ed.*

§ This is doubtless the *Shat-trinsanmata*, a collection of opinions of 36 Munis.—*Ed.*

THE SEVENTH BIDDYA.

Shiksha, the places of the letters, whether *Gutturals*, *Labials*, &c.

THE EIGHTH BIDDYA.

Kulp (*Kalpa*) is a book containing explanations of the ten ceremonies required to be performed from the day of marriage, till his son puts on the cord. They are treated in the following order : 1. The ceremony of marriage. 2. Cohabiting with the wife. 3. From the commencement of pregnancy to the fifth month. 4. From the 6th to the 8th month. 5. At the time of birth. 6. Giving the name. 7. Exposing the child to the sun. 8. Weaning him. 9. Shaving his head. 10. Giving him the cord. Each of these requires particular prayers and ceremonies.

THE NINTH BIDDYA,

Veakern (*Vyakarana*), comprises grammar, syntax, and etymology. It also treats of the composition of letters. They reckon fifty letters, which are divided into three kinds ; 1. The fourteen *Sur* (*Svara* vowel), letters that have distinct sounds of themselves, and which are also used to accent other letters ; 2. Thirty-three letters called *Pauchun* (*Vyanjana*, consonants), which cannot be sounded alone ; 3. Five others called *Unusewat* (*Anusvara*), *Bissergeh* (*Visarga*), *Jubhannool* (*Jihvamuliya*), *Gujkumbhakrit* (*Gajakumbhakrit*),* and *Arlehbund*.† The first is like the Persian ک ; the

* *Gajakumbhakrit* is the sign) (of the *Upadhmaniya spirant*.—*Ed.*

† *Ardhabindu* was originally a half circle ∪, the same as the Greek Apostrophe, and was used to denote the omission of a letter, which practice is retained in the manuscripts written by the Pandits of the modern day. Owing to the peculiar oblique face of the point of the pens used by the Pandits, the half circle gradually became ∩ ; and as the omission of the *anunasika* letters alone implied a nasal in-

second is like *अ*; the third is between the letters *अ* and *इ* and is always a final. The fourth is a mute, nearly like *अ* and is always a medial; the fifth is somewhat like a nasal *ञ*.

The Hindoos reckon the following parts for the utterance of letters, the breast, the root of the tongue, the teeth, the nose, the palate, the lips, and the crown of the head.

THE TENTH BIDDYA.

Neerkut (*Nirukta*), the contents of the Bedes.*

THE ELEVENTH BIDDYA.

Jawtick (*Jyotisha*), astronomy and astrology.

THE TWELFTH BIDDYA.

Ch-hund (*Chhandas*), of the different kinds of verse. The first six *Biddyas* are called Ung (*Anya*), which signifies whatever is necessary to be known for comprehending the Bedes.

THE THIRTEENTH BIDDYA.

Meymansa, of the three sects of which something has been said.

THE FOURTEENTH BIDDYA,

Nee-aiy, which has been treated summarily among the sciences. Many believe that the knowledge of these fourteen *Biddyas* are sufficient for obtaining *Muckut*. But some add the following.

flexion of the preceding vowel, the sign was dropped in the case of omission of other letters.—*Ed.*

* *Nirukta* is rather a glossarial explanation of obscure Vedic terms.—*Ed.*

• THE FIFTEENTH BIDDYA,

Iyrbede (*Ayurreda*), the art of preserving health ; and what remedies to apply to different diseases. This is taken from the *Rig*, or first Bede.

THE SIXTEENTH BIDDYA,

Dehnerbede (*Dhanurreda*), the art of managing the bow and arrow, and other arms. This is taken from the *Jejir*, or second Bede.

THE SEVENTEENTH BIDDYA,

Gandhrib (*Gandharva*), the art of music, comprising composition, singing, and playing. This is taken from the *Sam*, or third Bede.

THE EIGHTEENTH BIDDYA,

Art-h-shaster (*Artha-Sastra*), how to acquire wealth and the manner of employing it to advantage. This is taken from the *Atherban*, or fourth Bede. These last five Biddyas are collectively called Owpbede (*Uppureda*).

OTHER ARTS.

In the extensive empire of Hindoostan there are so many arts that they cannot be described. Something, however, shall be said of them, which may prove an acceptable present to the curious enquirer, and perhaps excite his further curiosity.

KURREMBEYPAK (*KARMAVYAKA*).

This is a surprising art, in which all the six sects perfectly agree. By it can be discovered whatever was done by men in their former state of existence, and it prescribes a particular expiation for each crime. This art is of four kinds.

THE FIRST KIND shows in what manner a man has conducted himself in his former state of existence.

A *Kehteree* who lives virtuously, when he is born again transmigrates into a *Brahmin*. A *Byess*, who forfeits his wife for the sake of a *Brahmin*, transmigrates into a *Kehteree*. A *Sooder* who lends money without interest, and never distresses his creditor for payment, will be a *Byess*. A *Mileetch* who serves a *Brahmin*, and eats of his food till the time of his death, will become a *Sooder*. A *Brahmin* who acts the part of a *Kehteree* will become a *Kehteree*. A *Kehteree* who descends to the offices of a *Byess*, will become a *Byess*, and thus a *Byess* a *Sooder* and a *Sooder* a *Mileetch*. Also whosoever accepts of the donation called *Kishnej* (*Krishnajina*, skin of the black antelope) or accepts in alms the bed which a person died upon or a *Bufallo*, or whatever is bestowed in the temple of *Kurkhet* (*Kurukshetra*), will, in the next life, from being a man, become a woman. And any woman, or *Mileetch* who sees the image of *Narayin* in the temple of *Bidreanarayin* (*Badari-Narayana*),* and performs certain incantations, in the next birth, will become a man, and the *Mileetch* a *Brahmin*. This temple is in the northern mountains a great way beyond *Hirdewar* (*Haridwara*).

THE SECOND KIND. The different diseases of the human body, which are punishments for crimes committed in a former state, and the various ceremonies for procuring health.

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Physicians say, that sickness originates in the animal constitution; but those that are skilled in the art we are now treating of, maintain it to be a punishment for crimes committed in a former state. The Hindoo philosophers divide bodily diseases into three kinds; 1. Those that can be cured by medicines; 2. Those to be removed by certain ceremonies; 3. And those that require the application of both methods. In order to discover each, they

* *Badari-Naráyan*, commonly called *Badrináth*, is a peak of the Himalayan range in the district of Garhwal. There is another shrine bearing the same name which is 56 miles N. E. of *Srinagar*.—*Ed.*

describe three kinds of crimes, *viz.*, what were done whilst awake intentionally or unintentionally ; and what were committed during sleep. They have volumes upon this art which they consult, and consider physicians as useless. .

The *Headache* is a punishment for having in a former state spoken irreverently to father or mother. *Cure* : Let him make of two Tolahs of gold the images of Kushup (*Kasyapa*) and Adit (*Aditi*), and considering them to be the representations of the father and mother of the *Deutahs*, give them to the needy.

Madness is a punishment for disobedience to father, mother, or *Peer*. *Cure* : Let him perform *Chanderayin* (*Chandrayana*), which is to eat on the first day only one mouthful ; two mouthfuls during the second day, and thus continue increasing a mouthful everyday, for a month ; and then decreasing gradually a mouthful on each day, till he leaves off as he began. Or let him make *Kushup* and *Adit* each of two Tolahs of gold, and give them to the poor.

The *Epilepsy* is a punishment for having administered poison to any one, at the command of his master. *Cure* : Bestowing in charity two such images as last described, together with a cow, thirty-two Seers of sesame seed, and repeating some incantations in the name of *Mahadeo*.

Pain in the Eyes is a punishment for having coveted another man's wife. *Cure* : Performing the fast of *Chanderayin*.

Blindness is a punishment for having killed his mother. This person, before his new birth, will suffer many years torments in hell. *Cure* : Performing the ceremony of *Parajaputty* (*Prajapatya*), which is of five kinds. 1. Bestowing in charity a cow. 2. Or one Tolah of gold. 3. Or feeding twelve *Brahmins*. 4. Or throwing into the fire ten thousand times a mixture of sesame seed, Ghee, honey, and sugar. 5. Or

going barefooted to a temple, for the distance of a *Jowjun*. Or let him make a boat after the following description : the boat of four Tolahs of gold, the mast of silver, and six oars of copper, and bestow it in charity. But if it should be a punishment for having only acted in contradiction to the command of his father or mother, let him make the images of *Kushup* and *Adit* as before described.

Dumbness is a punishment for having killed his sister. *Cure* : Let him form a cow of the following description : the body four Tolahs of gold ; the hoofs two Tolahs of silver ; the hump two or three Mashas of copper. This, with a vessel of brass for the milk, he must give in charity, and for one week eat nothing but a mixture of milk, curds, Ghee, and cow's urine and dung.

The *Bellyache* is a punishment for having eaten with a person of a different religion, or with a liar. *Cure* : Fasting three days, and giving away in charity twelve Tolahs of silver.

The *Stone* is a punishment for having committed incest with his mother. *Cure* : Performing the ceremony of Mudhoodheen (*Madhu-dhenu*), which is as follows : he must conceive in his imagination that the following articles form a complete cow, *viz.*, that four vessels, each containing one and a quarter Maund, filled with honey, represent her body ; one Tolah of gold, her mouth ; four Seers of sugar-candy, her teeth ; two pearls, her eyes ; two pieces of lignum aloes, her horns ; two plantains, her ears ; wheat flour, her dugs ; three Seers of sugar-cane for each leg : a white woollen cloth thrown over the whole her hide ; skeins of silk the tail. The hoofs of this cow must be of silver, and her neck be covered with two pieces of red cloth ; in the front must be set a copper vessel ; and eight Seers of four different kinds of grain formed into a heap. Near her must be placed a vessel full of honey to represent her calf, and copper vessels full of sesame seed. When these are

completed, he must repeat certain incantations, worship them, and afterwards bestow them in charity.

Lameness is a punishment for having kicked a *Brahmin*. *Cure* : Let him make one *Tolah* of gold, into the form of a horse, and bestow it in charity ; and give food to one hundred and eight *Brahmins*.

A *Fever* is a punishment for killing an innocent *Kehteree*. *Cure* : Repeating one hundred times the incantation of *Mahadeo*, feeding thirteen *Brahmins*; and sprinkling with water the image of *Mahadeo* one hundred times.

A *Cough* is a punishment for killing a *Brahmin*. *Cure* : Making a lotus of four *Tolahs* of gold, and, after repeating certain incantations, performing with it the ceremony of *Howm*, and giving it to a righteous *Brahmin*.

Flux is a punishment for having killed his wife, without her having committed any fault. *Cure* : Performing the ceremony of *Kishnajun* (*Krishnajina*), which is spreading a deer-skin, and laying upon it a heap of sesame seed, and one hundred *Tolahs* of gold or more ; repeating certain incantations, and performing the *Howm*. It is considered as a very wicked action to accept of this charity.

The *Asthma* is a punishment for having accepted of the *Kishnajun*. *Cure* : Make a buffalo of iron, with horns of lead, and the forehead of stone. Load it with *keneer* (*Nerium Odorum*) flowers, cover it with a black blanket, and give it in charity, together with three and half Maunds of *Mash* (*Phaseolus Mungo*).

Indigestion is a punishment for having robbed a house. *Cure* : Let him bestow in charity the following articles ; a house and furniture ; seven kinds of grain ; of each thirty-two Seers ; a hand-mill ; a pestle and mortar ; drinking vessels ; a stove ; a broom ; a cow ; and money according to his circumstances.

THE THIRD KIND, for what crimes committed in a former life : a woman has no children during her present existence ; and other particulars.

* A woman whose husband dies before her, in her former state, was of a great family, which she left to live with a stranger, and when he died, burnt herself with him. *Cure* : She must pass all her life in austerities, or put an end to her existence by burying her-self in snow.

A woman who does not men-truate, is punished for the following action : once in a former state when she had her custom, some neighbouring children came into her house to play, but she was angry, and drove them away. *Cure* : Let her fill an earthen vessel with water from one hundred wells, throw into it a betel-nut, a Masha of gold, and perfume ; and then give it to a *Brahmin*. She must also give five, or seven, or nine, or eleven kinds of fruit to children to eat.

A woman whose child dies soon after its birth, is punished for having in her former existence exposed a child, who thereby died. This, although it be a common practice in Hindoostan, is nevertheless very nefarious. *Cure* : Make a cow, the body of four Tolahs of gold, the hoofs of one Tolah of silver, a jewel for her tail, brassbells on her neck ; together with a calf of one Tolah of gold, and half a Tolah of silver for its hoofs, then bestow them in charity.

A woman who has only daughters, is punished for having possessed a great deal of pride in her former existence, and not showing proper respect to her husband. *Cure* : Let her plate the horns of a white ox with four Tolahs of gold, and the hoofs with four Tolahs of silver, and cover the hump with one and a quarter Tolah of copper ; which she must bestow in charity, with a vessel made of two and a half Seers of brass ; besides satisfying with food one hundred *Brahmins*. Or she must make ten Mashas of gold into the form of the Deity, and after performing certain incantations, give it in charity, and feed fifty *Brahmins*.

A woman who has only one son, in her former existence took a calf from its parent cow. *Cure*: Giving away a milch cow, with ten Tolahs of gold.

A woman whose son dies, and daughter lives, in her former state killed animals. Some say it is only for having killed goats. *Cure*: Performing the fast of *Chanderayin*, giving away a cow, and feeding fifty *Brahmins*.

A woman who is pregnant for sixteen years, without being delivered, in her former state was burnt when pregnant. *Cure*: Bestowing the charity of *Hurrenkhereh* (*Hiranya-garbha*).

Being a maid servant, is a punishment for having had criminal connexion with the husband of another in her former existence, and having burnt herself with him. *Cure*: If she is in the house of a *Soodre*, let her go to the house of a *Byess*, then pass to that of a *Kelteree*, and last to that of a *Brahmin*, and remain in his service till her death.

THE FOURTH KIND, of riches and poverty, &c. Whosoever bestows charity at the appointed times, such as during the eclipses of the sun and moon, in his next state of existence will be rich and bountiful. Whosoever at these times goes to any holy place, particularly *Allahabad*, and there deprives himself of life, will possess great store of wealth in his next state.

Whosoever, when he is hungry, and has food before him, upon hearing the voice of a beggar, gives the whole to him, will, in his next life, be very rich, and successful in all his undertakings.

But whosoever refuses to do so, will, in the present life, be poor and unlucky. *Cure*. To whatever tribe he belongs, let him religiously perform the duties thereof, and also during the time of eclipses visit *Kvorkheyt*, and bury in the ground, by way of oblation, a piece of gold, if it be but one *Masha*.

On each of the four kinds of this art, they have written books, describing the symptoms and remedies. What I have related is only an abstract.

SUR (*Sevara*)

Is the art of predicting events, by observing in what manner the breath issues through the nostrils.

The breath comes out of the nostrils after three ways. First, when it comes mostly out of the left nostril. This they attribute to the influence of the moon, and call Adda (*Idā*) and Chandernaree (*Chandra-nadi*). The second, when it issues most from the right nostril, which they attribute to the influence of the sun, and therefore call Soorajnaree and Pingela (*Pingala*). The third is, when both nostrils breathe equally, which they call Sookhmurna (*Sushumna-nadi*) and Soombhoonaree (*Sambhu-nadi*).

The following is the order in which the breath ought to pass through the nose : from Perwa (*Pratipad*) to the third Teth (*Tithi*), Chandernaree, and the same number of days *Soorejnaree*, alternately throughout the month. Others make it weekly thus, Sunday, Tuesday, Thursday, and Saturday, *Soorejnaree* ; and Monday, Wednesday, and Friday, *Chandernaree*. Others maintain, that it is regulated by the sun's course through the Zodiac, Aries beginning with *Soorejnaree*, Taurus with *Chandernaree*, and thus alternately through all the signs. All the learned of the Hindoos believe, that if a man breathes differently from one of these three ways, some misfortune will befall him. That if the irregularity lasts two days, a quarrel will ensue. If it continues ten days, some misfortune will befall his wife. If fifteen days, he will have a severe fit of sickness. If for a month, his brother will die. Others speak thus of the irregularities of breathing. If for a day and night *Soorejnaree* is in excess, the person will die at the expiration of a year. If it lasts two days and nights, he will live

two years, and so a year for every day. If the excess continues for a month, he will die at the end of the ensuing month. For the excess of *Chandernaree*, they say if it lasts a day and night, that person will have a fit of sickness at the expiration of a year, and according to the number of days he will be so many years sick.

*The Manner of predicting Events by the
Knowledge of this Art.*

If any one comes to enquire whether a woman who is pregnant, shall be delivered of a boy or a girl, the person who is to answer must examine the nostrils of the questioner. If he breathes more through one nostril than the other, and stands on that side, it shall foretell a son ; but if he happens to place himself on the opposite side, it shall indicate that it will be a daughter. If he breathes equally through both nostrils, there will be twins. Some believe that if the questioner stands on the *Soorejnaree* side, it will be a boy ; and if on the *Chandernaree*, a daughter ; and that if it be *Sookhmunna*, it denotes an hermaphrodite.

If an enquiry is made concerning a person who is sick, if the questioner stands on the *Soorejnaree* side, the sick person will die ; but if he stands on the *Chandernaree* side, he will recover.

If it be enquired whether or not an enemy's army will come, if the questioner is *Chandernaree* and stands on that side, the army will come ; but if he is *Soorejnaree*, and stands on that side, it will not come.

If he enquires concerning peace and war, *Chandernaree* implies the first, and *Soorejnaree* the last.

AKUM (*Agama*)

Teaches what incantations are advantageous, and what are hurtful, what will improve the understanding,

increase rank and fortune, cure diseases, subdue enemies, cement friendship, insure the conquest of countries, and advance the success of government.

SHOOGUN (*Sakuna*)

Is the art of discovering what is now happening, and predicting future events, by observing the motions of birds. This is an art in which the Hindoos are skilled.

The learned Hindoos discover hidden things by means of five things: 1. Astrology. 2. Sur (*Svara*) 3. Shoogun. 4. Kenjul, (*Kerala*)* which are omens learnt by throwing dice. 5. Sanding (*Saṃudrika*), predicting from observing the form of the members and the motions, the lines and moles on the body.

GARUD (*Garuda*)

Is the art of repeating certain incantations, for recovering a person who has been stung by a scorpion, a snake, or any other venomous reptile. This is done by repeating his genealogy, and praising his ancestors, which obliges the animal to present itself. The following is a wonderful fact. When they have caught an old snake, of a particular species, they repeat certain incantations, and then make it bite a Brahmin. When the poison takes effect, the Brahmin continues for some time in a state of stupefaction, when, upon any questions being put to him, he gives answers that are invariably found to be true. The Hindoo philosophers believe that during the revolution of the *Cal Jory*, nothing is truer than such answers. And these answers have been collected together into several volumes.

INDERJAL (*Indrajala*)

Is the arts of Necromancy, Talismans, and Slight of Hand, in which they are wonderful beyond description.

* *Kenjul* seems to be *Kerala*; but it should be *Ramala*, as dice are used only in the latter system.—Ed.

RUSS (*Rasa*) BIDDYA

Teaches how to kill quicksilver, gold, silver, copper and other metals ; and it also comprises Alchymy.

RUTTENPURETCHA (*Ratna-pariksha*)

Is the part of judging precious stones, their properties, and value.

KAM SHASTER

Treats of the generation of the human race.

SAHTEE (*Sihitya*)

Is the art of writing with elegance, and the skilful use of irony. Thus a woman sent a handmaid to call her husband who, when she came to him, used criminal familiarity with her ; and sent back an excuse to his wife for not coming home. The disordered state of the girl's dress evidently discovered what had happened. But the wife, being a woman of prudence, and having regard for her husband's character, disguised her anger ; but reprimanded the girl in the following ironical manner : " You have told a lie ; you did not go to my husband, but idly went and bathed yourself in the river ; for behold the Sirmah* is out of your eyes, and the sandal ointment is no longer upon your body."† By this delicate irony, she discovered to the girl that she was not ignorant of what had really happened. This art also treats of Nowrus (*Nava-rasa*), or the nine human inclinations. First, Singarruss (*Sringara-rasa*), the friendship between man and woman, and the consequences of connexion and separation. Second Hassuruss (*Hasya-rasa*), the different kinds of laughter which they say is excited either by changes in the body or dress, or by actions.

* A preparation of antimony, with which they tinge the eyebrows, eyelashes, and corners of the eyes.

† निःशेषकुतबन्धं कनकं निम्नैः पद्मिनीः

नेत्रे दूरमनस्यै पुत्रकित्ता तन्नि तवेयं ततः ।

निश्चयानि द्रुति बाधवजनस्यः श्रावपीकानि

वापीं आवुनितोगतादिः न पुनस्तस्यान्तमन्तिकं ॥ काव्यमन्त्रः ।

Laughter is of three kinds. 1. *Smṛt'* (*Smita*), a little alteration in the cheeks, eyes, and lips. 2. *Wehrut* (*Vikāsita*), opening the mouth. 3. *Aphust* (*Āpahusita*), loud laughter. Third, *Kurrenrus* (*Karuna-rasā*) grief. Fourth, *Raouder* (*Raulra*), anger. Fifth *Veer*, joy (*Heroism?*), Sixth, *Bheyaneck* (*Bhayanaka*), fear. Seventh, *Behbucch* (*Bibhatsa*) aversion. Eighth, *Adhowt*, (*Adbhuta*) amazement. Ninth, *Sant* (*Sānta*) or that kind of happiness which is obtained by knowledge, when the mind is freed from enmity and partiality. Of these they make many sub-divisions, which they illustrate with delightful stories.

SAHTEE

Also contains a description of the different kinds of men and women that excite love and friendship. In Turan and Iran, friendship is chiefly described by the poets, as subsisting between men ; but in Hindoostan it is celebrated between man and woman. The Hindoo philosophers call woman *Naeykha* (*Nayika*), and make the sex to consist of several kinds. *Sewayā* (*Svakiya*), a virtuous woman who loves her husband: she is so modest that no man can discover her looking at him: she never laughs loud, nor smiles so as to show her teeth: speaks seldom, and always in a low tone; is never in a passion; and never goes out of doors, even if she has the opportunity. *Pirkeya* (*Parakiya*), one who is wanton, but carries on her intrigues with secrecy: if she is married, they call her *Purredha* (*Praudha*) and if single, *Kunneka* (*Kanyaka*). *Samaneya* (*Saṁanya*) has no passion but the desire of wealth.

Sewayā is again divided into three kinds, *viz.* *Mokdha* (*Mugdha*), one who, in her youth betrays signs of wantonness, but flies from the embraces of her husband. This happens from eight to eighteen years. *Muddhey* (*Madhya*) is modest, and has a great affection for her husband, and never mentions his name in anger. This state lasts to the age of thirty-two years. *Pirgulbha*

(*Pragayla*), makes her own desires and knowledge subservient to the will of her husband, and captivates him by her wise conduct. This is from thirty-two till fifty. The two last mentioned are moreover of three kinds. Dheera, if her husband attaches himself to another woman, becomes jealous and disturbed, but increases her affection and assiduity, and thereby reclaims him, by making him ashamed of himself. Adheera discovers her uneasiness, and attacks her husband with irony; as, for example. "It is astonishing that from your want of sleep, my eyes should be thus inflamed; and that by your having drunk wine, my heart should be intoxicated." Dheera Adheera, unites both these dispositions.

Pirkeya is of five kind. Gooputa (*Gupta*) conceals her indiscretions, by feigning plausible excuses. Thus, being scratched with the nail of her lover, she says, "A cat ran over me last night in bed, and in attempting to catch a mouse, gave me this scratch." Weedugdda (*Vidagdha*) is pleasing in her conversation, and possesses every female accomplishment. Lecheta (*Lakshita*) bestows her favours without shame. Kuletta (*Kuluta*) prostitutes her person, merely for the sake of vice. Unneseyana (*Anusayana*) has the inclination to intrigue, but is prevented by timidity.

They also class women in the following manner. Poorookhntbhartika (*Proshita-bhartika*), one who is inconsolable for the absence of her husband, and cannot rest on account of her apprehensions for his safety. This again is of several kinds. Khundita (*Khandita*) is inconsolable for her lover having proved faithless. Kulhentreta (*Kalahantarita*) is sorry for having discovered her passion for her lover, and strives to remedy her indiscretion (*sic*). Bebpirlubdha (*Vi-pralubdha*) is one who goes to an appointed place, and does not find her lover there. Ootka (*Utkantha*), is sorrowful for the disappointment, and seeks the cause of, his not having come. Basuckpja (*Vasakasajja*) is making joyful preparations for the arrival of her lover. Sewadheenseetka

(*Spadhinā-bhartrika*) is she who hath powerful ascendancy over her lover. *Abhesareeka* (*Abhisarika*) she who calls her lover to her, or goes to him.

The following is another method of classing women. *Ootema* (*Uttama*) whose husband does not love her, whilst she is distractedly fond of him. *Adhima* (*Adhama*) the contrary. *Mudhima* (*Madhyama*) is sometimes in friendship and sometimes in enmity, with her husband.

Another division. *Pudmiinee* (*Padmini*) an incomparable beauty, with a good disposition; she is tall, and well proportioned; has a melodious tone of voice; talks little; her breath resembles a rose; she is chaste; and obedient to her husband. *Chittrunnee* (*Chitrani*) something inferior to the other in beauty of face; is neither fat nor lean; has a small waist, and full breast. *Sunknee* (*Sunkhini*), is fat and short, of a violent temper, and is always quarrelling with her husband. *Hesstence* (*Hastini*), worse in appearance and temper than the last. Of these they treat at length, and allot each to particular kinds of men.

Man (*Mana*), a wife who is disrespectful to her husband(?); and this they reckon of four kinds. 1. *Lugh* (*Laghu*), she who assumes consequence upon her husband showing her a little affection. 2. *Muddhee* (*Mudhya*), she who, after suffering a little trouble, gives up her affection for him. 3. *Goor* (*Guru*), looses her affection after suffering a great deal (*Sic*). 4. *Russabness* (*Rasabhusa*), who refuses comfort, and lessens her affection.

Man, they call *Nayick*, and describe three kinds. 1. *Put* (*Pati*), one who marries a Hindoo wife. 2. *Owpupt* (*Upapati*), he who defiles himself by marrying a woman of another religion (*Sic*). 3. *Bisheyek* (*Vaisika*), a fornicator. And each of these are again of three kinds. 1. *Unkole* (*Anukula*), is he who has only one wife. 2. *Dutchen*

(*Dakshina*), has several wives, but agrees with them all.
 3. *Dhisht* (*Dhrishta*), has only one wife, who uses him ill, which only serves to increase his affection (*Sic*).

Sakhee, is a faithful maid-servant, whose master and mistress have perfect reliance upon her fidelity, and take her advice upon all occasions. She amuses her mistress when on a journey, assists in putting on her ornaments, and if there happens any family misunderstanding, she endeavours to effect a reconciliation. Such a mediatrix is called Dootee; and if a man Doot.

Santee also comprises rules for behaviour, exemplified by pleasing tales, which may be consulted at length by those who are desirous of being farther informed on this head.

SANGEET

Is the art of vocal and instrumental music; together with that of dancing.

The rules thereof are comprised in seven books, *viz.*, First *Soor* (*Swara*), the nature of sound, which is of two kinds; *Anahut* (*Anahata*), a sound without any earthly cause, and which they consider to have existed from all eternity, after the following manner. When a man closes the orifices of his ears with his fingers, he perceives an inward noise, to which they give this name. They say this proceeds from Brahma, and that it cannot be heard without stopping the ears, till a man is in the state of *Muckut*, when it becomes part of his nature. *Ahut* (*Akata*), a sound which proceeds from a cause which, like speech, they consider to be an accident of air, occasioned by percussion. They say that Providence has given every man twenty-two nerves, extending from the belly to the crown of the head; through which the air passes from the navel upwards; and according as these nerves are employed forcibly or weakly, in such degree is the sound uttered. The air does not pass through the fifth, sixth, eighteenth and

nineteenth nerves, consequently they are mute, but the sound uttered through the others they divide into seven kinds, in the following order. 1. Surj (*Shadja*), is like the voice of the peacock, and which is produced by the fourth nerve. 2. Righibeh (*Rishabha*), is like the voice of the Peepreeh (*Coccyzus Melanoleucos*) a bird resembling the Sar, which sings in the rainy season. It is in compass from the seventh to the tenth nerve. 3. Gandhar (*Gandhara*) is like the bleating of a goat, and reaches from the ninth to the thirteenth nerve. 4. Mudhen (*Madhyama*), is like the voice of the crane, and reaches from the thirteenth to the sixteenth nerve. 5. Punchem (*Panchama*), is like the voice of the bird called the Koyil (*Cuculus Indicus*), and reaches the seventh nerve. 6. Dehwut (*Dhairata*), is like the voice of the lizard, and reaches from the eighth to the twenty-second. 7. Nikhad (*Nishadha*), is like the noise of the elephant, and reaches from the twenty-second to the third.

An air, which contains all these seven Soors, they call Sunpoorun (*Sampurna*). If it has six, Kahdow (*Khadava*); if five Owdub (*Udava*); and no air has fewer. But the Tan (*Tana*) or symphony may be composed of two.

SECOND ADHYA, RAGBIBEEKAI (*Rāga-virehādhyāya*),

THE MODES AND THEIR VARIATIONS.

They say, that singing was invented by Mahadeo and Purbutty. That the first had five mouths, from each of which issued a musical mode in the following order: 1. Sree Rag (*Sri-rāga*); 2. Bussunt (*Vasanta*); 3. Behrowing (*Bhairavi*); 4. Punchem (*Panchama*); 5. Megh (*Megha*). To these they add Nutnarain (*Nata-Nārdyana*), which they attribute to Purbutty. These six modes they call Rag, and each has several variations; but the six following are what are most common.

Variations of Sree Rag: 1. Malwee (*Mālavi*); 2. Tirowenee (*Triveni*); 3. Gowree (*Gauri*); 4. Keydaree (*Kedāri*); 5. Maddeemadwee (*Madhu-mādhavi*); 6. Beharee (*Vihari*).

Variations of Bussunt : 1. Deysee (*Desi*) ; 2. Deogurree (*Deagiri*) ; 3. Byratty (*Vairati*) ; 4. Toweer (*Todi*) ; 5. Lellita (*Lalita*) ; 6. Hindowlee (*Hindoli*).

Variations of Behrowng : 1. Muddehmad (*Madhya-māli*) ; 2. Bihrowee (*Bhairari*) ; 3. Bungalee (*Bangali*) ; 4. Biratka (*Varātaka*) ; 5. Sindawee (*Saindhari*) ; 6. Poonargeya (*Punarjneya*).*

Variations of Punchem : 1. Beybhass (*Vibhāsa*) ; 2. Bhoopalee (*Bhupāli*) ; 3. Kanra (*Kāndrā*) ; 4. Badhunsha (*Badhansiki*) ; 5. Malsree (*Mulasri*) ; 6. Pudmunjeree (*Pathamanjari*).

Variations of Megh : 1. Mullar (*Mallār*) ; 2. Sowrutty (*Sourashtri*) ; 3. Assawnree (*Asavari*) ; 4. Keyseekee (*Kausiki*) ; 5. Gundhar (*Gandhāri*) ; 6. Hirsingaree (*Harasringari*).

Variations of Nuntnarain : 1. Kammoodee (*Kāmodi*) ; 2. Kulleyen (*Kalyan*) ; 3. Adheeree (*Ahīri*) ; 4. Soodhnaut (*Suddhanata*) ; 5. Saluk (*Sidaka*) ; 6. Nutkummer (*Natu-Hamira*).

Some make only four variations of each Rag.

Others in the place of Bussunt, Punchem, and Megh, use Malkoosuck (*Malakausika*), Hindowl (*Hindola*), and Deepuc (*Dipaka*), and make five variations of each. Others instead of Bussunt, Behrowng, Punchem, and Megh, use Soodh-Behrown (*Suddha-Bhairava*), Hindowl, Deyskar (*Desakara*), and Soodhnaut.

* Abul Fazl generally follows the authorities according to whom six *Rāginis* are assigned to each Raga. But the *Rāginis* belonging to Bhairava are given in the exact order of the list of *Hanuman* according to whom each Raga has only five *Rāginis*. In his attempt to find out the missing *śloka* in the *Sloka* given by *Hanuman* of which the last line is पुनर्देवा भैरवस्य वराहनाः (are to be understood as the wives of Bhairava). Abul Fazl mistakes the word पुनर्देवा as the name of a *Rāgini*.—Ed.

There are two kinds of songs, Marug (*Marya*), being those invented by the Dewtahs and the Rekehshir (*Rishi*), which are the same everywhere, and are universally held in the highest veneration. In the Dekhan there are many who sing them in different ways, amongst which are the following: 1. Soorjperkass (*Surya-prakash*); 2. Penjtalisser (*Pancha-talesvara*); 3. Sirbetoobehdir (*Sarvato-bhadra*); 4. Chanderperkass (*Chandra-prakasa*); 5. Raghuddem (*Raga-kalumba*); 6. Shoomra (*Shumara*); and 7. Surtunnee (*Saravartani*).

The other kind of songs are called Deysee (or local), each place having its peculiar ones, as Dhoorpud (*Drupad*) in Agra, Gualiar, Bary, and that neighbourhood. In the reign of Rajah Mausingh at Gualiar, three of his musicians, named Naik Bukhshoo, Mujhoo, and Bhaunoo, formed a collection of songs suited to the taste of every class of people. When Mausingh died, Bukhshoo and Mujhoo went into the service of Sultan Bahader Gujeratty, and being highly esteemed by that prince, introduced into his court this kind of songs.

The Dhoorpud, consists of stanzas of three or four rhythnical lines of any length. They are chiefly in praise of men who have been famous for their valour for their virtue. The Deysee songs, in the Talingee and Carnatic dialects, are called Dherow (*Dharu*); the subject is generally love. Those sung in Bengal, are called Buugeela. Those of Jownpoor, Chootkutta (*Chutkala*). Those of Dehly, Kowl (*Kheel*) and Teraneh (*Terana*). These last were composed by Ameer Khosru of Dehly, with the assistance of Samut (*Samit*) and Tetar (*Tatar*); they are a delightful mixture of the Persian and Hindoovee style. Those of Meht ra are called Bishenpud, (*Vishnu-pat*) consisting of stanzas of four or six lines, and are in praise of Kishen. Those of Sind are called Kamee, and are on love and friendship. Those in the Terhut language, called Lehcharee (*Luchuri*), were composed by Bedyaput (*Vidya-pati*), and are on the violence of the passion of love. Those of Lahore are called Chund

(*Chhand*). Those of Gujerat Juckree (*Jakri*). The warlike and heroic songs are called Kirkeh (*Karkha*) and Sadreh (*Sadar*); they are of different measures, and in various dialects. Besides those already mentioned, there are many others, among which are Poorbee (*Purvi*), Dehnasiree (*Dhanasri*), Runkully (*Ramakeli*), Koryie (*Kodu*), Soohoo (*Suha*), Deyskar, and Deys-neck (*Desakha*).

THE THIRD ADHYA, Purkeerenka (*Prakirnaka*), treats of Alap (*Alapa*), which is of two kinds. 1. Ragalap, the Tan, or symphony, which contains the subject of the air. 2. Roopalap, the air with the words.

THE FOURTH ADHYA, Pirbendh (*Prabandha*), is the art of composing Geet (or song), and consists of six things. 1. Soor. 2. Bered (*Viruda*, praise). 3. Pud (*Pada*), the person praised. 4. Tinna (*Tena*), or Amen. 5. Tuntina, or Amen, Amen. 6. Neehrat, Time.

Paut signifies the variations of the word Tuntinna, from three to twenty syllables. This therefore is an excess of time.

Taul (*Tala*) or measure. If the Taul contains six Tuntinnas, it is called Meydenec (*Merini*); if five Anundenee (*Anandini*); if four Debnec (*Dipani*), if three Bhawanee (*Bharani*); if two Terawely (*Turavali*); and it never consists of fewer.

The four Adhyas, above described, are only divisions of Soor or melody.

THE FIFTH ADHYA, Taul, treats of the nature and quantity of the measure.

THE SIXTH ADHYA, Wadya (*Vadya*) of musical instruments, and which are of four kinds. 1. Tut (*Tata*), stringed instruments. 2. Tit (*Anatidha*), those made of skins, such as drums. 3. Gheen (*Ghana*), any two things that produce sound by percussion. 4. Sookhir (*Shushira*), wind instruments.

STRINGED INSTRUMENTS.

The Junter (*Yantra*)* has a neck of hollowed wood, an ell in length, at each end of which is fastened half of a gourd. On the neck are placed sixteen wooden frets, which over are strung six iron wires, fastened into both ends of the neck. The tone is varied, by means of the frets.

The Bheen (*Vina* or *Bin*) resembles the Junter, but has only three strings.

The Kinner (*Kinnari-vina*) has a longer neck than the Bheen ; and has three gourds with two strings.

The Sirbheen (*Svar-vina*) is like the Bheen ; excepting that it has not any frets.

The Ambertee (*Amriti*), the neck of this is smaller than that of the Sirbheen, and it has only one gourd, which is placed in the middle of the neck underneath ; and one iron wire. The changes of the modes are played upon it.

The Rebab (*Rabab*) in general, has six strings of gut, but some have twelve, and others eighteen.

The Sirmendal (*Svarmandala*), resembles the Canoon. It has twenty-one strings, some of which are of iron, some of brass, and some of gut.

The Saringee (*Sarangi*) called also Soorbutan, is of the shape of a bow, with two hollow cups inverted at each end. It has one string of gut, resembling a bow-string. They hold under the string a small gourd, and play with a plectrum.

The Adhowtee (*Adhati*) is a gourd with two wires.

The Kingerah (*Kingara*, or *Kingri*) resembles the *Bheen*, but has only two strings of gut, and the gourds are smaller.

* *Yantra* is any instrument or apparatus. The particular instrument described here seems to be a particular kind of *Vina*.—*Ed.*

THE SECOND KIND OF INSTRUMENTS, OR DRUMS.

The Pukawej (*Pakhawaj*) is a hollow piece of wood, in the shape of a citron, but flat at both ends, which are covered with parchment; and it is held under one arm.

The Awew (*Awaj*) resembles two falconers drums fastened together. It is braced with strings of silk.

The Dehl* is another kind of drum, well known.

The Dheddeh (*Dhadda*) is smaller than the Dehl.

The Irdahweij (*Ardhawaj*) is half the size of the Awej.

The Duff (*Dampha*) is another kind of drum, well known.

The Khenjir (*Khanjari*) is a little Duff hung round with small bells.

THE THIRD KIND OF INSTRUMENTS

Those of percussion.

The Tal (*Kara-tala*) is a pair of brass cups, with broad mouths.

The Kut-h-Tal (*Kath-tal*) resemble small fish, and are made of wood or stone. A set consists of four.

THE SIXTH KIND, OR WIND INSTRUMENTS.

The Shehna (*Shahnu* or *Shahnai*) is the same as the Persian Sirna or trumpet.

The Mushk is composed of two reeds, perforated according to rule, and joined together in a leather bag. In the Persian language it is called Nie Ambau, or the bagpipe.

The Moorlee (*Murali*) is a kind of flute.

The Owpunk (*Upang*) is a hollow tube, an ell long, with a hole in the centre, in which is placed a small reed.

* Persian Duhul corrupted into *Dhol*.—Ed.

THE SEVENTH ADHYA,

Nirtya, or the art of Dancing.

The different kinds of Singers.

Those who sing the ancient songs, which are the same everywhere, are called Bykar (*Vaukar*); and those who teach them Sehkar (*Sahakara*). The Kerawunt (*Kalavant*) chiefly sing the Dhoorpud.

The Dharhee are those who sing the Penjaby songs, which they accompany with the Dehdeh, and Kingerah. Many of these sing in the field of battle the praises of heroes, to excite the troops to valiant actions. The Kewall are of this number, but sing chiefly the Dehly airs and Persian songs in the same style. The Poorkeya (*Hurkiya*), the men accompany their voices with the Awej, and the women with the Tal; formerly they sung the Kirkeh, but now the Dhoorpud, and such like. There are many beautiful women of this class. The Dufzun are chiefly Penjaby women, who play on the Duff and Dehl, and sing Dhoorpud, and the Sehlah, or nuptial and birth-day songs. Formerly they appeared only before women; but now they will exhibit in public. The Sezdehtaly, the men of this class have large Duffs, and one of the women plays at once upon thirteen pair of Tal, placing them upon her wrists, backs of the hands, elbows, shoulders, back of the neck, and on the breast. These are mostly natives of Guzerat and Malva. The Nutwah dance with graceful motions, and sing and play upon the Pukawej, Rebab, and Tal.

The Keertunnya (*Kirtaniya*) are Brahmins, whose instruments are such as were in use amongst the ancients, viz., the Pukawej, Rebab, and Tal. They are boys dressed like women, who sing the praises Kishen. The Bhugleyeh, whose songs are the same as the last; but they change their dresses, and are great mimics. They exhibit at night. The Bhunweyeh (*Bhavaiya*) greatly resemble the last, but exhibit both in day and night.

They dance in a surprising manner, in the compass of a brass dish, called, in the Hindovee language, Talee. They also sing. The Bhend (*Bhum*) play on the Dhol and Tal, and sing. They represent different animals. They draw up water through the nostrils. They run an iron spit down their throat into the stomach. They swallow a mixture of different kinds of grain, and then bring them up again separately, with other slights of hand. The Kunjeree (*Kanjari*), the men play on the Pukawej, Rebab, and Tal; and the women sing and dance. His Majesty calls them Kunchenee. The Nat (*Nata*) play on the Dhol and Tal, dance upon the rope, and throw themselves into strange postures. The Belroopee (*Bahu-rupi*) exhibit in the day, and change their appearance in such a manner, that old men seem to be youths, and youths old men, beyond detection. The jugglers are so dexterous, that they will seem to cut a man in pieces, and join him together again.

The Akahreh (Akara), or Private Singing and Dancing

This is an entertainment given at night by great people to their own family. The performers are generally women of the house, who are instructed by proper people.

A set consists of four dances, four singers and four others who play the Tal, with two Pukawej; two Owpunka, one Rebab, one Junter; and two who stand by with torches. They are for the most part instructed by the Nwtwah, who sometimes teach slaves of their own, and then sell them.

His Majesty is excessively fond of music, and has a perfect knowledge of its principles. This art, which the generality of people use as the means of obtaining sleep, serves to amuse him and keep him awake.

GUJ SHASTER (*Gaja-Sastra*).

A description of elephants, with instructions how to discover their age and qualities, their diseases and cure.

SALHOWTER (*Salihotra*).

The art of farriery.

BASTOOK (*Vastuka*).

The art of building in every branch.

SOOP (*Supa*).

Treats of the various properties of food.

RAJNEET (*Rajaniti*).

The art of governing a kingdom.

There are eight causes of anger : 1. Deprivation of riches. 2. Ingratitude. 3. Betraying a secret. 4. Neglecting a faithful servant. 5. Abusive language. 6. Unjust suspicion. 7. Murder. 8. Censoriousness.

It is incumbent on a monarch to divest himself of avarice and anger, by following the counsels of wisdom, and not to debase himself by the commission of any of the eight crimes above-mentioned. If he unfortunately suffers injury from others, it behoves him to be moderate in his resentments. It is his indispensable duty to fear God ; to be just and merciful himself, and to excite the like disposition in others ; to pay particular respect to men of exalted rank, and behave with kindness and condescension towards his subjects of every description. He should be ambitious to extend his dominions ; and protect his subjects from the oppressions of his officers, from robbers, and other evil-doers ; proportioning the punishment to the offence. In everything that concerns himself he should be patient, and forgiving of injuries. For his intelligencers, he must make choice of men of wisdom and integrity. No enemy is so insignificant as to be beneath his notice ; and therefore he ought to be ever on his guard. Neither must he be vain of his own wealth or power. A wise prince will banish from his court all corrupt and designing men. The king resembles a gardener, who plucks up the thorns and briars, and throws them

on one side, whereby he beautifies his garden, and at the same time raises a fence, which preserves his ground from the intrusion of strangers. Thus a monarch employs on his frontiers men of bold and daring dispositions; making them a serviceable barrier against invaders; and purging his court of turbulence and strife. The gardener lops off the redundant branches, and plucks away such leaves as would only serve to deprive the tree of its strength. In like manner the king detaches from the nobles their too numerous friends, and dangerous dependents. The gardener also refreshes the weak trees with water; and the king sustains his poor soldiers by seasonable liberality.

If the king hath not sufficient ability of mind, or strength of constitution, to execute all public affairs himself, he must search for a man of exemplary piety and approved integrity, and who to these valuable qualities adds experience, and activity in business. Him he must consult on all occasions with implicit confidence, and intrust with the executive power. In affairs of moment, it is not advisable to consult with many, because that to be qualified to give advice on such occasions requires fidelity, liberality of sentiment, valour, and circumspection; qualities that are seldom found united in one person. Some ancient monarchs, indeed, made it a rule to consult men of a contrary description, and to act diametrically opposite to their advice. But they were frequently deceived by this method; because it is difficult to erase from the mind the bad impressions which are received from timid or crafty counsels, ignorance, or malice. They found it the safest way to join with the prime minister a few wise and experienced men, and to require each to deliver his opinion in writing, to be separately canvassed and debated upon. A prince, moreover, requires a learned astrologer, and a skilful physician. A wise king selects his friends with judgment; and conciliates the affection of his troops. He fills his treasury by prudent management. He divides his dominions into proper portions, and commits them to the

government of virtuous men, amongst whom he takes care to preserve perfect unanimity. He examines the state of the fortresses in his dominions; and, is ever attentive to the security and prosperity of his empire. With those princes who are his equals in power, he takes care to maintain peace and friendship; and from those who are weaker than himself he exacts tribute. If any monarch is more powerful than himself, he continually strives to sow dissension amongst his troops; and if he is not able to effect this, prudently purchases his friendship. If possible, he preserves peace with everyone; but when war is unavoidable supports his dignity by vigorous and bold operations. The prince whose territory joins to his, although he may be friendly in appearance, yet ought not to be trusted; he should always be prepared to oppose any sudden attack from that quarter. With him whose country lies next beyond the one last mentioned, he should enter into alliance; but no connexion should be formed with those who are more remote. If he finds it necessary to attack his enemy, he should invade his country during the time of harvest.

Besides the Rajneet, the Hindoos have many other sensible books upon government.

BEYHAR (*Vyavahara*).

The administration of justice.

The learned Hindoos say, that law is comprised under eighteen heads,* *viz.*, 1. Debt. 2. Deposit. 3.

नैषामादासृणादानं निषेधोऽस्त्रामिविक्रयः ।

सम्भूय च समुत्थानं दत्तसंग्रहपकम् च ॥

वेतनस्त्रीष्वामादानं संविदस्य वातिक्रमः ।

क्रयविक्रयानुश्रयो विवादः स्त्रामिपाख्योः ॥

स्त्रीमाविवादश्चोप पाख्यो दण्डवाचिको ।

सौम्यं साहचर्यं स्त्रीसंयत्तयनीद च ॥

स्त्रीपु'धर्मोविभागश्च दूतमाश्रय एव च ।

पदानाष्टादशैतानि भावहारस्त्रिमासिह ।

Claim of property. 4. Partnership. 5. Gifts. 6. Wages, hire, and rent. 7. Tribute. 8. Buying and selling. 9. Herdsmen. 10. Boundaries. 11. Abusive language. 12. Assault. 13. Theft. 14. Murder. 15. Adultery. 16. Disputes between man and wife. 17. Inheritance. 18. Gaming.

The judge must erect his tribunal facing the east. He must consider it a religious obligation to discharge the duties of his office with impartiality and justice. If he cannot execute all the business himself, he may delegate his authority to men of experience, courage, and activity.

The plaintiff they call *Badee* (*Vadin*), and the defendant *Pirbadee* (*Praticadin*). When a complaint is preferred to the judge, if the defendant is a debilitated old man, or is under the age of twelve years, or is an idiot, or is insane, or is sick, or is employed on the business of the state, or is a woman without relations, or a woman or family, such an one cannot be summoned before a court of justice; the judge shall commission an intelligent person to interrogate upon the case. But those who do not come under any of the above descriptions, are obliged to attend.

Whatever the plaintiff says, is taken down in writing with the date; and also his genealogy for three descents, with many other particulars. The same is done with the defendant. The judge, after comparing together the charge and the defence, asks the plaintiff what evidence he has in writing, or what witnesses he can produce. According to some there ought not to be fewer than three or four witnesses in every case; but others maintain, that a charge is sufficiently established by the evidence of one person of known veracity.

An infant under five years of age cannot be a witness in any case, neither can a man who is superannuated. The evidence of a *Sooder* can only be of service to a *Sooder*; nor of a handicraftsman but for one of his, pro-

fession. Neither can any of the following bear evidence ; one who is blind, lame or deaf ; nor an idiot, nor a madman, nor a gambler, nor a notorious sinner ; nor one who at the time is suffering hunger or thirst, or is under the influence of passion ; or a thief or any criminal, whom they are carrying to suffer death ; nor a woman, excepting in female concerns ; nor a friend for a friend ; nor an enemy against an enemy. The judge will derive collateral proof by the physiognomy, and prevarication of the parties.

The above stipulations are to be observed in all cases, excepting murder, theft, assault, or abusive language.

If neither party can produce any proof in writing, nor bring any witnesses, the judge shall determine according to the best of his judgment. But if the merit of the cause is so doubtful, that he cannot take upon himself to pass a decision, he shall propose the ordeal. According to some the ordeal can only be performed by the plaintiff. There are eight kinds of ordeal. *The first kind.* They weigh the person in a pair of scales : then they perform certain religious ceremonies and weigh him again, when if he is found to be lighter than he was the first time, his claim is admitted ; but if his scale preponderates, or the balance stands even, he is declared a liar. Some books admit of a trifling difference. This kind of ordeal is peculiar to the Brahmins. *The second kind.* They describe seven or nine circles from one centre, with the distance of sixteen fingers' breadth between each periphery. Then the person who is to perform the ordeal bathes himself, and performs certain religious ceremonies ; after which, he rubs over his hands rice bran, and spreading open both palms, lays upon them seven green Peepul leaves, which are bound round seven times with raw silk. Next they place thereon a red-hot iron weighing $3\frac{1}{2}$ Seers. With this in his hands he walks between the circles, and upon arriving at the last, throws down the iron, when if it has not burnt his hands, he is declared to have gained his cause. If he should chance to let the iron fall before

he has passed over all the circles, he must begin again. *The third kind.* The person stands up to the navel in water, with his face towards the east. He next dives under the water, when one of the bystanders shoots from a bow, measuring 106 finger's breadth, an arrow made of reed, without any iron spike, and another person runs and fetches it back. If the appellant keeps all this while under water, his cause is declared just. This ordeal is peculiar to the Byess caste. *The fourth kind.* Deadly poison is administered thus: in Bussunt (*Vasanta*, spring season) seven grains; or in Kurreykhim (*Grishma*) five grains; or in Burreyka (*Varsha*) four grains; or in Sird (*Sarat*), six grains; or in Hymant (*Hemanta*) and Shiskar (*Sisira*) eight grains. This is to be mixed up with thirty times the quantity of Ghee; and after repeating certain incantations, administered to the person who is to be tried. He must turn his face to the south, and the person who administers it must look towards the east, or the north. If it has not any effect during the time that the spectators can clap their hands five hundred times, his cause is pronounced just, and antidotes are given him. This ordeal is peculiar to the Sooder caste. *The fifth kind.* They wash an idol with water, and after praying before it, the person who is to be tried drinks three handfuls of the water. If no misfortune befalls him within fourteen days from that time, his cause is pronounced just. *The sixth kind.* They put into an earthen vessel a particular kind of rice, called Sathee (*Sathi*),* and let it stand all night. In the morning, after repeating certain incantations, the person who is to be tried eats the rice, looking towards the east. He then spits upon a leaf of the Peepul tree (*Ficus-religiosa*), or Bhowjputtar (*Betula-bhajpatra*). If the saliva is mixed with blood, or the corners of his mouth swell, or he trembles, he is declared to be a liar.

The seventh kind. They put forty dams of Ghee, or sesame oil, into an earthen or stone vessel, measuring

* Corrupted from Sanskrit *Shasktika*. The rice is so called because it ripens in sixty days from the time of sowing.—Ed.

sixteen fingers in length and breadth, and four fingers deep. This they keep upon the fire, till it boils violently, when they throw in a Masha of gold. If the person who is to be tried, takes out the gold between his forefinger and thumb, without scalding himself, he is declared to be a man of veracity. *The eighth kind.* They write the words Dehrem and Adherein upon plates of silver and lead, or upon pieces of white and black linen, or Bhowjputter, and put them into a flaggon, which has never held water. The person whose cause is to be decided, puts in his hand, and if he draws out the word Dehrem, it proves his assertion to be true. This kind of ordeal is common to all the four tribes.

If a cause cannot be pronounced in one day, the judge admits the defendant judgment. But the suit is decided, another cannot be presented that he cannot take the person.

When a claim is proposed, the judge says, "I propose the ordeal." The person who gains the suit is put in possession, and only be paid. The judge exacts a fine of kinds of ordeal. If the plaintiff loses his cause, he in the like in a pair of monies, pays double the sum sued for.

I shall now proceed to give a summary of the Hindoo laws.

DEBT.

If there is a simple debt, without any deposit, and there is a dispute about the interest, a Brahmin shall pay two per cent. per mensem; a Khefteree, three; a Byess, four; and a Sooder, five.

If there is a collateral security, then only a fourth of the above is recoverable, even although a higher rate had been agreed upon between the parties.

Upon adventures by land, ten per cent. is allowable, and twenty-five per cent. for risks by sea.

If there had been an agreement for a particular time, and the time should be considerably elapsed, the judge shall not allow for interest a sum exceeding the principal. In agreements for grain, as far as five times the principal is allowed.

DEPOSIT.

If a person has employed a deposit illegally, and when it is demanded, demurs paying back the money, he shall be fined half the principal sum in addition, for interest.

If he defends the suit, and the plaintiff cannot produce any writing or witness, the judge may privately direct some other person to deposit something with the plaintiff, and after some time demand it back again, when, if he refuses, he shall be compelled to satisfy the first claim, or else submit to be tried by ordeal.

If a thief steals from a trustee any deposit ; or it is burnt, or is lost by water, or is taken away by an enemy in plunder ; he shall not make restitution.

If he has diminished it, he shall pay the deficiency to the plaintiff, and the like sum to the judge.

CLAIMS OF PROPERTY.

If the owner proves that his property has been illegally conveyed over to another, it shall be restored to him and the money taken back from the seller.

If he discovers that it is hidden, or sold under value, or he finds it in the possession of a person who cannot give an account how he came by it, the judge shall restore the property to the owner, and exact a fine according to the rank of the offender.

If any person discovers him who has stolen anything, the informer shall not be fined, but the thief.

PARTNERSHIP.

If partners have a dispute, and it appears that they had entered into a formal agreement of partnership, the judge shall determine according to the terms of their engagement. But if there was not any particular agreement, the profit and loss shall be divided in proportion to the share of each in the stock.

If a partner loses or injures the property of the partnership, or it has been employed or carried away without the consent of the other partners, he shall make restitution.

If one of the partners commits any dishonesty in the management of the partnership, he shall first make good the deficiency, and then be ejected from the partnership; and if any share of profit is due to him at the time, it shall be exacted by the judge.

If a partner is set to guard the joint stock, and through his neglect anything is lost or injured, he shall make restitution.

GIFTS.

If anything is given away under the influence of anger, sickness, sorrow, or fear, or as a bribe, or in jest, it is allowable to take it back; and also whatever has been given by an infant, an idiot, or a madman. But in no other cases can a gift be resumed.

If anything has been given with a view of obtaining future reward; or has been exchanged for anything else; it cannot, under any pretence, be taken back.

WAGES, HIRE, AND RENT.

If wages, or hire, or rent, is received in advance, the agreement must be fulfilled. If it is broken, the offender shall be fined in double the sum. But if he had only entered into an engagement without receiving the

money, then for the failure he shall only be fined in the sum agreed for.

If a servant loses his master's property, he must make restitution. But if it was taken from him forcibly, he is not answerable.

PUBLIC REVENUE.

If any one fails in the payment of his revenue to government, his property shall be seized, and he shall be banished.

BUYING AND SELLING.

The buyer may return his purchase on the day he bought it, without any consideration ; on the second day he may send it back, upon forfeiting a twentieth part of the price ; but after the second day, he cannot return it. The following are exceptions : A maid-servant may be sent back within a month ; a slave within fifteen days ; grain within ten days ; a jewel within seven days ; cattle in general within five days ; a milch cow within three days ; iron within one day ; unless there are any particular stipulations to the contrary.

The seller may take back his goods within the same period ; but then he must sustain the same loss as would have fallen upon the buyer had he returned them.

HERDSMEN.

If, through the neglect of a herdsman, a beast is lost, or dies, or is hurt, he is obliged to repair the injury.

If a beast enters a field adjoining to a town, and eats the produce, the herdsman is not answerable for the damage, but the man who was set to watch the crop. But if it was not through his neglect, then the master of the beast shall pay it. *Fines exacted by the judge for the above trespass.* For a buffalo, camel, or ass, seven Mashas of silver. For an ox, three and one-half Mashas ;

for a sheep or goat, one and three quarters of a Masha. If a beast lies down and eats, the fine is doubled. But for beasts without owners no one is responsible.* Eleven days after the death of a Brahmin, it is usual for his family to let loose eight, or four, or one bull, with a number of cows, which are previously branded in a particular manner. The same is done thirteen days after the death of a Kehteree; sixteen days after the death of a Byess; and thirty-one days after the death of a Sooder. The cattle are allowed to rove where they please. Neither can any fine be exacted for a cow, who has just calved, and lies down in a field.

BONUNDARIES.

* Disputes concerning boundaries cannot be enquired into during the rains. Husbandmen generally mark their boundaries by burying thereon ashes, stones, broken tiles, hair, bones, and such other articles as do not soon perish in the ground. Sometimes a tree is a boundary. The judge must determine upon these proofs, joined to the evidence of at least four husbandmen, herdsmen, or hunters. The following is the method. Each of the witnesses must be dressed in red, with a string of red flowers round his neck, and placing a clod of earth upon his head, he shall say, "If I speak falsely, my good works shall be of no avail unto me." If there are not any witnesses, nor any marks for distinguishing the boundary, the judge shall decide at his discretion.

ABUSIVE LANGUAGE.

This they reckon of three kinds, *viz.*, 1. Abusing another to his face. 2. Indirect abuse. 3. Reproaching a man's mother or sister.

For the two first, if the offender be inferior to him whom he has abused, he shall be fined $12\frac{1}{2}$ dams; and if they are equal, half that sum. If a superior offends in such manner against his inferior, he shall be fined in a fourth of that sum.

For the third kind, if the offence is committed against a superior, the fine is 25 dams. If they are equal, or a Brahmin abuses a Kehteree, or a Kehteree a Brahmin, the offender shall pay 50 dams. If a Byess offends in this manner against a Brahmin, he shall pay 70 dams; but if a Brahmin offends thus against a Byess, he shall pay only 12½ dams. And thus between Byess and Sooder.

If any one speaks disrespectfully of a Dewtah, of the King, or of a Brahmin who has studied the four Bedes, he shall be fined 540 dams. If he abuses a whole family, he shall be fined 270 dams, or if all the inhabitants of a city, 135 dams.

ASSAULT.

This they reckon of four kinds. 1. Throwing at any one clay, earth, or filth. 2. Putting in bodily fear, by threatening a blow with a stick, or any other weapon. 3. Striking a blow with the hands, feet, or with any weapon. 4. Wounding with any weapon.

The first kind. For simply throwing anything, he shall be fined five dams; and if he soils him, ten dams; provided the parties are equals. But if the offender is the inferior, he shall be fined double, and if he is the superior, only half the sum.

The second kind. For threatening, five dams, if the parties are equals; but if the offender is the inferior, double; or if he is superior, only half that sum.

The third kind. If the blow occasions a swelling or bruise, and the parties are equals, 270 dams. If the offender is the inferior, the offending member shall be cut off; or the judge may inflict a suitable fine. *The fines are,* A Kehteree against a Brahmin 540 dams; a Byess against a Brahmin 1080; a Sooder against a Brahmin 2,160. A Byess against a Kehteree; or a Sooder against a Byess 540; or a Sooder against a Kehteree 1,080. But if a Brahmin offends against a Kehteree, he pays only

270, or if against a Byess 135, or a Sooder 67½; and so downwards in the other castes towards one another.

The fourth kind. Between equals, if the skin is scratched, fifty dams; if the flesh is torn, ten Tolahs of gold; if a bone is broken, the offender shall be banished. If an inferior offends thus against a superior, the fine shall be double; but if the offender is the superior, it shall be only half of what is paid between equals. If any medicine is required, he shall pay the expense thereof, and also maintain the wounded person till cured.

If any one by a blow hurts a sheep or a goat, he shall be fined eight dams; if it is lamed, he shall pay its full price to the owner, and 125 dams to the judge; and if it is killed, double the price, and a fine of 250 dams. If a horse, or camel, or ox, be so injured, he shall pay double the price to the owner, and to the judge the same fine as for a sheep.

If any valuable vegetables are injured by any person, the owner shall receive the full price, and the judge exact a fine of ten dams; or if it be of little value, only eight dams.

THEFT.

If any one steals one hundred Tolahs of gold or silver, or anything of that value; or a quantity of grain not less than 66⅔ Maunds; or carries away a child, or anyone of a family; or another man's wife, he shall be punished with death.

For stealing less than the sum above-mentioned, they shall cut off one of his hands. If it be fifty Mashas or less, they shall fine him eleven times the sum. The same concerning grain.

In the cases above-mentioned, whatever has been stolen shall be restored to the owner; and if the criminal is not able to pay the fine, he shall be condemned to bondage. For lesser thefts, the punishment shall be inflicted at the discretion of the judge.

MURDER.

If an inferior kills his superior, he shall suffer death. If a Brahmin kills a Brahmin, his estate shall be confiscated, and the hair of his head cut off; he shall be branded in the forehead and banished. If a Brahmin kills a Kehteree, he shall be fined 1.000 cows and a bull. If a Brahmin kills a Byess, he shall be fined 100 cows and a bull. If a Brahmin kills a Sooder, he shall be fined ten cows and a bull. The same fines are inflicted on a Kehteree for killing a Kehteree, and on a Byess for killing a Byess, &c. If a Sooder kills a Sooder, he is fined 500 cows and a bull.

If the murderer is not discovered, the inhabitants of the city, town, or quarter, where the murder was committed, shall endeavour to find him; and in default, they are subject to whatever fine the judge may think proper to inflict.

ADULTERY.

Whosoever deflowers a virgin of his own caste, without her making any resistance, shall be compelled to marry her. If he ravishes her, he shall be put to death; but no punishment inflicted on the woman. If the offender is a Brahmin, he shall only suffer banishment.

If she was not a virgin, but one who was not used to go abroad, and consented, and they are both of the same caste, he shall be fined 270 dams. If he forced her, the fine shall be 540 dams. If she is a woman who is used to go abroad, and consented, the fine shall be 250 dams, and if forced, 500 dams. If the man is superior in caste to the woman, the fine, in all these cases, shall be 250 dams; but if the man is inferior, he shall, in all cases, be put to death; and they shall cut off the woman's ears and nose.

MAN AND WIFE.

If, immediately after marriage, a man discovers any natural defect on his wife, he may part with her without

being subject to any prosecution ; but the father of the woman shall be fined.

• If a man agrees to give a person one daughter in marriage, but afterwards gives him another, he shall be obliged to give him both.

If a husband goes on a pilgrimage, and is absent beyond the time he had agreed upon, the wife shall stay at his house during the space of eight years, whatever her circumstances in life may be. If he travels to acquire knowledge, or in quest of fortune, she shall stay in his house six years, waiting his return. If he is gone to marry another woman, three years. After the expiration of the prescribed period, for each case, she is at liberty to leave his house in pursuit of her business. The husband then has it not in his power to put her away ; but if she leaves his house before her time, he is at liberty to part with her.

If the husband is sick, and the wife does not attend him, he cannot part with her for this neglect ; however, he may refuse to speak to her for three months, and he may take back whatever presents he had given her. But after this, he must be reconciled to her.

The Brahmins cannot divorce their wives. But if a husband commits a capital crime, or has any contagious distemper, it is lawful for the wife to separate herself from him.

If a Brahmin has four wives, one of each caste, each shall perform the ceremonies of her own particular caste ; but the Brahmin, on all religious occasions, and for anointing his body with oil, &c., can employ only her of his own caste.

INHERITANCE.

If a man dies and leaves behind him a son, or sons, and a widow, they shall inherit his estate equally.

If there be neither sons, nor widow, the daughter who is unmarried is the heir.

If there be neither son, widow, nor unmarried daughter, then the mother of the deceased is the heir.

If he neither leave behind him a mother, then his father shall be the heir.

If he neither leave behind him a father, then his brother shall be the heir.

If he neither leave behind him a brother, then his brother's son shall be the heir.

In default of a brother's son, the estate shall be divided amongst the next of kin.

If he leave not any relations, then the estate shall go to his tutor, or if he is not alive, to his school-fellows.

If there be neither any of these, then the king is the heir.

GAMING.

Whosoever plays with false dice, shall be banished.

If any one refuses to pay his game, it shall be forced from him.

The judge is entitled to a tenth of whatever is gained at play.

What I have here delivered is a mere summary of the Hindoo laws. There are a multitude of other cases, with various and contradictory commentaries on each.

CHAR ASHERUM (*Chaturasrama*) OR THE FOUR HINDOO DEGREES.

I now proceed to describe the customs and manners of the Hindoos, and their religious ceremonies.

The following are the rules observed by the Brahmins. When a Brahmin is out of his minority, he divides-

the remainder of his life into four portions, for the performance of the four *Ashcrum*, or degrees.

THE FIRST DEGREE, or *Berhemcharee* (*Brahmacharin*). The Brahmins regard the *Zenar* as one of the first principles of their religion: indeed none of the three first tribes consider themselves initiated till they have put it on. A Brahmin may put on the *Zenar* at any time between eight and sixteen years of age; a *Kehteree*, from eleven till twenty-two; a *Byess*, from twelve to twenty-four; but a *Sooder* cannot wear it. If any of the three tribes neglects to put on the *Zenar* within the prescribed time for each, he is not considered as a Hindoo. A Brahmin receives the *Zenar* from his father or tutor; a *Kehteree* and a *Byess*, from the hands of a Brahmin. Only a Brahmin can twist this cord; and that which a Brahmin puts on the first time, must be twisted by his father or tutor. It is made after the following manner: three threads, each measuring ninety-six hands, are twisted together; then they are folded into three, and twisted again, making it to consist of nine threads. This is folded again into three, but without any more twisting and each end fastened with a knot. This is the *Zenar*, which, being put upon the left shoulder, passes to the right side, and hangs down as far as the fingers can reach. A Brahmin wears four *Zenars* together, and the other two castes only three. Some say that for this purpose cotton thread is used by the Brahmins; worsted by the *Kehteree*; and hempen thread by the *Byess*. The first time that they put on the *Zenar*, they hang along with it a slip of deer skin, three fingers breadth; but it is shorter than the *Zenar*. A Brahmin uses antelope skin; a *Kehteree* any other deer skin; and a *Byess* goat skin. They, moreover, at this time, wear round the waist a cord, made of a particular kind of grass, called *Moonj*.

He next learns the *Gayteree*, which are certain words in praise of the sun. This they consider like the *Kelma* of the Mahomedans.

A Brahmin also receives a staff of *Palass wood*; but for a *Kehteree*, or *Byess*, it is made of any other wood.

After the performance of these ceremonies, the novice is brought from his father's house, and placed under his tutor, to be instructed in the Bedes; beginning first with reading his own particular Bede. They say, that when the philosopher Byass divided the Bede into four parts, he instructed four of his disciples in the respective doctrines of each; the descendants of which disciples have followed the tenets of the particular Bede inculcated by the first teacher. They never begin to read the Bedes at any of the following times, *Purra*, *Ashtomee*, *Pooren Mass*, *Amaruss*; neither in the nights of *Ashtomee*, nor *Chutturdussy*; nor during an eclipse. But any other of the six above-mentioned ceremonies may be performed at those times.

When a *Berhemcharee* goes to the necessary, he hangs the *Zenar* upon his right ear. On this occasion, in the day time he turns his face to the north, and at night to the south. He afterwards washes his privities five times with water, having each time previously used earth. This is performed with the left hand, which he then cleanses five times in the same manner. Next he washes both hands five times; and concludes with washing his feet thrice. When he urines, he cleanses the parts once with earth and water, and then three times with water; using his left hand as before; after which he washes both hands and feet. This is the number of purifications required from the time of putting on the *Zenar*, till sixteen years of age, after which period they are doubled. After performing three ablutions, he sits down upon his haunches looking towards the east or north. Then he takes in his right hand a little water, which he drinks. Then he cleans his teeth with a *Miswak*, using a fresh one every day.

The dress of a *Berhemcharee* consists of, 1. The *Lungoctee*, which is a piece of clothing for covering the privities. 2. The *Lungee*, another cloth which covers the *Lungoctee*. 3. A sheet without any suture. 4. A linen cap. He bathes every morning before sun-rise, without

any covering but the *Lungortee*, and the cord of *Moonyj*. He begins with taking up in his right hand a little water, and says, "Pardon my offences." After which he throws away the water. Then he rubs himself all over with earth, and if he is in a river, dives three times, or else he throws water thrice over his body, and rubs himself with his hands. Next he repeats the name of God, and then thrice takes up in his right hand a little water, which he sips, and repeats certain prayers, during all which time he sprinkles water upon his head. Then with his forefinger and thumb he stops his nostrils, and bowing down his face to the surface of the water, repeats another prayer, and then dives, or throws water over himself thrice. He then sprinkles seven times his forehead, breast and shoulders. Then joining his open hands, he fills them eight times with water, and throws it towards the sun, repeating a particular prayer; after this he sips a little water, and repeats the *Parayenam* (*Franayama*), mentioned under the article *Patenjil*. This they call the ab-lution, whether it be performed in a river, pond, well, or house. He then puts on his clothes, and if he is a follower of *Ram*, makes a mark with ashes along his forehead. If he is a follower of *Kishen*, he makes twelve *Kushkehs*, namely, upon his forehead, breast, navel, the right and left sides thereof, the shoulders, tips of the ears, the loins, the crown of the head, and the throat. The clay of the Ganges is in the highest esteem for this ceremony; but they sometimes use saffron, and other dyes. A *Sooder* marks only a circle upon his forehead. After this he takes up his staff, and puts over his shoulders a leather belt, which fastens at the navel with a cushion. Then he performs the *Sindeyha* (*Sandhya*), which is saying a certain prayer, and drinking and sprinkling water in a particular manner. Next he performs the *Howm* (*Homa*), or burnt sacrifice.

When he has performed all these ceremonies, he goes and waits upon his tutor, and reads the *Bedes*. Immediately that the sun begins to decline, the *Berhemcharee* repeats all the ceremonies above described, with some trifling variation. Then he goes and begs food from three,

five, or seven houses ; but he will not receive any from a Sooder. When he has dressed a sufficient quantity, he carries it to his tutor, and asks permission to eat. Before he begins to eat, he says a prayer, and performs some particular ceremonies : and after he has done, repeats another prayer. He never speaks during meals. At the dusk of the evening he repeats the *Sindeyha* and *Howm*. After this he reads two or three hours, and then sleeps upon the ground on a bed of straw, a tiger's skin, deer skin, or such like. He abstains from flesh, honey, beetle, and perfumes. A *Berhemcharee* wears his head shaven, leaving a lock of hair at the back of the crown. The hair of the other parts of the body is suffered to grow. He uses neither *Sirmah* nor oil ; and never goes where there is singing, dancing or gaming. He never kills any animal ; and has no commerce with women. He never eats of any dish, till his tutor has tasted it. He is enjoined to abstain from lying, anger, avarice, and envy ; and is forbidden to speak ill of anyone, even although he may deserve it. In short, he is commanded to lead a life of virtue and holiness. When he prays, he looks towards the east, or the north. He never looks at the sun at the time of rising or setting. Some continue in the degree of *Berhemcharee* forty-eight years, allowing twelve years for the study of each *Bede*. Some pass through this degree in five years, and others only continue in it till they have learnt the *Bedes*. Others, again, spend all their lives in this state ; and in pursuit of *Muckut* inflict upon themselves great austerities.

THE SECOND KIND, *Gerihst'h* (*Grihastha*). When the *Berhemcharee* has finished his studies, if he finds an inclination to devote his life to the service of God, and despises all worldly enjoyments, nothing can be more meritorious ; but if he does not feel such an inclination, he waits upon his tutor and asks permission to return to his father's house.

He then throws aside all his dress, excepting the *Zenar* ; but continues the ablutions, and other ceremonies,

like a Berhemcharee. If he is a Brahmin, he puts on a turban, and a sheet eight cubits long and two broad, which serves to cover his loins and thighs. Another sheet, four cubits long and two broad, he throws over his shoulders; this may have a suturc, but the other not. A Gerihst'h of any of the other castes wears different kinds of dresses. He now marries, in the manner that will be described hereafter.

The Gerihst'h performs certain prayers, and the Howm, or burnt-sacrifice, after the following manner. He takes in his hand a branch of a Peepul (*Pippala*), or Palass (*Palasa*) tree, a cubit in length, and burns it in the Howm fire. He then passes into the fire another branch of the same kind, and after having scorched it, takes it out and preserves it against the next Howm, which he performs with this stick; and then scorches another in like manner, which he preserves against the time of performing the Aginhowter (*Agnihotra*). This is a particular Howm, made with Peepul wood, and two other sticks, which, by means of a strong cord, are rubbed together till they take fire, when they are put into three earthen vessels. He then makes the figure of a tortoise with one and a fourth of a Seer of rice-flour, and sprinkles it with oil. Part of this he throws into the three fires, as an offering to the Dewtahs; and the remainder he gives to the Brahmins, eating some himself. A third part of the fire, he preserves during his whole life, and every day performs the Howm with some of it, throwing into the fire as an offering to the Dewtahs, rice, Ghee, milk, barley, or any other eatable. And he repeats the Aginhowter on every Purwa (*Parva*), from the fourth day after his marriage, till he separates from his father, which is the period of this ceremony.

Any of the castes, excepting a Sooder, may be a Gerihst'h. At four Ghurries before day-break, he rises in his bed, and prays. He divides his time into eight parts, assigning to each a particular duty. First, when the sun is above the horizon, he first looks on it, then on fire, next on water, and last on gold. If he is a prince, he

first looks on the sun, then on a Brahmin, then on a cow, and last on Ghee. But if none of these eight things are present, he must look upon the palms of his hands; and perform the *Sindehya*. The second portion of time, he employs in studying the Bedes, and other sciences. The third, he passes in the service of his prince, and in the transaction of his own business. The fourth, in the performance of his family concerns. The fifth, which is at noon, he spends in ablutions, the *Sindehya*, and in sprinkling water with his hands, as an offering to the Dewtahs, the Rekehsir (*Rishi*), and his ancestors, which ceremony they call Turpun (*Tarpana*), and it is accompanied with certain prayers. The sixth, he prays to Bishen, Madadeo, the sun, Durga, and Gunnies (*Ganesa*). This ceremony, which they call Deopoojah (*Dev-puja*), will be more fully treated of hereafter. The seventh, he throws into the fire some of his food, as a burnt-offering to the Dewtahs. After which he performs the Atitpoojah (*Atithi-puja*), which is this: he looks out for a person who is hungry, and when he has found him, treats him with great attention, and feeds him. Then he eats himself, and these ceremonies collectively are called Bysodeo Poojah (*Vaisvadeva-puja*). A Brahmin obtains his food by gleaming the field after the reapers. Or if he does not approve of this method, he may receive it from any of his family. Or if he does not choose this, he may receive the voluntary donations of strangers, who are Brahmins, Kehteree, or Byess. But if he neither likes this, he may beg. Or if he does not approve of this, he may cultivate land. They think that trade is the worst means by which he can support himself. It is not proper for a Brahmin to keep a greater stock than twelve days' provision; but others may have as large a store as they please. The eighth, he listens to the ancient histories of holy men; and performs the *Sindehya*. If he is hungry, he eats again at this time. He spends the remainder of the evening, till the first watch of the night, in studying philosophy, after which he goes to rest. This is what they consider to be the proper distribution of time. They observe many particular ceremonies during eclipses, and

other holidays ; the Kehteree and Byess performing fewer than the Brahmin.

THE THIRD ASHERUM, Banperisht'h (*Va'naprastha*) is the name also given to the professor, as well as to the degree itself. A Sooder cannot take this degree.

When a Brahmin, Kehteree, or Byess, arrives at old age, or becomes a grandfather, he may give up the management of his family to his son, or some other relation, and bid adieu to the world. He quits the city, and retiring to the desert, there builds himself a cell, where he weans his heart from all worldly concerns, and makes preparation for his last journey. If his wife, through affection, wishes to accompany him in his retirement, it is allowable ; but they must subdue all carnal inclinations. Here he preserves the perpetual fire for sacrifice, and covers himself with the leaves or bark of trees ; a coarse *Lungowtee* being the only piece of linen that he may wear. He never cuts his hair nor nails. At morning, noon, and evening, he performs his ablutions, with the *Sindehya* ; and every morning and evening the *Howm*, in the same manner as is directed for the Gerisht'h ; but his ablutions are now trebled. He hangs down his head, and observes the other rules prescribed in Patenjil. He reads the Bedes, never sleeps in the day-time, and always lies upon the bare ground. In the summer months he sits in the sun, surrounded with four fires. During the four rainy months, he dwells upon a stage raised above the water by four poles, but entirely exposed to the weather. In the four winter months, he sits all night in cold water. He incessantly performs the fast of Chanderayin (*Chandra'yana*), and eats only at night. It is allowable for him to amass a store of provisions sufficient for one year ; but he receives nothing from any one ; and only supplies himself with wild grain and fruits. He never cooks his vi-tuals ; but it is allowable for him to soften them in water. When he cannot collect provisions himself, he applies to other Banperisht'hs, or if they cannot supply him ; he then through necessity goes to the next town for food,

but remains there no longer than is necessary for that purpose.

If he is weary of life, he travels towards the east or north, till he expires with the fatigue of the journey, or else he throws himself into a fire ; or precipitates himself from an eminence ; or drowns himself. They think this is the sure road to paradise ; but unless he had obtained the state of *Sonnyass*, he will not from this action alone be rewarded with *Muckut*.

THE FOURTH ASHERUM, *Sonnyass* (*Sanya'sa*). Nothing can exceed the austerities of this state, which, when properly performed, ensures the reward of *Muckut*. His Majesty calls one of these disciplinarians *Sonnyassy*. (*Sanya'si*).

When a man has passed through the three degrees above described, he goes and asks permission from his tutor to enter into this state, which being obtained, he quits his wife, shaves his head and beard, and gives up all worldly concerns. His tutor presents him a *Lungowtee*, and a small piece of cloth ; and accepts some trifle in return.

The disciplinarian then gives up reading, and applies himself solely to contemplation. He lives alone in the wilds. Every morning, noon, and evening, he performs his ablutions, and purifications, and follows the rules prescribed in *Patenjil*. He has a particular way of performing the *Sindehya* and continually repeats the word *Avan*, which is the commencement of the *Bedes*. Towards the evening, he goes to the nearest town, and begs his food from three, five or seven houses, inhabited by Brahmins, repeating the name of God ; but he never receives from one house more than a handful. If they give it him in his hand, he eats it immediately ; but if they throw it on the ground, he takes it up with his mouth, or collecting it in a cloth, washes it in the river before he makes his meal. Then he retires to a place, where there are not any signs of cooking or eating, or lighting of fires.

He refuses all communication with a Sooder or Mileetch, and if any person does not supply him immediately with food, he will not wait. Before he eats, he squints upon the end of his nose, and, contemplating, walks on with his head and feet bare, never standing still in one place. He never stays more than three days in a city, nor two in a village. In the rains he dwells in one place ; and thus he passes his life.

Some perform all these austerities in the first and second degrees. Some allow twenty-five years for each of the four states.

The second degree, or Gerisht'h, may be professed by any of the four tribes. From the first and second, the Sooder is excluded. The fourth is peculiar to the Brahmins.

THE WORSHIP OF THE DEITY.

The Hindoo philosophers say, that whosoever seeks to please God, must set aside part of his property for the purpose of divine worship. According to the followers of Nea-iy, Beysheekhek, Meymansa, Beydaut, Sank, and Patenjlil, there are four kinds of divine worship, namely, Pooja (*Puja*'), Juggen (*Yajna*), Dau (*Da'na*), and Sheradh (*Sriudtha*), which will be explained in their proper order.

THE FIRST KIND OF WORSHIP OR POOJA.

Issur Pooja'. Since they admit that the Almighty occasionally assumes an elementary form without defiling his holiness, they make various idols, in gold and other metals, which serve to assist their imaginations whilst they offer up their prayers to the invisible Deity. This they call Pooja, and divide into sixteen ceremonies. After he has performed his usual ablutions, with the Sindhya and Howm, he sits down, looking towards the east or the north, with his legs drawn up in front. Then taking in his hands a little water and rice, sprinkles the idol, thinking that he thereby begins the worship of God.

Next is the *Kulsh Pooja* (*Kalasa-puja'*), when he worships the idol's flaggon. Then follows the *Shunkh Pooja* or the worship of the Conch Shell. Last is the *Ghunta Pooja*, which is, plastering the bell with sandal wood. When he has performed these Poojas, he throws down a little rice, and wishes that God may be manifested. Thus far includes the first of the sixteen ceremonies. 2. He places a table of metal, or anything else, as a seat for the Deity. 3. He throws water into a vessel to wash his footsteps. In Hindoostan it is the custom, that when a superior enters the house of an inferior, he washes his feet. 4. He sprinkles water thrice, to represent the idol rinsing his mouth. It is also the custom, for an inferior to bring to a superior water, to rinse his mouth before meals. 5. Sandal, flowers, betel, and rice are offered to the idol. 6. The idol and his seat are carried to another spot. Then he takes in his right hand a white conch-shell full of water, which he throws over the idol, and with his left hand rings the bell. 7. He dries the idol with a cloth, replaces it upon its seat, and dresses it. 8. He puts the Zenar upon the idol. 9. He makes the Kuskeh upon the idol in twelve places. 10. He throws over the idol flowers, or green leaves. 11. He fumigates it with perfumes. 12. He lights a lamp with Ghee. 13. He places before the idol trays of food, according to his ability, which are distributed amongst the bystanders as the idol's leavings. 14. They call Numskar (*Namaska'ra*), which is worshipping God with heart and tongue, and stretching himself at full length with his face towards the ground. This prostration is called *Dundowt* (*Dandavat*). Then he lays himself in such manner, that his eight members touch the ground; namely, the two knees, two hands, forehead, nose and cheeks, and this they call *Shastang* (*Sa'shtanya*). These kinds of prostration are also performed to great men. 15. He compasses the idol several times. 16. He stands like a slave, with his hands uplifted, and asks permission to depart. There are particular prayers, and many different ways of performing these sixteen ceremonies. Some use more than these sixteen ceremonies; and others believe that only from the 9th to

the 13th are indispensable duties. Excepting a Sonnyassy and a Sooder, all other Hindoos perform this Pooja thrice every day.

• God may be adored in the heart ; or in the sun ; or in fire ; or in water ; or in earth ; or under the form of an idol.

They also make images of those who have obtained eternal felicity, and consider the worshipping of them as the means of obtaining salvation.

THE SECOND KIND OF WORSHIP.

Juggen (*Yajna*), which they also call Jag, and it is of three kinds. 1. Pak Juggen (*Páka-yajna*), making the Howm in the name of the Dewtals, and bestowing charity before he eats. This is of different kinds. 2. Jup Juggen (*Japa-yajna*), repeating prayers, and reading books of wisdom. And these two are in constant use. 3. Bid Juggen (*Vidhi-yajna*), is also of several kinds, in some of which great sums of money are expended, and a number of animals sacrificed. One kind of Bidh Juggen is the Ashowmeedh Juggen (*Ashwamedha-yajna*) which is performed only by great monarchs. When everything is prepared for the sacrifice, they place in the front a white horse, who has a black right ear, and after repeating certain prayers, the prince sets out upon conquest, and carries victory wherever he goes. All the monarchs of the earth become tributary to him, and enter into his troops. They say, that whosoever has performed this ceremony a hundred times, will become a monarch of the upper regions. They pretend that there have been several such, and relate marvellous stories of them. If he does not perform that number, he only obtains a comfortable habitation there. Rasseevee Juggen (*Raja-siya-yajna*). At this grand sacrifice, all the monarchs of the earth must be present, and they alone can officiate. Whosoever has presided at such a sacrifice twice, becomes a monarch of the upper regions, and they say that many have obtained this felicity. This

sacrifice is of various kinds ; but the two here given must suffice for this volume.

THE THIRD KIND OF WORSHIP.

Dan, giving money and goods to the needy. There are various ways of bestowing alms, but the following are most in estimation. 1. Toladan (*Tula-da'na*), weighing himself against gold, silver, and other valuables. 2. Herngirbh Dan (*Hiranyagurbha-da'na*). An image of Brahma is made with four faces, in each of which are two eyes, two ears, two noses, and two mouths ; it has four hands, and the other parts of the body like an ordinary man. It is of gold, weighing not less than thirty-three Tolahs and four Mashahs, nor more than 3,410 Tolahs. The height must be seventy-two fingers, and breadth forty-eight fingers. This is adorned with jewels, and, after the performance of certain ceremonies, given away in alms. 3. Brahmaund Dan (*Brahma'nda-da'na*). An egg is made of gold of two parts, which join together so as to form a perfect oval. It must not be smaller in breadth and height than twelve fingers ; nor larger than 110 fingers. The weight from sixty-six Tolahs, six Mashahs to 3,333 Tolahs, four Mashahs. 4. Kulptoor Dan (*Kalpataaru-da'na*) is the name of a tree, which was one of the fourteen things brought out of the sea by the Kowrum Owtur ; which will be described hereafter. Birds are represented sitting upon the branches. It is made of gold, and must not weigh less than two Tolahs. 5. Goo-sihsir Dan (*Go-sahasra-da'na*). One thousand cows, with the points of their horns plated with gold, and their hoofs with silver, with bells and Katasses about their necks. 6. Herenneeyeh Kamdheen Dan (*Hiranya-ka'madhenu-da'na*). A cow and calf made of gold, weighing from 850 to 3,400 Tolahs. 7. Herenneeyeh-shew Dan (*Hiranyaswa-da'na*). A horse made of gold, weighing from ten Tolahs to 3,333 Tolahs, four Mashahs. 8. Herenneeyeh-shewrith Dan (*Hiranya-sva-ratha-da'na*). A four-wheeled chariot made of gold, with four or eight horses weighing from ten Tolahs to 6,660 Tolahs, eight Mashahs. 9. Heemhestrih

Dan (*Hemahasti-ratha-dana*). A carriage drawn by four elephants, all of gold, weighing from sixteen Tolahs to 6,660 Tolahs, eight Mashahs. 10. Penchlongei Dan (*Pancha-langala-dana*). Four * ploughs of gold, the same weight as the last article. 11. Dehra Dan (*Dhara-dana*). A representation of a piece of land, with mountains and rivers, made of gold, not weighing less than sixteen Tolahs, eight Mashahs, nor more than 3,333 Tolahs. 12. Wischwachucher Dan (*Visra-chakra-dana*). A golden sphere, weighing from sixty-six Tolahs, eight Mashahs to 3,333 Tolahs, four Mashahs. 13. Kulpleta Dan (*Kalpala-ta-dana*). A golden vine, weighing from sixteen Tolahs to 3,333 Tolahs, four Mashahs. 14. Suptasagir Dan (*Sapta-sagara-dana*). A representation of the seven seas in gold, weighing from twenty-three Tolahs, four Mashahs to 3,333 Tolahs, four Mashahs. 15. Rutendheen Dan (*Ratnadhenu-dana*). A cow and calf made of precious stones. 16. Mahabhootghit Dan (*Mahabhutaghata-dana*). Is a golden figure, with the head of an elephant, and the other parts human. This is Gummies (*Ganesa*). Weight from sixteen Tolahs, eight Mashahs to 3,333 Tolahs, four Mashahs.

According to some books, Toladan (*Tulā-dāra*) is the only kind that is proper, and none of the others should be less than 106 Tolahs, six Mashahs, or more than 833 Tolahs, four Mashahs. There are also different opinions about the manner of distribution: some maintaining that it ought to be first given to the Achareya, and by them distributed to others. An Achareya is one who teaches the Bedes, and other sciences. Some direct it to be given to other Brahmins.

There are distinct ceremonies appointed for each kind of Dan; but they may be given at any time, although during eclipses, and when the sun enters the sign Capricorn, and some other seasons, are esteemed more especially meritorious. Great rewards are promised to those who

* The name indicates five.—Ed.

are charitable, in so much that for the first kind of Dan, if he weigh himself against gold, he will remain in paradise for one hundred million Kulpas ; and when he re-assumes a human form, will be a mighty monarch.

THE FOURTH KIND OF WORSHIP.

Sheradh (*Sraddha*) giving charity in the name of his ancestors, and which is done at various times. 1. The day on which he dies, and the anniversary thereof. 2. On the Tit'h Amavus, of every month. 3. The sixteenth Tit'h, of the month of Assin. 4. Bestowing charity in their names at some public place of worship.

The following is the manner of performing the Sheradh. He gives to the Brahmins money, goods, and food, dressed and undressed, in the name of his father, grandfather, and great-grandfather ; and of his mother, grandmother and great-grandmother.

According to the four tribes, when Poojah, Jug, Dan, and Sheradh are performed, the Deity is completely worshipped.

THE OWTARS, OR INCARNATIONS OF THE DEITY.

The Hindoos of the sects of Nee-aiy, Beysheekah, Beydant, Meymansa, Sank, and Patenji, believe that God occasionally assumes an elementary form ; which manifestation they call Pooran Owtar (*Purnavaldra*.)

Those numberless parts of the creation, which by the ray of divinity that they possess, are endowed with wonderful powers, they call Unsh Owtar. (*Ansivata'ra*.)

THE POORAN OWTARS.

They say, that during the four Jowgs, there will be ten Owtars ; and that nine have already appeared.

MUTCH OWTAR. (*Matsya-avatāra*.)

When the Deity was manifested under the form of a fish, of which they give the following account. In the country of Darawird (*Drāvīda*), situated at the extremity of the Dekhan* in the city of Behdrawutty (*Bhadra'rati*) during the Sut Jowg, in the month of Phagun, on the Tit'h Ekadussy, Raja Mun, who had bid adieu to all worldly desires, and had solely employed himself in the worship of God, for above a million years, was performing his devotions on the beach of the river Kirtanala (*Kṛitānāla*)† and whilst he was performing his ablutions, a little fish came into his hand and said, "Preserve me." It remained in his hand the space of a day and night, when having become larger, he put it into an ewer. When this would not contain it, he put it into a jar. But growing too large for it, he threw it into a well; from thence he removed it to a pond; and from thence into the Ganges. But this soon becoming too confined for the fish, it went into the ocean. When it had filled the ocean, the Raja discovered it to be the Deity, worshipped it, and prayed to be informed of the cause of the manifestation. He heard the following answer, "I am the only God, and have assumed this body for the deliverance of yourself, and a few more of the elect. After seven days, a light shall shine forth, and the earth shall be deluged with water. Embark on board a certain ship, taking with you a few righteous persons, together with the divine books, and the choicest medicines, and fasten the ship to the horn, which grows out of my head." The deluge lasted one million seven hundred and eighteen thousand years; and when the deluge ceased, the fish disappeared.

KOWRUM OWTAR (*Kūrma-avatāra*).

In the month of Katick (*Kārtika*) Suckulputch (*Suklapaksha*), on the Tit'h (*Tithi*), Duadussy (*Dvādasi*),

* Coromandel Coast from Madras to Cape Comorin.—*Ed.*

† According to Kurma Purana, the name of the river is Ritu-māla.—*Ed.*

God appeared in the form of a tortoise. The Dewtahs wanted to churn the ocean, in order to make the water of immortality, in the same manner as butter is obtained from milk. For this purpose they made use of the mountain Minder (*Manikar*), which is the largest in the universe, by way of a churn pole. The weight of the mountain was so excessive, that they could not sustain it, so that it sunk into the ocean, and they were not able to recover it, till God appeared in the form of a tortoise, and raised it upon his back, when the Dewtahs obtained their wish. On this miraculous occasion, fourteen invaluable treasures were obtained from the sea. 1. Lutchmeen (*Lakshmi*), riches, appeared like a blooming bride, and bestowed blessings upon mankind. 2. Kowstabh Mun (*Kaustubha-mani*), a wonderful resplendent jewel, of inestimable value. 3. Parjatuckbeeretch (*Párijátaka-vriksha*),* a tree whose flowers never fade, and whose odor perfumes the universe. According to some it is oracular, and bestows whatever is desired; which donation is called Kulpbirkh (*Kalpa-vriksha*). 4. Soora (*Sura*), wine. 5. Dehmunter (*Dhanvantari*), a physician who held the sick, and raised the dead to life. In his right hand he held a leech, and in his left a branch of the Mirabolán (*myrobolan*) tree.† His Majesty says that these ought to have been reckoned separately, and increased the number of blessings to sixteen. 6. Chunderman (*Chandramas*), the moon. 7. Kamdhen (*Kāma-dhenu*), a wonderful cow, from whose dugs issued whatever was wanted. 8. Iyraput (*Airavata*), a white elephant with four tusks. 9. Sunkh (*Sankha*), a wonderful sounding white conch shell, which bestowed victory upon whomsoever possessed it. 10. Amrit (*Amrita*), or the water of immortality. 11. Bikh (*Visha*), deadly poison. 12. Rumbha (*Rumbha*), a beautiful woman of an amiable disposition. 13. Assou (*Asra*)

* The coral tree, *Erythrina Indica*, a splendid tree losing its leaves in June and then covered with large crimson flowers. It came into the possession of Indra from whom it was afterwards taken by Krishna.—*Ed.*

† According to other version Dhanvantari came out holding a cup of *Amrita* in his hands.—*Ed.*

a horse with eight heads.* 14. Sarengdhenook (*Sārnga-dhanus*), a bow that never failed to carry an arrow true to the mark.†

* After these discoveries, Kowtūm, descended into the earth, where they believe he is still existing.

BARAH OWTAR (*Vara'ha-avata'ra*).

Or the hog; which incarnation happened at the city of Bermahwert (*Bharhmāvartu*), near Neemkhar (*Nimi-shara*),‡ in the Soobah of Owdh, during the Sut Jowg, in the month of Katick, on the Tit'h Pooran Massy, after the following manner. One Hirnakess (*Hiranyāksha*), of the race of the Deyts, had passed a long life in religious worship. One day God revealed himself unto him, and asked him what he wished for. Hirnakess, rejoiced at these words, enumerated all the noxious animals, and entreated that they might not have power to hurt him; and that he might be universal monarch. Shortly after he obtained his wishes. When he took upon himself the government of the upper regions, he committed the earth to the care of one of his relations. The Dewtahs, accompanied by Brahma, went to Bishen, and they altogether laid their grievances before the Almighty. Hirnakess, in enumerating the noxious animals, had forgotten to include the hog, wherefore they received for answer, "I will manifest myself under that form, and deprive him of life." A short time after, God appeared in that form, and destroyed Hirnakess. They show the place where this happened, near Soroon.§

* The name of the horse is Uchchainravas, which literally means *long-eared* or *neighing aloud*.—*Ed.*

† The order and number of treasures are different in different Puranas.—*Ed.*

‡ Sanskrit Naimisha. It is the modern Nimkhar, a town in the Sitapur district, Oudh.—*Ed.*

§ Soron is a town in the Etah district, N. W. P. It is called Sukara kshetra and the river close by is known as Barāha-Ganga, vulgarly called Burhanga.—*Ed.*

NIRSINGH OWTAR (*Narasinha-avata'ra*)

Was an animal from the head to the waist like a lion, and the lower parts resembling a man. It appeared at the city of Kerenpoor (*Hiranyapura*), now called Herdoun* near Agra, during the Sut Jowg, in the month of Bysakh Suckulputch, on the Tit'h Chitterdussy.

It is related, that one Herenkishp (*Hiranyakasipu*)† of the race of the Deyts, having spent many years in austerities, God revealed himself unto him, and asked him what he wanted. He first asked, that his death might neither happen during the day nor night. He then begged that he might be invulnerable from all noxious animals, naming them one by one; and concluded with demanding to be sole monarch of the earth, and of the upper regions. The Dewtahs were accordingly put under his command, and the universe groaned under oppressions. The chiefs of the Dewtahs besought Brahma to be their mediator with God; and he heard their prayer. Herenkishp had a son, named Pirladh (*Prahla'da*), who associated with the Dewtahs in their worship of the Deity, and notwithstanding his father did everything to molest him, never could be made to swerve from his duty. One evening Herenkishp came to his son, and asked him where the Deity was to be found. He described him as being everywhere, and in order to explain himself, pointed to a pillar, saying that he was manifested even there. Herenkishp ignorantly struck the pillar; when by the miraculous power of God, there issued from it the animal above described, and tore him in pieces. This happened at the interval between day and night, and not by any animal that he had described. It is said, that Nirsingh asked, Pirladh what he desired, and that noble-minded being asked only, for Jewun Muekut (*Jivanmukti*),

* Hindustan, in the Jaipur State, 71 miles S. W. of Agra.—*Ed.*

† Hiranyaksha and Hiranyakasipu were twin sons of Diti and Kasyapa. They were notorious for their blasphemous impiety and were, therefore, killed by Vishnu.—*Ed.*

which is everlasting life, free from worldly joy and sorrow. This Owtar continued manifest one hundred years.

BAMUN OWTAR (*Va'mana-avatāra*):

In the Tirtya Jowg there lived, at the city of Soonbhedra (*Sonabhadra*), on the banks of the Nerbudda, one Kusht (*Kasyapa*), the son of Mereeh (*Marichi*), the son of Brabma. In the month of Bhadun, on the Tit'h Duadussy, Suckulputch, this Kusht had a male dwarf by his wife Arwut (*Aditi*). This is the Bamun Owtar; and he lived one thousand years.

A person, of the race of the Dyte, named Bul (*Bali*), inflicted upon himself many austerities, in hopes of obtaining for his reward the monarchy of the universe. God appeared unto him, and granted his wish. When he assumed the government, he did not dispossess any of the Dewtahs. But although he performed various Juggens, he omitted to offer to the Dewtahs their appointed share; whereupon they, through the mediation of Brabma, prevailed upon Bishen to dethrone him. He by his prescience foretold what should befall him, and which was accomplished to the very minute. When this infant dwarf was of a proper age, they placed him in the school of the philosopher Birdewaj (*Baradwaja*), and he attended that philosopher at the Juggen which the Rajah performed at Koorkheynt (*Kurukshetra*)*. The Raja asked him what he required, and he answered. "Give me as much land as I can measure with three steps." The Raja was angry, and said, "Why ask you such a trifle from me, seeing that I am such a powerful monarch?" However, after a long conversation, he at last consented. The first step of Bamun, included the earth and *Patah*, and the second step took in all the upper regions. The Raja, in exchange for the third step, delivered himself up to him. Because the Rajah was naturally good,

* The sacred spot where Bali performed the horse-sacrifice is supposed to be a site on the Narbada near Broach.—Ed.

Bamun, after depriving him of the kingdom, made him monarch of the infernal regions.

PURRISH RAM OWTAR (*Parasurāma-avata'ra*.)

In the 'Tertya Jowg, in the month of Bysakh, Suckulputch, at Rungta, near Agra, in the house of Jumdekhen (*Jamadagni*), a Brahmin, there was born this child.

One Deeruj, (*Kārtavirya*) of the race of the Dyte,* who had neither hands nor feet, at that time sat upon the throne. He was very unhappy at his misfortune, and at length quitting the world, retired to the mountain of Kyllass Mahadeo had compassion upon him, and gave him a thousand hands, and made him monarch of the three regions. But he oppressed the Dewtahs till, at their prayer, God consented to put an end to his tyranny. They say that Jemdekhen was a descendant of Mahadeo, and Runeeka, (*Renuka*) his wife, of the posterity of Adit (*Aditi*), the mother of the Dewtahs. She had five sons, of whom Purrishram was the last. He was educated by Mahadeo in the mountain of Kyllass; and his father Jemdekhen worshipped in the desert. Deeruj was one day hunting, and happened to pass by the cell of Jemdekhen. Being very hungry and thir-ty, Jemdekhen supplied him with exquisite viands, and also presented him with dresses and jewels befitting a monarch. The Rajah was astonished, and said, "I will not venture to touch these things, till you have informed me in what manner you came by them." He answered, "In Ire, the monarch of the upper regions, intrusted to my care the cow Khamdheen, and whatever I want she gives me out of her dugs." This account filled the Rajah with avarice, and he demanded the cow. Jemdekhen said, that without the order of Indre, he could not comply with his desire, neither would he be able to take her by force. He was amazed, and

* This is an error. *Kārtavirya* was of the *Haihaya* tribe who were descendants of *Yadu* of the lunar line.—*Ed.*

having collected together a great number of troops, commenced hostilities, but without any effect. At last he came secretly in the night, and killed Jemdekhen, but could not get any tidings of the cow. Runeeka sent for her son Purrishram, and after performing the usual ceremonies of mourning, according to the custom of her tribe, burnt herself, and sent her son to revenge the death of his father. Purrishram, possessed of divine power, after twenty battles, slew the Rajah, and restored the kingdom to the Dewtahs. Then having collected together all the riches of the universe, he performed the Juggen, and bestowed the whole in charity; after which he retired from the world. They believe him to be still living, and show his habitation in the mountain of Mehinder (*Mahendra*) in the Koken.

RAM OWTAR (*Rāma-avatara*.)

They say that Rawen (*Ravana*), of the tribe of the Rakuss (*Rākshasa*), who was only two descents from Brahma, had ten heads and twenty hands. He spent ten thousand years in the mountain of Kylass, (*Kailāsa*) worshipping God; and devoted his heads, one after the other, in hopes to obtain for his reward the monarchy of the three regions. God appeared to him, and granted his desire. The Dewtahs, being oppressed by him, implored the Almighty to dethrone him. Their prayer was granted, and Ram appointed to execute the divine will. Ram was born in the Tertya Jowg, in the month of Cheyte Suckulputch, in the ninth Tit'h. in the city of Owdh. His father was Rajah Jesserut (*Dasaratha*), and his mother Kooshelya (*Kausalya*). In his youth he acquired every art and science, and afterwards despising worldly enjoyments, traversed the deserts, and made pilgrimages to all the holy places. At length he became king of the earth, and destroyed Rawen, and introduced many laws.

KISHEN OWTAR. (*Krishna-avatara*.)

Above four thousand years ago, Ogur Seini (*Ugrasena*), of the Jadown (*Yadu*) tribe, reigned at Mehtra

(*Mathura*), but was dethroned by his son, Kenss (*Kansa*), who assumed the government. At the same time Jerasund (*Jarasanulhu*), Seis Paul (*Sisupala*) and other kings of the Dyte caste, exercised unbounded tyranny. The earth, thus oppressed, assumed the form of a cow, and accompanied by Brahma, went to Bishen, and implored him to deliver her from those oppressors. He granted their request, and committed the execution of it to Kishen. The astrologers foretold Kenss (*Kansa*), that a person should soon be born who would deprive him of life, upon which he ordered that all the new-born infants should be destroyed; and thus every year shed the blood of numberless innocents. His sister, Deywuckee (*Deraki*), just now married Bussdeo (*Vasudeva*), of the Jadown tribe. At this time Kenss heard a voice saying, that the eighth son of that marriage would kill him. He, therefore, threw them both into prison, and destroyed seven of their children. But in the beginning of the Kal Jowg, in the month of Bhadrn Kishen-putch, Tit'h, Ashtoonce, Kishen was born in the prison at Mehtra. The guards were fallen asleep, the fetters fell from the feet of the father and mother, and the doors of the prison flew open. The infant said, "Cross the Jumna, and go to the house of Nunda Aheer (*Nanda-Abheera*), and while the family are asleep, bring away his new-born daughter, and leave me in her stead." Bussdeo accordingly forded the river, and leaving Kishen in the house of Nunda, brought away his new-born daughter in exchange.

Kishen, in his ninth year, killed Kenss, and restored Ogur Sein to his kingdom. He then made war upon the other tyrants, and destroyed them.

He lived one hundred and five years. He had 16,108 wives, everyone of whom brought him ten sons and a daughter. And every wife thought that she possessed the whole of Kishen's affection.

• BOODH OWTAR (*Buddha-avatara*)

Was born to Rajah Sedowdhen (*Suddhodana*), by his

wife Maia (*Maya*), in the city of Mokta,* in the Kal Jowg, in the month of By-sakh, Tit'h, Sutnee † Suckulpatch.

• They say, that on account of the number of animals which were at that time sacrificed in Juggens, the Almighty appeared under a human form, to convince mankind of the wickedness of this custom ; and that he accordingly manifested himself at the time above-mentioned, and lived one hundred years. Some account has already been given of him, in describing the doctrine of Boodh.

KULKEE OWTAR (*Kalki-avatara*)

Will be born of Bishenjun (*Vishnuyasas*) Brahmin, by Awejirdenee (*Yasovati*), in the city of Sembel (*Sambhala*), at the end of the Kal Jowg, in the month of By-sakh Tit'h Sutnee Suckulpatch. He will live a hundred years.

They say, that the time will come when there will not be a monarch on the earth ; when wickedness will be universal ; grain scarce, and the life of men will never exceed thirty years ; but the greatest number will die before that period. And that God, to remedy all these evils, will assume a human form, and make the world flourish again by justice.

Some add fourteen other Owtars, increasing the number to twenty-four ; and have written histories of each, containing wonderful relations.

The Hindoos make images of the Owtars of gold, silver, and other materials, and worship them.

* "The city of Mokta" means the country of *Magadha*, which is called Makata by the Burmans and Siamese, Mo ki-to by the Chinese.—*Ed.*

† According to Lalita-Vistara. Buddha was born on the day of full moon.—*Ed.*

• UNCLEAN THINGS.

Wine, blood, all the human excrements ; a woman who has not performed her necessary purifications ; the flesh of ass, hog, dog and their bones ; also the dust that is shaken out of them, as well as of sheep and goats, and the dust of a broom, or out of a garment. Being touched by a sinner, or a crow, or a cock or hen, or a rat, or a mouse, or an eunuch, or a burnt net, or a washerman, or a hunter, or a fisherman, or a gamester, or a distiller, or an executioner, or a tanner, or a dealer in leather, or a dyer, or an oilman.

PURIFIERS.

Fire, prayer, Purryanem (*Pránīyāna*), Sendehya, (*Sandhyā*), sunshine, moonshine, light of a fire, air, water, earth, ashes, mustard seed, wild grain, shade of a tree, the hind part of a cow's leg, a plough, milk, milk-curd, Ghee, dung, and urine of a cow.

THE MANNER OF PURIFICATION.

The soul is purified by knowledge, and religious worship ; and when the body is defiled by any improper food, it is cleansed by Purryanem, or Sendehya, or by eating wild grain. A drunkard is purified by melted glass.* When the body is defiled by any impurity that

* Manu (XI. 91-98) prescribes drinking fire-coloured wine, fire-coloured urine of a cow, water, milk, Ghee, &c., as an atonement for drinking spirituous liquor. Most of the Puranas follow his opinion ; but Aditya Puan would have different kinds of melted metals for different castes. Of various kinds of spirituous liquor, only three are forbidden to a Brahmin and the simple reason assigned for this prohibition is—

अनेधे वा पतन्वतो वैदिकं वायुदाहरत् ।

अकार्यमसत् कुर्याद्वा ब्राह्मणोऽपि न हि तः ॥ मनु XI-97.

“A drunkard may fall into unclean places, or may utter the Vedas aloud ; a Brahmin intoxicated with spirituous liquor, may do other misdeeds”—*Ed.*

proceeds from itself, it is purified by earth and water, and by washing the teeth and eyes. Water that has been defiled by the shadow of a Chundal, is purified by sunshine, moonshine or wind. If any filth falls from an animal into a well, they must draw out sixty jars of water; and if the same accident happens to a pond, they must take out one hundred jars. If any filth falls into oil, it must be boiled. Milk cannot be purified, excepting from the shadow of a Chundal, when it may be boiled. Cotton, molasses, or grain, after separating whatever had defiled it, must be sprinkled with water. Gold, silver, stone, vegetables, silk, and whatever grows in the earth, are purified by being washed in water. If they have been defiled by unclean oil, they must be washed in hot water. Wooden vessels, if touched by a Chundal, cannot be purified by any means. But if they are touched by any other unclean thing, or by a Sooder, they may be purified by scraping. The same rule is to be observed for vessels of bone or horn. Any stone vessel that has been defiled, after being washed must be buried for seven days. A sieve, or a pestle and mortar, is purified by being sprinkled with water. An eathen vessel is purified by being heated in the fire. The earth is cleansed by sweeping or by washing, or by lighting a fire upon it; or if a cow lies down upon it, or walks over it, or in time it will purify itself. If a cow touches any food with her mouth, or a hair, a fly, or any other insect falls therein, it is purified by ashes or water. If it is defiled by any filth falling off the body of the person who is eating, he must wash it with water, or scour it with earth, till it is perfectly clean. If he defiles himself in the upper parts of the body, excepting the hands, he must scour himself with earth, and bathe. If he defiles himself in the lower parts, he is purified by washing the parts. If he is defiled by drinking wine, or by having connexion with an impure woman, or by any human excrement, he is purified by washing, scouring with earth, and washing again, if below the navel; but if it happens above the navel, then after the second washing, he must anoint the parts with Ghee, cow's milk and curds, and cow's dung and urine,

and he must also drink three handfuls of river water. If he is defiled by the touch of a washerman, or a dealer in leather, or an executioner, or a hunter, or a fisherman, or an oilman, or a tame hog, he is purified by water alone. But if he touches an unclean woman, a sweeper, a sinner, a corpse, a dog, ass, cat, crow, cock, or hen, or a mouse, or a camel, or is defiled by the smoke of a corpse that is burning; or by the dust shaken off an ass, dog, sheep, or goat, he must go into the water with his clothes on, look at the sun, and repeat some particular prayers. If he touches human fat or bone, he must bathe with his clothes on; or drink three handfuls of water; or look at the sun; or put his hand upon a cow. If he is soiled with the blood of clean animals, he is purified by scouring himself with earth and water. If a garment of wool or silk is polluted by such things as would require a man, if touched, to bathe, it is purified by the wind or sun-shine.

IMPROPER DRESS.

It is reckoned indecent for a Brahmin, a Kehteree or a Byess, to wear any part of their dress of blue, unless it be of silk or wool. Excepting a Brahminee at night; and a Kehteree woman, whilst a bride, or at a feast, and a Byess woman when performing Sheradh. But they all take it off during meals.

FORBIDDEN FOOD.

Human flesh, beef, horse-flesh, house fowls, parrots, Sharukh, pigeons, owl, vulture, camelion, Kirdaneh, Saress, Pepeeh, water-fowl, frogs, snakes, mungoose, and all animals whose claws are joined together. All tame animals, excepting goat, red water-fowl, heron, dried flesh, the five kinds of Rohoo-fish, all carnivorous animals, camel, elephant, rhinoceros, monkey, worms of all kinds, camels and mares milk; and the milk of all animals with parted hoofs; the milk of wild animals, and the milk of a cow for thirteen days after calving. The milk

of a cow whose calf has died, till she has another ; garlic, carrots, onions, grain that has grown in unclean ground ; grain that has been touched by the foot of a man, or by the hand of an unclean woman. Anything that comes from the house of an adulteress, or a thief, or of a carpenter or of an usurer, or of a blacksmith, or of a polisher of metals, or of a goldsmith, or of a washerman, or of an executioner, or of a dealer in leather, or of a public singer or dancer, or of one who sells arms, or of a distiller, or of a physician, or of a surgeon, or from the house of a hunter, or an eunuch. Neither is it lawful to eat anything that has been dressed for the Dewtahs. Nor the food, nor leavings of any person who is mourning for a relation, nor the food of an irreligious woman, or of a great sinner. Cheese, and everything of that kind that is made of milk, is also forbidden : and whatever is dressed without water or oil ; and anything dressed over night ; or any food that is defiled, and unpurified.

Neither is it allowable to eat before performing some ceremonies, which will be now described.

*The manner of DRESSING FOOD, and the Ceremonies
to be observed before MEALS.*

Every time before cooking, if it be in the house, the ground and part of the wall must be plastered with cow-dung and earth. If it be abroad, then as much ground as will contain all the cooking utensils, must be plastered in the same manner. No person, but the cook, must enter this place. The cook first bathes himself, then puts on a Dhowtec, and covers his head. If a piece of paper, a dirty rag, or any filthy thing, falls upon the ground, which has been spread with cow-dung and earth, the food is spoilt. He must then begin again, by plastering the ground afresh with cow-dung and earth. The cook must be either a woman, or a Brahmin, who makes it his particular business, or a relation, unless the master of the family cooks himself:

Before eating they plaster the ground with cow-dung and earth. They never spread any covering over the ground, but may sit upon a plank, or a stool.

The following ceremonies must always be performed before meals. 1. Hearing some part of the Bedes. 2. Sprinkling water, as a libation for their ancestors. 3. Presenting some of the food to their idol. 4. Throwing a little food upon the ground, as an offering to the Dew-tahs. 5. Giving some part to the poor. When these ceremonies are concluded, the children eat first, then the man's relations, and last of all himself. Two cannot eat out of one dish, not even infants. Only the cook can serve up the victuals. He eats after all have done. For drinking, everyone has also a separate cup. Formerly a Brahmin would eat at the house of a Kehteree or a Byess, and they were also allowed to eat at his. But since the commencement of the Kal Jowg, no one will eat but in the house of his own particular caste. Formerly they used for their plates and dishes the leaves of trees, as well as gold, silver, brass, and *roejeen*, and would not use copper, earthen ware, or stone. Now they refuse to eat out of a broken dish, or from off the leaves of Peepul or Akh. They account it improper to eat more than once in a day, and once in a night.

OF THEIR FASTS.

The first kind. When they neither eat nor drink, for a day and night. There are twenty-nine such fasts in the course of the year, that are indispensable, *viz.*, the two Akadussys and Duadussys of every month. Sewrat (*Sivaratri*), Chutterdussy Suckulputch of Bysakh, which is the anniversary of the birth of Nersingh. The Tertya Suckulputch of Bysakh, or the nativity of Purrishram. The ninth of the Suckulputch of Cheyte, the nativity of Ram. Ashtoonnee Kishenputch of Sawen, the nativity of Kishen. Some, at these times, abstain from eating grain, or from particular kinds only.

The second kind. He fasts during the day, and eats at night.

The third kind. He eats nothing but fruits, and drinks milk or water.

The fourth kind. He eats once during the day and night.

The fifth kind. He eats only one particular kind of food, during the day and night ; but as often as he pleases.

The sixth kind, Chanderayin, which has been described.

The seventh kind. He neither eats nor drinks for twelve days.

The eighth kind. This lasts twelve days. The first three days, he eats a little, once in a day. The next three days, he eats only once in the night. The next three days, he never eats anything, unless it is brought to him. And during the last three days, he neither eats nor drinks..

The ninth kind. This lasts fifteen days, after the following manner. For three days and nights, he eats only one handful at night. For the next three days and nights, if anyone gives him such an handful, he eats it, otherwise he does not take any sustenance. Then he eats nothing for three days and nights. The next three days and nights, he takes only a handful of warm water each day. The next three days and nights, a handful of warm milk each day.

The tenth kind. For three days and nights, he neither eats nor drinks. He lights a fire, and sits at a door where there enters a hot wind, which he draws in with his breath.

The eleventh kind. This also lasts fifteen days, thus. Three days and nights, he eats nothing but leaves. Three days and nights, nothing but the Indian fig. Three days

and nights, nothing but the seed of the lotus. Three days and nights, nothing but Pcepul leaves. Three days and nights, the expressed juice of a particular kind of grass called *Doobah* (*Darbha*).

The twelfth kind. The following is his regimen for a week. 1st day, milk. 2. Milk-curd. 3. Ghcc. 4. Cow's urine. 5. Cow's dung. 6. Water. 7. Nothing.

During every kind of fast, he abstains from flesh, Adess, Luby*, honey and molasses; sleeps on the ground; plays not at any game; has no connexion with woman; anoints not himself with oil, neither shaves; and every day he bestows charity, and performs other good actions.

OF SINS.

They reckon these of seven degrees.

SINS OF THE FIRST DEGREE.

Killing a Brahmin. 2. Incest with his mother. 3. Drinking spirituous liquors, excepting the Sooder, with whom some kind is not unlawful. There are three kinds of spirits; that distilled from rice or other grain; what are obtained from fruits or berries; and what are made from molasses and other sweets. The three are forbidden to the Brahmin, but the Kehteree and Byess are only prohibited from the two first. 4. Stealing ten Mashabs of gold. 5. Not making expiation for either of these sins for a year.

SINS OF THE SECOND DEGREE.

Lying concerning caste. Speaking reproachfully of any one to the king. Giving the lie to his tutor. Committing incest with his sister. Ravishing a virgin. Committing adultery with a sweeper, a dancing girl, a fisherman's

* Adess is *bicer lens*; and Luby is *Dolicho Sinensis*.—Ed.

wife, or a friend's wife, or with a daughter-in-law. Forgetting the Bedes. Giving false evidence. Selling a relation. Eating any thing that is unlawful. Breach of trust. Stealing a man, a horse, jewels, or silver. Getting possession of land by fraudulent means.

SINS OF THE THIRD DEGREE.

Killing a cow. Committing adultery with any women that are not prohibited in the first and second degree. Theft. Killing a woman, or a Kehteree, Byess, or Sooler. Practising magic. Committing oppression. Exacting illegal fines. Being a pimp in any degree. Being a prostitute. Treating with disrespect his tutor or parents. Usury. A Brahmin or Kehteree trading, unless they do it through necessity; but then he may not deal in the following articles; oil, salt, sweetmeats, dressed food, sesame seed, red cloths, hempen or linen, or woollen cloths, fruits, medicines, arins, poison, flesh, perfumes, milk, honey, milk-curd, wine, indigo, lack, grass, or water; nor anything made of leather. But on no pretence shall he neglect to perform *Juggen* to the Dewtahs, and reading the Bedes with his spiritual guide.

Other sins of the third degree are, neglecting to put on the *Zenar* at the proper age; refusing assistance to his relations in a manner befitting his circumstances; selling his wife, son, garden, or pond. Digging out of the earth any plant that he has not occasion for; reading books of any other religion. If a Brahmin enters into service, he sins in this degree. Also the younger brother marrying before the elder, is accounted a sin of the third degree.

SINS OF THE FOURTH DEGREE.

Dissimulation. Sodomy. Injuring a Brahmin. Smelling at wine, urine, or dung.

SINS OF THE FIFTH DEGREE.

Killing any of the following animals; an elephant, horse, camel, deer, sheep, goat, buffalo, Neelghaw, and

also fish. Exacting fines from those who are not subjected to them by the laws ; such as sweepers, &c. A Byess dealing in any of the articles prohibited to a Brahmin or Kehterce in the former degree. Lying. Serving a Sooder.

SINS OF THE SIXTH DEGREE.

Eating small insects, such as ants. Eating out of the hand, or vessel of a wine-bibber.

SINS OF THE SEVENTH DEGREE.

Stealing fruits, flowers, or fire-wood.

And for each sin there is a particular expiation.

They say, that whosoever kills a Brahmin will transmigrate into a deer, dog, camel, or hog ; after which he will again become a man ; but he will always be sickly, and die of a violent distemper. The only way to avoid this, is to tear off his flesh by degrees, and throw it into the fire. To quit his family for twelve years, and beg with a human skull in his hand, confessing his wickedness at every door. This is, provided he killed him by accident ; but if the murder was wilful, he must perform this penance for twenty-four years.

OUTWARD SINS.

These are innumerable ; but the twelve following are accounted the worst : 1. Kerowd (*Krodha*), being under the influence of anger. 2. Lowbh (*Lobha*), insatiable avarice. 3. Dooveekh (*Dvesha*), malice. 4. Rag (*Raja*), delighting in worldly pleasures. 5. Man, pride. 6. Moh, ignorance. 7. Mud (*Mada*), being intoxicated with liquor, riches, youth, power, or knowledge. 8. Shewh (*Soka*), affliction at the loss of riches, or reputation, or for the absence of friends. 9. Mumuttoo (*Mamata*), considering the things of this world as his own. 10. Ahenkar (*Ahankara*), self-love. 11. Bhie (*Bhaya*), fear-

ing any but God. 12. Hirkh (*Harsha*), rejoicing at his own virtue, and at his enemy's vice.

It is the endeavour of all men who have a proper sense of the Almighty, to get free from these twelve human imperfections, and render themselves worthy of his divine blessing. Some say that all evil actions may be comprised under ten heads* ; of which number the three following vitiate the heart : 1. Adopting the evil sentiments of another. 2. Evil inclination. 3. Thinking ill of God's elect†. Three corrupt the body, *viz.* 1. Seizing another's property. 2. Distressing the innocent. 3. Adultery. And four pollute the tongue. 1. Abuse ; 2. Lying ; 3. Slander ; 4. Impertinence.

* Oh Lord, defend us from these offences, and shower down thy mercy upon us.

PLACES dedicated to DIVINE WORSHIP.

The enlightened part of mankind are sensible that true righteousness is an upright heart ; and believe that God can only be worshipped in holiness of spirit. But priests, who know the weakness of vulgar minds, have found it necessary to engage their imagination by the contemplation of visible objects. With this view they have declared particuilar places holy, and enjoined pilgrimages, which serve as a means of professing their faith ; and the promise of future reward, make men perform the journey with enthusiastic cheerfulness.

They are of four kinds. *The first, called Dive (Daiva)*, are dedicated to Brahma, Bishen and Mahadeo. Of these, the principal are the following twenty-seven rivers. 1. Ganges. 2. Sersooty (*Sarasvati*). 3. Jumna (*Yamuni*). 4. Nerbudda (*Narmadâ*). 5. Bypassa (*Vipâsâ*), commonly called Beyah. 6. Buttistah (*Vitastâ*), vulg. Behet.

* *Vide* Manu XII 5, 6, 7.—*Ed.*

† The rendering is not in keeping with the original.—*Ed.*

7. Kowshekee* (*Kausiki*), near Rohtass* in Penjah; and part of it goes to the west quarter of Ghnrhee.† 8. Nundawuttee (*Nandāvati*). 9. Chunderbhaka (*Chandrabhāgā*), vulg. Chinab. 10. Seryou (*Saryu*), vulg. Sirow. 11. Suttewle (*Satyavati*).‡ 12. Tapee (*Tapti*), vulg. Tipenee; Burhampoor is upon its banks. 13. Purrawuttee (*Pitrāvati*). 14. Passawuttee (*Pāsāvati*). 15. Goomtee (*Gomati*), near Dewarka.§ 16. Gaudukee (*Gandūki*); Sultanpoor, and the Soubah of Owdh are upon its banks. 17. Bahode (*Bahudī*). 18. Deeka (*Devika*). 19. Gowdaweree (*Goddāvari*); Putten in the Dekhan, stands on its banks. 20. Tamispernee (*Tāmrāparnī*), in the extremity of the Dekhan: it produces pearls. 21. Chirmenowtee (*Charmāvatī*). 22. Owrna (*Varanā*), near Benaris. 23. Irawuttee (*Irāvati*), vulg. Rawee; Lahore is upon its banks. 24. Sutildaroo (*Satādru*); Ledyaneh is upon its banks. 25. Bheemruthee (*Bhimarathi*), also called Bheema, is in the Dekhan. 26. Pernasowna.¶ 27. Bokhra; (*Vanjara*) is in the Dekhan. 28. Atchmeeya.¶ Some include the river Sind (or Indus). Each of these rivers

* The river Kausiki in Behar, commonly called Kosi or Koosa is one of the things fabled to have been created by the saint Visvamitra in rivalry to Brahmā, *e. g.*, as the coconut fruit in imitation of the human skull; the buffalo in imitation of the cow; the ass, of the horse; the Kausiki, of the Ganges, &c. The reference in the text is to the river *Kohā* which flows by Rotas in Jhelum.—*Ed.*

† The translation is faulty. The original Persian text means that "according to some it flows by the west of Gauda." This is evidently the Kausika in Behar.—*Ed.*

‡ The river Kausiki is identified as Satyavati, the sister of Visvamitra.—*Ed.*

§ This is not certainly the capital of Krishna which was in Kathiawār. There must be some error in the transcription.—*Ed.*

¶ There are several rivers of the name of *Parnasā*, *Pārnasā* or *Varnasī*. Pernasowna seems to be a corruption of Parnasona. But Parnasona or Varnasona is nowhere to be found. The Sankrit epithets of the Sona river are only Hiranyabahu or Hiranyabahas, the Branoboas of Arrian and Pliny, who again mention the Sonus as a different river. Col. J. Jarret, however, conceives Pernasowna to be the Sone.—*Ed.*

¶ Atchmeeya seems to be Achchamayā which, however, cannot be identified. Achchoda is a lake in the Himalaya and also a river that flows from it.—*Ed.*

being dedicated to one of the Dewtalis, has particular properties ascribed to it. There are also many places upon the banks of these rivers that are held sacred, amongst which is the town of Sowroon (*Soron*), on the banks of the Ganges : whither multitudes resort on the 12th of Aghun.

*CITIES that are called DIVS from being dedicated
to BRAHMA, BISHEN, OR MAHADEO.*

Kashlee, vulg. Benaris. The city, and round it for five Cose, is held sacred. Pilgrimages are made to it throughout the year ; but on Sewrat (*Sira-ratri*) multitudes flock there from great distances. It is considered very fortunate to die here. The Hindoos say that there are several kinds of *Muckut*, viz., Salooke (*Salokya*), passing immediately through paradise to Kylass. They say, that after a man has enjoyed paradise, he will return into this world, and after undergoing various transmigrations, he will at last proceed from paradise to Kylass, from whence he will never return.* Sameep (*Sámipya*), is when a man in return for his righteousness, after breaking the elementary bonds, is admitted into the service of God's elect, and never returns to this world. Sawyej (*Sáyujya*), when having passed through all the degrees of rewards and punishments, he obtains immortal felicity, or the enjoyment of *Muckut*.

Ajewihya (*Ayodhya*), vulg. Owdh. It is held sacred ground, to the distance of forty Cose north, and twenty Cose south. It is a place of great resort on the ninth Suckulputch of Cheyte.

Ownitka (*Arantika*), vulg. Owjeiu ; all round it for two Cose, is esteemed holy. On the *Sewrat* great numbers of people assemble here.

* Gladwin omits *Sárúpya* which is assimilation to the Deity, when a man partakes of the divine form.—*Ed.*

Kantee (*Kanchi*), in the Dekhan ; all round it for twenty Cose is accounted holy. On the eighth of every Hindoo month, that falls on a Tuesday, this is a place of great religious resort.

Mehtra (*Mathura*). All round for the distance of forty-eight Cose is held holy. The place was held sacred before the birth of Kishen. The grand days at this place are the 23rd of Bhadun, and 15th of Katick.

Dowarka. The country for forty Cose in length, and twenty Cose in breadth, is esteemed holy. Pilgrimages are made thither on the feasts of Dewalee (*Dipali*).

Maya, vulg. Herdewar (*Haridwar*), on the banks of the Ganges, for eighteen Cose in length, is considered holy. Great numbers of pilgrims come here on the 10th of Cheyte.

The above seven cities are called the seven *Loupree*.

Pyag (*Prayaga*), now called Allahabass: all round for twenty Cose, is esteemed holy. They say, that when a man dies at this place, whatever he wishes for, he will obtain in his next regeneration. Although they believe that suicide in general will be punished with torments hereafter, yet they consider it meritorious for a man to kill himself here. This place is visited by the devout, throughout the year ; but more especially in the month of Mangh.

Nuggerkote (*Nagarkot*). Round for eight Cose is accounted holy. Great multitudes of pilgrims assemble here on the 8th of Sawun and Cheyte Suckulputch.

Cashmeer is also esteemed holy land, being dedicated to Mahadeo ; and some parts are esteemed peculiarly sacred.

Religious places of the second rank, called *Assour* (*A'sura*), are dedicated to the race of Dyte. These, on many occasions, unite with the Dewtahs, but the latter are purer,

The Dyte are the source of Tum (anger), and assume hideous forms. Their temples are placed in Patall.

Religious places of the third rank, called Arkh (*Arsha*) are dedicated to the Relkehser (*Rishi*). These are virtuous men, who are rewarded with high rank near the throne of God. Their temples are very numerous, and amongst them are Neemkhar (*Nimishara*). Phoker (*Pushara*), and Khowshub in Budderee.

Religious places of the fourth rank, called Manook, who are virtuous men, a degree inferior to the Relkhesir. These have also many temples, amongst which are Koorkeyte (*Kurukshetra*), and forty Cose round it. Multitudes assemble here during eclipses of the sun and moon.

There are certain rules laid down for each pilgrimage; and various rewards are promised to those who perform them.

O thou, who seekest after knowledge, learn a lesson from these fables! Every atom of the creation is a sublime temple, which the Deity hath erected, that human imagination may not wander in vain pursuits.

OF MARRIAGES.

The Hindoos have eight kinds.* 1. Brahmeec (*Brahma*). The virgin's father, or her nearest male relation, goes and brings the bridegroom to the house where she dwells, and makes preparation for the marriage. Then the girl's grandfather, or her brother, or any other male relation, or her mother, saith before the company, "I have betrothed such a woman to such a man." And the man gives his consent in the presence of the same people. Then they perform the Howin, and both parties declare that they have not bodily imperfection, or insanity of mind. After this, one of the girl's female relations washes the feet of the bride and bridegroom. Next the bride and

* *Vide* Manu III. 20.

bridegroom mark themselves with a Khushkeh. There are placed, in the middle of the assembly three vessels, one containing rice, one curds, and the other honey, which, after performing certain prayers, are given to the bride and bridegroom to eat. When all this is done, the couple are dressed out, and carried to a corner, where they sit with a curtain between them. The father of the woman, with all his sons, looks towards the east, whilst a Brahmin repeats some prayers, after which he gives the bride and bridegroom some rice, and five betel-nuts each. Then the curtain is drawn up, and the bride and bridegroom throw the rice and betel-nuts upon each other. The Brahmin now puts the woman's hands into the man's, and after repeating a prayer, separates them, and then ties together the hands of each with a slight thread. Then the bride's father takes hold of her hands, and gives her away to the bride-groom, saying, "May there always be a partnership between you, and may it produce benevolence and satisfaction." To conclude, they light a fire, and carry the couple round it seven times, which ceremony makes them man and wife; and till this is performed, it is allowable to break off the match. 2. Dive (*Daira*). At a Juggen, all kinds of things are bestowed in charity, at the same time a virgin is given to a Brahmin; and this is their marriage ceremony. 3. Arsh (*Arsha*), is when a virgin is given in exchange for a cow and a bull, which ceremony completes their marriage. 4. Pajeputti (*Prājāpatya*), is when a virgin is married with the ceremonies of Brahmin, during the performance of a Juggen. 5. Assur, is when a large sum of money is given to the girl's family by the bride-groom; and which constitutes their marriage. 6. Khandhir (*Gandharva*), is when they marry from mutual affection. 7. Raksh (*Rikhsa*), is when any one takes away a man's daughter by force to his own house, and marries her there. 8. Pyshatch (*Pyshācha*), is when a man is obliged by law to marry a girl whom he has ravished.

Of these eight kinds of marriage, the four first are entered into only by Brahmins. The fifth is peculiar to

the Byess and Sooder. The sixth and seventh for a Kehteree. The eighth is held disgraceful by all: . . .

The Brahmins never give any dower to their wives. In the former Jowgs, a Brahmin used to marry out of all the tribes; but it was not lawful for any one of the others to wed a Brahminee; neither were superiors and inferiors permitted to intermarry. But now no one chooses to marry out of his own tribe; and even the different branches of each marry only amongst themselves.

There are various tribes of Brahmins, but those most esteemed are descendants of the seven Rehkehsis (*Rishis*), viz., Kushp (*Kasyapa*), Ater (*Atri*), Bhirdewaj (*Bharadvaja*), Bishwametre (*Visvamitra*), Gowtum (*Gotama*), Ungera (*Aqiras*), and Pulleste (*Pulastya*).* Each of these have many branches, and the descendants of each of the seven original stocks are called Kull (*Kula*), and Gowtir (*Gotra*). A man and a woman of the same Gowtir may not marry together, if their relationship be ever so distant.

The Kehteree, Byess, and Sooder, are each obliged to employ a Brahmin of one of the above seven Gowtirs, to perform their marriage and other ceremonies; and a Brahmin so officiating is called Purrowhit (*Purohita*). It is not lawful for a man and woman to marry, whose Purrowhits are both belonging to one Kull or Gowtir. Upon marriage, the woman quits her family's Gowtir, and goes into that of her husband. A younger brother cannot marry before his elder. They do not hold it commendable for the bride to be younger than eight, nor older than ten years. Twenty-five years they reckon the properest age for the man, and think it a folly for anyone to marry after fifty.† Excepting a prince, it is not thought

* The Satapatha Brahmana, the Mahabharata and Manu differ from the text and from one another—*Ed.*

† चत्वारिंशत्तसराणां साष्टाष्टादशे परे यदि ।

स्त्रिया विद्युन्मते कश्चित् स तु रज्जायनी मतः ॥

"One who loses his wife after the forty-eighth year may not marry again".—*Ed.*

right for a man to have more than one wife, unless she proves sickly or barren, or her children die in their infancy. In these cases, he may marry ten wives; but if the tenth prove exceptionable, he may not marry any more. If the first wife is unexceptionable, and yet he wants to marry another, he is obliged to give the first wife one-third of his estate.

It was formerly the custom, that when any Rajah wanted to dispose of his daughter in marriage, he invited all the neighbouring princes to a feast, at which his daughter made her appearance, and upon whomsoever she fixed her choice, she put round his neck a string of pearl. This ceremony was called Sowymbir (*Sayambara*).

OF DRESS.

Singhar (*Srinjara*), signifies to ornament; Man is ornamented by twelve things. 1. Trimming the beard. 2. Cleansing the body by ablution. 3. Making the Kushkeh. 4. Anointing with odoriferous oils. 5. Gold ear-rings. 6. A Jammah,* which is tied on the left side. 7. Mokt (*Mukuta*), the gold tassel or fringe that hangs out of the turban. 8. Sword. 9. Jemdhher. 10. Ring, 11. Eating betel. 12. Mauzah.†

Women are ornamented by sixteen things. 1. Bathing. 2. Anointing with oil. 3. Plaiting the hair. 4. Jewels worn on the top of the head. 5. Anointing with sandal. 6. Putting on clothes, and which are of various kinds. The sleeves of some dresses reach below the ends of the fingers, and others come only to the elbow. Mostly they wear a Peishwaz, without any shirt, and which is called Ungceah (*Angikā*). Instead of drawers, some put on a Lengha, which is a Lowngee stitched on both sides, and fastened with a belt. It is also made after various other forms. Some have a Dundleya, which is a long sheet worn over the Lengha; part of it is thrown over the head, and one end fastens round the waist. They also sometimes wear veils, and long drawers. 7. The

* A long gown.

† A kind of boots.

Kushkeh. Some, besides the Kushkeh, ornamented the forehead with jewels. 8. Lampblack, with which they make a beautiful collyrium. 9. Ear-rings. 10. Nose jewels. 11. Necklace. 12. A string of flowers, or pearl, hanging from the neck. 13. Staining the hands. 14. A belt, ornamented with little bells and jewels. 15. Ornaments for the feet. 16. Betel. To which may be added soft blandishments.

JEWELS.

Seisphool (*Sis-phúl*), a flower resembling the marigold, made of gold, and worn on the head. **Mang** (*Máng*), an ornament worn upon the parting of the hair of the head. **Gowtbilladudir** (*Kotbiládar*), is an ornament for the forehead, consisting of five short points and a long one. **Sehra**, (*Sekrá*) seven strings of pearl, or more, interspersed with natural flowers. This is fastened to the forehead, and covers the face. It is chiefly worn at marriages, and by a mother on the birth of a son. **Teeka** (*Tiká*), a jewel in the shape of a crescent, which is worn upon the forehead. **Bindelee** (*Binduli*), a round piece of gold smaller than a Mohur, which is worn upon the forehead. **Khuntehla** (*Kuntíla*), an ear-ring of a conical form. **Kurrenphool** (*Karnaphul*), an ear-ring resembling a rose. **Deerbutcha** (*Durbachh*), another kind of ear-ring. **Peepulputty** (*Pipalpatti*) small crescents, nine or more of which are worn in each ear. **Ballec Chumpakullee**,* a small golden rose, worn on the thick part of the ear. **Mowrbhenwir** (*Maur-Bhanwar*) an ear-ring in the shape a peacock. **Beyser** (*Besar*), a kind of nose jewel. **Phoolee** (*Phuli*), resembles a rose-bud with a stalk, and is worn in the nose. **Lowng** (*Laung*), is a golden clove, which is worn in the nose. **Nuth** (*Nath*), a gold ring, upon which are a ruby and two pearls, or other jewels; it is worn in the nose. **Goolooband** (*Guluband*), a necklace, consisting of five or seven strings of very small gold roses. **Har** (*Hár*) a string of pearls and flower hanging from the neck. **Hans** (*Hansa*), a collar.

* *Bali* and *Chámpá Kali* are two different ornaments.—*Ed.*

Kiungun, a bracelet. Gujreh, a bracelet of pearls and gold. Jewee (*Joue*), five gold barley corns strung upon silk, and worn round the wrists. Choor, another kind of bracelet. Bahoo, a small kind of bracelet. Chooreen, another very small kind of bracelet, seven of which are worn round each wrist. Bazoobund, ornaments for the arms. Taar (*Tār*), a hollow ring, worn upon the arms. Ungoothie (*Anguthi*), rings, which are of various forms. Choodirghunta (*Kshudra-Ghuntika*), gold bells, strung upon silver wire, and worn round the waist. Kutimekhla (*Katimekhalā*), a gold belt. Jeeher (*Jehar*), three gold rings for each ankle. Choorā, two half circles made of gold, which join round the leg. Doondhnee (*Dundhani*), like the Choorā, but ornamented with engravings. Mussowree (*Masuchi*), differs from the Doondhnee in nothing but the engraving. Payil (*Pāil*), rings worn round the ankles. Ghoonghroo (*Ghughuri*), little gold bells strung upon silk, which are worn about the ankles between the Jeeher and Payil. Bank (*Bhank*), ornaments for the top of the foot, and which are either square or triangular. Beetcheva, toe-rings, half of a golden ball. Unwut (*Anicat*), is a ring worn upon the great toe.

The ornaments above described are made either plain, or ornamented with jewels; and are of various fashions. The Hindoo goldsmiths are such exquisite workmen, that sometimes they charge a gold Mohur for working a Tolah of gold. His Majesty has pointed out to them many improvements.

WORKMEN.

The jewellers of other countries fasten jewels, in the settings, with lack; but those of Hindoostan make use of a kind of gold which they call Kurden (*Kundan*), and which is so malleable, that the story of Purvez's* gold which

* The seven treasures possessed by Khasru Purvez were 1. A piece of gold as ductile as wax. 2. His throne *Tāghāis*. 3. His vessel the Badīrvard. 4. His horse, Shabdiz. 5. His minstrel, *Barbud*. 6. His minister, *Shapār* and 7. His wife, *Shirin*.—*Ed.*

he could mould with his hand like wax, seems credible. It is prepared by stratifying very thin plates of gold with field cow-dung, and a particular kind of salt called Sambhir (*Sambhar*), when it is put into a fire of cow-dung, which is suffered to expire. And these operations are repeated till the gold is sufficiently refined. When it is thought to be quite pure, it is put into an earthen vessel, with lime juice or some other acid, and placed in the fire. After this, it is wound round a stick, and if it is not sufficiently ductile, the stratifications are repeated. The goldsmith first puts a little lark into the socket, and over it a piece of this Kurden gold. Then he presses down the stone upon the gold, and fastens the ends over the sides, which fixes the stone so fast, that there is no danger of its falling out. A goldsmith charges sixty-four dams for making a Tolah of this Kurden.

Zerneshan (*Zarnishan*). He inlays with gold, silver, crystal, cornelians, or steel. For every Tolah of gold that is expended he charges $2\frac{1}{2}$ Tolahs. If he inlays ivory, fish's teeth, or horn with silver, he charges twice the quantity that is expended.

Koftgür. He inlays with gold and silver, in a manner that somewhat resembles a file. For a Tolah of gold, he charges one hundred dams; for a Tolah of silver, sixty dams. This is chiefly used for ornamenting arms.

Mienakar, enamels cups, flaggons, rings, &c. He first lays on the colour, and after enamelling, puts the metal into the fire two or three times. For a Tolah of gold that he enamels, he charges sixteen dams, and for a tolal of silver, seven dams.

Sadehkar (*Sadlak*), a plain worker in gold or silver. He charges for one Tolah of gold, five dams and half; and for a Tolah of silver, two dams.

Subhekkar (*Shabakah-kár*), pierced worker; he is paid double the price of the Sadehkar.

Menubbetbar (*Munabbat-kár*), raises flowers &c., by means of a stamp. He charges for a Tolah of gold, one dam.

Hereinkar (*Charam-ka'r*), inlays with little grains of gold. Charges for one Tolah of gold, one rupee; and for a Tolah of silver, half a rupee.

Seembast (*Sim-báf*), makes gold or silver lace, which is used for sword belts, &c.; for working one Tolah of gold charges twenty-four dams; and for one Tolah of silver sixteen dams.

Sewadkhar (*Sawdád-kár*), fills with Sewad, or black varnish, engravings upon gold or silver, and polishes the ground. The black varnish is a composition of tutty, silver, lead, copper, and brimstone. For fine work, he charges two rupees for a Tolah weight of the thing varnished.

Zirkowb (*Zarkób*), makes gold and silver plates.

There are also stone engravers, lapidaries, founders, and other artists, whose excellencies cannot be described here.

CEREMONIES ON THE BIRTH OF A CHILD.

Immediately upon the birth of a child, the father bathes himself in cold water, makes offerings to the Dewtahs, and the Sheradh for his ancestors. After which, he stirs with a gold ring some honey and Ghee, which he puts into the mouth of the infant. Then the midwife cuts the child's navel-string, when the whole family become unclean. Whilst they continue in this state, they abstain from performing the Howm, worshipping the Dewtahs, reading the Gaytree,* and all other ceremonies; confining themselves to inward remembrances of the Deity. If the child's father is a Brahmin, all who are related to him, as far as the fourth degree of consanguinity, are unclean for ten days. The relations in the fifth degree, for six days; those of the sixth degree, for four days;

* The chief *Vaidic* prayer of a Brahmin.—*Ed.*

those of the seventh degree for three days; those of the eighth degree, for one day and one night; those of the ninth degree for four Pehrs Pralahs, three-hour sections of the day. And at the expiration of the above prescribed periods, they are cleansed by ablutions. If the father is a Kehteree, the family are unclean for twelve days, and if a Byess, or Sooder, fifteen days. The inferior branches of Sooder are unclean for thirty days. During this time strangers will not eat in their houses. This state is called Sewtuck (*Sutaka*). But a prince is not subject to this uncleanness, nor any of his attendants; nor a physician; nor a cook; but on the sixth day they perform some religious ceremonies, and make rejoicings, and wash the mother and child.

* The next day after the expiration of the Sewtuck, they name the child, and draw his horoscope, to which one of the letters of his name must have some affinity.* This name never consists of more than four letters. At the commencement of the fourth month, they place the child in the sun; before that time he is never carried out of the house. The fifth month, they bore his right ear. The six month, if it is a boy, they place round him various kinds of food, and let him eat whatever he chooses. If it is a girl, this ceremony is delayed till the seventh month. When the child is a year old, they shave his head. Some delay this till the third, and others till the fifth year. On the fifth year, they make rejoicings, and put the child to school. They always celebrate his birthday, and every year make a knot on a thread of silk. For everyone of these occasions, they have particular ceremonies and rejoicings.

HINDOO FESTIVALS.

In the month of Cheyte. 1. Serishtyad (*Srishtayādi*), the Purwah of Suckulputch. 2. Nowrat (*Nava-rātra*), the nine first nights of the year. This is a great festival

* The allusion here is to *Rdsināma* of a person, which begins with one of certain letters of the Sanskrit alphabet, arbitrarily assigned to each sign of the Zodiac.—*Ed.*

of Durga, particularly at Nuggerkote. 3. Sirrypunchmeen (*Sripanchami*), the fifth Tit'h of Suckulputch. 4. Asooga Ushtoomen (*Asokáshtami*), the eighth Tit'h of Suckulputch. 5. Ramnomeen (*Rāmanavami*), the ninth Tit'h the birth of Ram. 6. Chowterduss (*Chaturdasa*), the fourteenth Tit'h. 7. Poorunmassee, the fifteenth Tit'h. 8. Purwa, the first Tit'h of Kishenputch.

In the month of Bysakh. 1. Teej (*Tritiyá*), the third Tit'h of Suckulputch, the birth of Purrishram. 2. Suthmee (*Saptami*), the eighth Tit'h. 3. Chutterdussy, the fourteenth Tit'h, the birth of Nirsingh. 4. Amavus, the thirtieth Tit'h.

In the month of Jeyte. 1. Chuttertabee, the fourth Tit'h. 2. Dussmeen, the tenth Tit'h. This day they call Dussereh.*

In the month of Assar, the seventh, eighth, and eleventh Tit'h ; and according to some the fifteenth also.

In the month of Sawun. 1. Purumassee. 2. The eleventh Tit'h of Suckulputch, which with the Brahmins is the greatest festival throughout the year. On this day they wear round their wrists the Rackhee, which is a thread, sometimes ornamented with pearls. 3. The fifth Tit'h of Suckulputch.

In the month of Bhadun. The fourth, fifth, sixth and twenty-third Tit'hs. The last is the birth of Kishen. Others place this event on the seventh of Sawun.

In the month of Assin. The first nine nights, which they account very holy ; together with the tenth Tit'h, which they also call Dehsereh. This is the vulgar reckoning ; but in their books the Dehsereh is placed in the month of Jeyte ; and this festival is there called Beyjy-Dussmeen. They dress themselves out on this

* This is the birth-day of Ganga. The other Dasahará, called Vijayá Dasahará, is on the Dasami, Suklapaksha of Asvina.—Ed.

day, and wear on their heads green barley: On this day every mechanic worships his tools, which he considers a great ceremony. This is the greatest holiday for the Katheres. Others add to the foregoing festivals, the Seradh, or Kunnagut (*Kanyagata*), on the fifteenth Tit'h of Kishenputch. During all these fifteen days they bestow charity.

In the month of Katick. Purwa. This they call Bul Raj, (*Balirajya*)* and account it a great festival. On this day they dress out their cattle. The second, ninth, eleventh, twelfth, and thirtieth Tit'hs are also festivals. The last is the Dewalee, which, like the Sheb Berat of the Mohammedans, is celebrated with illuminations. It begins on the 29th, which night they reckon lucky for many undertakings, and for playing at dice. This is the greatest Byess festival.

In the month of Aghun. The third, seventh, eighth, and ninth Tit'hs.

In the month of Poos. The eighth of Suckulputch.

In the month of Maug. The third, fourth, fifth, and seventh Tit'hs. The fifth they call Bussunt. It is the commencement of spring, and they celebrate it with great rejoicings; throwing at one another different coloured powders, and singing. In ancient books, the seventh Tit'h is accounted the greatest festival in this month.

In the month of Phagun. The eleventh Tit'h of Suckulputch, which they call Hoolee.† It begins properly

* Vishnu, in his incarnation of Vamana, compelled Bali to dwell in the nether world from whence he is liberated once a year on this day by the merciful Lakshmi, and allowed to go about the earth.—*Ed.*

† In the Bhavishya Puran Holika is described as a female Rakshasi killed and burnt by Mahadeva, who, however, being moved by her penitence, promised her this annual celebration of her remembrance. It is one of the most popular festivals in India; it is said to be dedicated to Krishna and Gopis and is properly celebrated during the ten days preceding the full moon of the month of Phalgun, but usually only for the last three or four days ending with the full

on the thirteenth, and continues till the seventeenth. It is a season of great merriment, which is much increased by throwing at one another powders of different colours. On the last night, they light fires, and throw into them various things. This is a Sooder festival. The twenty-ninth day and night of this month, they call Sewrat. They keep awake all night, and account it lucky for particular undertakings.

The Brahmins have also the following holidays in every month. 1. Ashtomeen; 2. Chowturdassy; 3. Poorunmassee; 4. Amavus; 5, Sunkerant; which is the day when the sun moves from one sign into another.

THE CEREMONIES WITH THE DEAD.

When a man is so ill that his life is despaired of they take him from off his bed, and place him upon the ground; shave his head, and wash his body. The Brahmins repeat certain prayers over him, and his family bestow charity. Then they plaster the ground with cow-dung, and strew it over with green grass. After which they lay him down to sleep upon the grass upon his back, with his head towards the north, and his feet towards the south; or if a river or tank be near, they carry him there, and place him up to his middle in water. When his dissolution approaches, they put into his mouth Ganges water, gold, ruby, diamond, and pearl, and place upon his breast a Tulsy-leaf, which the Hindoos esteem holy; and make a Kushkeh upon his forehead with a particular kind of earth. They also give away a cow. When he expires, his son, his younger brother, his scholar, and particular friends, shave their heads and beards; some defer it till the tenth day. Then they dress the corpse in a dhowtee, and a winding sheet. If a woman dies

moon. The chief observances are sprinkling one another with red or yellow powder in sport, addressing passers-by with jokes, singing songs in praise of the young Krishna. In some parts of India the Holi festival corresponds to or immediately precedes the Dola-Yátrá.—*Ed.*

during the life of her husband, they do not shave her head, but dress her in her ordinary clothes. The corpse is carried to the side of the river, and laid upon a pile of Palass wood. A Brahmin then repeats some prayers, and pours some Ghee into the mouth of the deceased, and puts small grains of gold into his eyes, nose, ears, and other apertures. If the deceased leaves a son, he sets fire to the pile, otherwise his younger brother, or also his elder brother. All his wives embrace the corpse, and notwithstanding their relations advise them against it, expire in the flames with the greatest cheerfulness. The funeral pile for great people, is made of lignum aloes and sandal wood.

A Hindoo wife, who is burnt with her husband, is either actuated by motives of real affection: or she thinks it her duty to conform to custom, or she consents to avoid reproach; or else she is forced to it by her relations.

They burn not a (*Sannyasin*), nor an infant who has not got its teeth, but bury them, or throw them into the river. Neither ought any of the following descriptions to be burnt; one who does not believe in the Vedas: one who acts contrary to his faith; a thief; a woman who has murdered her husband; one who has committed any of the five deadly sins; nor a drunkard.

If the corpse cannot be found, they make an effigy of the body with reeds, and cover it with deer skin and Palass, and a cocoanut serves for the head. This they pray over, and burn.

If a wife is pregnant at the time of her husband's death, she is not allowed to burn herself, till after her delivery. If he dies on a journey, the wives burn themselves along with his clothes, or anything else that belonged to him. Some women who have been prevailed upon, by their relations, or have persuaded themselves against burning with the corpse, have found themselves so unhappy, that they have cheerfully submitted to expire in the flames, before the next day.

After the corpse is burnt, his relations and friends dishevel their hair, reverse their Zenars sacred thread on the shoulder, and bathe themselves; each leaving on the side of the river two handfuls of sesame seed; and after performing these ceremonies, they stand upon a green spot. The friends of the deceased exhort his relations to bear their loss with patience and resignation, and accompany them home, the young people walking in front. When the relations arrive at the door of the house of the deceased, they taste a bit of Neemb * leaf, and then enter.

The fourth day after the death of a Brahmin; or the fifth day after the death of a Kehteree; or of a Byess the ninth; or of a Sooder the tenth day; the person who put fire to the funeral pile, visits the spot and performs certain ceremonies.

The ashes and bones are collected together, and thrown into the Ganges. But if it is at a great distance, they put them into an earthen vessel, and afterwards inclose them in a bag made of deer skin, and convey it to that river; on which occasion other ceremonies are performed.

If the deceased is a Brahmin, all his relations for ten days sleep on grass, spread on the ground, and cook not any viuals, eating only what is sent there, or can be bought at market. For ten days, the person who put fire to the pile, makes an offering of boiled rice and milk to the deceased, for the nourishment of his new body. They say that when the soul quits this earthly body, it animates another subtle body which they call *Pereet* (*Preta*). And they believe, that as long as the soul continues in the *Pereet* body, it cannot enter Paradise. This *Pereet* body vanishes at the expiration of ten days, when certain ceremonies are performed upon the soul's entrance into another body, which is admitted into paradise. This is for a Brahmin; but the other

* Which is very bitter.

tribes continue in the *Pereet* body according to the length of their respective Sewtuck(*Sutaka*).

Some other ceremonies are also performed for Brahmins on the eleventh day ; and for other tribes on the twelfth day.

If a Brahmin dies out of his own house, and an account of his death is received by his family in less than ten days after, whatever time is wanting to complete that space, during that they continue unclean. If the intelligence arrives after ten days, then they are unclean for three days. But his son, whenever he receives the intelligence, is unclean for ten days, although he had not put on the Zenar. If a child dies before he had got any teeth, or before the seventh month, the family are unclean for one day only, and are purified by ablution. If the deceased child was two years old, they are unclean for a day and night. For the death of a child, from the time of shaving the head, till eight years of age, the family are unclean for three days and nights. For the death of a daughter, under ten years of age, the family are purified by one ablution. If she dies after that age, until the day she is betrothed, they are unclean for one day. If she dies after marriage, her father's and her husband's family are unclean for three days.

MERITORIOUS KINDS OF SUICIDE.

These are five in number. 1. Starving. 2. Covering himself with cow-dung, and setting it on fire, consuming himself therein. 3. Burying himself in snow. 4. At the extremity of Bengal, where the Ganges discharges itself into the sea, through a thousand channels, he goes into the water, enumerates his sins, and prays till the alligators come and devour him. 5. Cutting his throat at Allahabad, at the confluence of the Ganges and the Jumna.

FINIS.

AYEEN AKBERY.

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